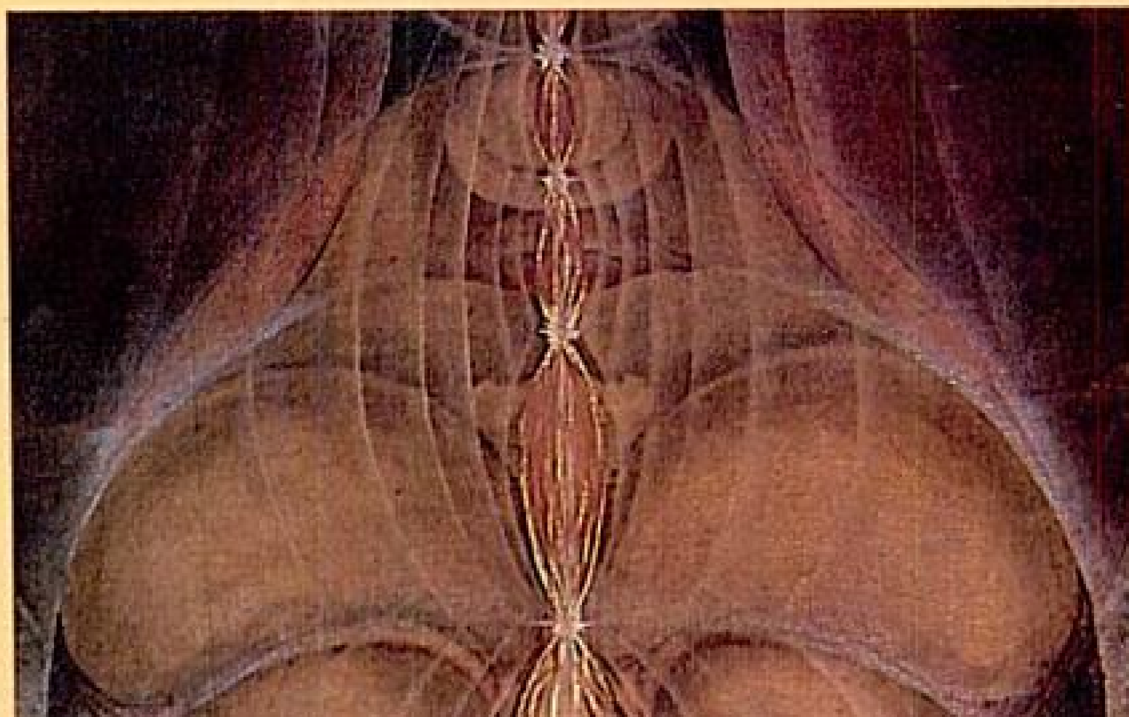
ENCYCLOPAEDIC DICTIONARY OF UPANIṢADS

VOLUME 3



SWAMI PARMESHWARANAND

This encyclopaedic dictionary is a vast collection and compilation of the Upanishadic themes of all important aspects of the Upanishads which plays vital role in development of Indian religio-philosophical tradition. If there is one mass of scriptures that has inspired and sustained the Hindus over the millennia, it is the Upanishads which have created, strengthened and preserved a great tradition of spirituality. This they have done, not only by a fearless spirit of inquiry to its logical conclusions, but also by intuitive mystical experiences beyond the ken of the intellect. No school of thought, no religious movement of the subsequent periods in the history of India has remained untouched by their influence if not pervaded by them.

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Preface

Events in recent decades have underscored the need for major reference works that provides immediate access to the all important aspects of the Upaniṣads which play vital role in development of Indian religio-philosophical tradition. This encyclopaedic dictionary is a vast collection and compilation of the Upaniṣadic themes. Although several encyclopaedic works have been published in India and abroad but none of them is able to produce such a vast informative encyclopaedic dictionary of the Upaniṣadic themes.

If there is one mass of scriptures that has inspired and sustained the Hindus over the millennia, it is the Upaniṣads which have created, strengthened and preserved a great tradition of spirituality. This they have done, not only by a fearless spirit of inquiry to its logical conclusions, but also by intuitive mystical experiences beyond the ken of the intellect. No school of thought, no religious movement, of the subsequent periods in the history of India has remained untouched by their influence if not pervaded by them. In fact, many of these schools and movements could gain respectability or acceptance only because they tread the path lighted up by the Upaniṣads.

The word 'Upaniṣad' is derived from the verbal root *sad which* has several meanings: loosening, movement and annihilation. Putting all these three senses together, the word 'Upaniṣad' refers to that divine knowledge or wisdom which loosens the bonds of *samsara* (transmigratory existence) of a being, annihilates his *ajnana* or ignorance of his real nature and leads him to Brahman or God, the Absolute. The book or the scriptural work that teaches this wisdom is also called 'Upaniṣad'.

The orthodox view is the Upaniṣads are Revealed Word. They are revealed by God himself at the commencement of each cycle of creation to the worthy few. However, treating them as books of spiritual wisdom, can we assign any date or period, in relation to human history as known till now? The Upaniṣads have been an integral part of the Vedas. Hence, a date assigned to them can as well hold good for the Upaniṣads also. The date of the *Rgveda* has varied from 4500 B.C. (B.G. Tilak) and 2400 B.C. (Hang) to 1200 B.C. (Max Muller). Modern European scholars assign the period 700 B.C. 600 B.C. to the Upanisads assuming a gradual evolution of the philosophical ideas from the period of the Vedic hymns to that of the Aranyakas and the Upaniṣads. B.G. Tilak, on the basis of an astronomical data provided in the *Maitrayaniya Upaniṣhad*, has however, assigned 1900 B.C. as the date of the Upaniṣad. Hence, according to him and the scholars that concur with him, the Upaniṣads belong to the period 2500 B.C.-2000 B.C.

From among the extant Upaniṣads, only ten to fifteen are considered to be the older ones. They are the basic sources of ancient Hindu philosophy. However, do all these Upaniṣads teach a single system of philosophy? Or, do they contain several, mutually conflicting, systems?

The orthodox Hindu tradition has always considered the entire body of the Upaniṣadic literature as one unit (*Sruṭi*) and hence teaching once philosophy. Though this philosophy may contain several aspects, they always form a homogeneous unit.

A look at the different and divergent teachings of these Upaniṣads does not easily convince us about the soundness of the orthodox standpoint. The traditional commentators, have, however, solved this problem by sticking to one view as the teaching of the Upaniṣads and explaining the others in a way that suits their interpretation.

Could it be that, over the centuries, many vital links have been lost and what we now have, are only fragments of the original works leading to this dichotomy of views? Though this is a plausible explanation, there is no clinching evidence to prove it.

The entries included in these volumes cover a wide range of information given by the contributors. Entries in the encyclopaedia are alphabetically arranged, strictly letter by letter. In order to mark use of the specialized expertise of individual scholars which ensuring that all aspects of the Upaniṣads are fully covered. To guide our readers from one entry to related discussions elsewhere in the work there is extensive system of cross references within the entries.

For the collection and complication of this monumental project, I have taken support from the various sources like monographs, biographical notes, personal interviews, books and journals. I am thankful to all those scholars whose works have been utilised in this encyclopaedic dictionary.

-EDITOR

S

ŚAṀKARA'S NOTION OF SĀKṢIN

Vedānta is the most important philosophical school of Indian thought. Vedāntic tests have been the subject of numerous commentaries which have given rise to seven principal schools of Vedānta. Advaita Vedānta is the non-dualistic system of Vedānta expounded primarily by Śaṃkara (ca. 788-820). It has been, and continues to be, the most widely-accepted system of thought among philosophers in India, and it is one of the most challenging and provocative philosophical achievements to be found in the East or the West.

The goal of Advaita Vedānta is to show the ultimate non-reality of all distinctions; reality is not constituted of parts. Advaita is not so much a theory of monism as it is one of non-dualism. The term "advaita" etymologically means non-dualism. Identity is not so much asserted as that distinction is denied. The "oneness" that Advaita upholds, does not require variety and multiplicity in order to be affirmed. Identity exists as an element in the system of presuppositions rather than being explicity by these presuppositions. It is the background against which all the presuppositions have a use. What distinguishes pre-Śaṁkara non-dualistic Vedānta and Śaṁkara's non-dualistic Vedānta is the very utilization of this negative approach. Every proposition, by presupposing this background, implicity asserts the identity which is a portion of that background. All claims of distinction have meaning only against the background of that recognition of identity. A philosopher's job is to peel away the layers of apparent distinctions which have accrued rather that to directly establish the identity. Philosophy is only a means of approaching reality. It is the road that takes one to its goal but never itself enters the goal thereby becoming a part of that reality.

Brahman, the ultimate reality, is of the nature of consciousness. Brahman is the only reality that there is, one only without a second, non-dual. It is the source of whatever could appear in consciousness, a single undifferentiated whole. To borrow from Artistotle's metaphysics, it is "impassable". It is impervious to any ascription that might be imposed on it. It is a whole transcends any efforts to describe it, in so much as any effort to characterize it as "this" or "that" denies its essentially infinite nature. Accordingly, any effort to talk about Brahman, even for that matter to think about it, is to undertake the impossible. Thinking and talking presuppose description, and description is inherently limiting.

The problem is of undertaking a journey towards a goal which is completely transcendent. How can a finite, imperfect, limited being achieve identity with Brahman where all subject/object distinction is obliterated? Since its non-duality seems inconsistent with the plurality of empirical existence, what is the status of this duality? The task is to elucidate reality as the essence inherent in all appearances. It not only transcends the

world of appearance but is present in all of that appearance. Transcendence and immanence are not incompatible; they are two complementary facts of the same situation. If the empirically given world had a reality of its own, then one could indeed speak of Brahman's transcendence, as contrasted with its immanence within empiricality. Only Brahman exists and therefore it is transcendent. However, it remains the case that when one strips away the cloak of the empirically given, one is left only with Brahman; the reality of the empirically given world.

The problem is to explain how that which is real and that which is an appearance become interrelated, and hence confused. How do we retrace the path which leads to this confusion, and then away from this confusion, when both paths take us through the realm of that which is only apparent. From an ontological point of view, this movement, this process, this journey never did and never could occur. Nevertheless, the appearance of the movement, at least to those who seem to have moved, is a fact about them. This interrelationship, that between the real and apparent, gives rise to two different but complementary, approaches to the absolute. To be an object in the world is to be a subject presented with other objects. Both nevertheless have the same essential being, and accordingly can only be understood as different aspects of that reality. There appears to be a difference, there is a phenomenal difference, but each is of the same essence, the only reality. They are brought together, have intercourse with each other, through Brahman, and Brahman is reached by understanding that which is essential to both the knower and that which is known.

The initial involvement of the real in what is apparently real and a subsequent withdrawal or retracing of the real from the apparent are addressed by the Advaitins as a problem in an epistemological context. From the neotic perspective, being in the world is confrontation between what is present as an object and that to which it is thus present. These are the object and the subjective poles of a knowledge realisation. Even though appearing as two different sorts of entities with natures apparently opposed to each other, like light and darkness, they are essentially one and the same reality. The platform on which the two meet and make on relevant to the other is reality in the ultimate sense (*Brahman*). That reality is sought by the respective analysis of the knower and the known. The knower (*ātman*) and the reality to be known (Brahman) coalesce into one. i.e., *ātman* is brahman. The epistemological inquiry thus takes the form of an investigation into the nature of the ground on which all duality, including the duality of the knower and the known, is based.

Investigation of this apparent duality, and of the reality upon which it is founded involves us in two separate activities. Initially we must understand the world of objects, the world of phenomena, and that which generates, their status as objects. Additionally, we need to understand what it is to be a subject a knower. We need an analysis not only of what it is to be a knower, but also what is involved in knowing. What is it that knows? What is it that makes this knower both 'this' and a knower? How do we distinguish it from both the object that it knows, and more important, from the object that another knower knows? An Advaitin of course tries to answer these questions. As part of the effort to completely explicate the process of knowing, it puts fourth the concept of *sāksin*.

What or who is "*sākṣin*"? It is notorious that there are words, and the

underlying concepts, which are difficult to translate from one language to another. In many cases, the translation might require and entire book in order to fully explicate the meaning. The term "*sākṣin*" etymologically means "witness" or "a distinterested observer." It signifies seeing without being the agent of the act under consideration. I have translated the word "*sākṣin*" as "*witness*", but it must be understood that *sākṣin* refers to a witness in the sense of the phenomenologically pure observer: the observer who observes without bringing anything to the observation. Its interests are not involved in what occurs. Witness in Advaita is intelligent but indifferent or detached. Its indifference or detachment is really its refusal to acknowledge the illusory distinctions of names and forms which fragment reality.

Sākṣin, for Advaitins, is eternal, non-dual, and remains unchanged. While consciousness as Brahman is eternal and is non-different from Brahman. It also persists in empirical-practical experiences. Pure consciousness, on account of nescience, appears as witness.

For Advaitins, *Sākṣin* helps reveal at once the ground of the empirical world that is experienced as well as the ground of the notion of the "I". It bridges the gap between the real and the empirical; or, better yet, provides the link between the empirical and the real.

...on the one hand, *sākṣin* which participates in the process of empirical activity (*vyavahārāngatva*) cognitive or otherwise, is not taken as completely *transcendent* in character. On the other hand, *sākṣin* need not exhaust itself within the confines of the empirical individual (*jīva*). In approaching the concept of *sākṣin*, its *jīva* transcending character comes first into consideration. The primary point of departure in the question of *sākṣin* is the empirical individual, who not only cognizes but also feels and enjoys.

Sākṣin, in other words, mediates the polarity of the real and the apparent, because it participates in the empirical individual. However, it is more fundamental than the merely empirical. It is a form apprehension, which is direct, nonrelational, non-propositional, and non-evaluative, both in cognitive and paractical affairs. It is the basis of all knowledge.

It is wrong to speak of *sākṣin* as knowledge, of it is the element of awareness in all knowing; and to assume that it is knowable would be to imply another knowing element—a process which leads to the fallacy of infinite regress. But the *sākṣin* does not therefore remain unrealized, for being self-luminous, by its very nature, it does not require to be made known at all. Its presence is necessarily equivalent to its revelation and it is therefore never missed [as] the pure element of awareness in all knowing.

Sākṣin as the principle of revelation is not different from the self-lumonous *ātman*. Standing behind all objects of knowledge, it furnishes illumination for all that which is known, making that knowledge possible. Accordingly, *sākṣin*, carries with it a kind of accessibility which is not available to either Brahman or *ātman*. It is completely independent, existing in its own right and not in relationship to anything else; it is seamless, eternal existence, the ground of our understanding of 'I', and the ultimate reality which is the "I" names. It is the basic Advaita Vedanta epistemological principal: the Advaitin's solution to the problems of epistemology. In the Advaita system, the concept of the witness-consciousness (*sākṣin*) is the single most important postulate of the principle of revelation operative in experience, cognitive and noncognitive alike.

The source of *sākṣin* as a philosophical concept is obscure. It is virtually non-existent in the Upaniṣads, although compounds, such as *sarvasākṣin* and *nityasākṣin* do occur. It is difficult or assign any precise referent to these. They could be construed as referring to Brahman, *saksin*, or even *Iśvara*. There is too little evidence to make an informed decision. These scattered references, however, can undoubtedly be construed as anticipating the later systematic development of this concept.

Any scholar working on Advaita is well aware that although the Upaniṣads are not systematic philosophical treatises; they, nevertheless, without any doubt remain the foundations on which rest the entire edifice of Advaita ontology and epistemo-logy. Almost every later theoretic development of Advaita of Śaṁkara can with some propriety be looked upon as exegesis of some fragmentary, and admittedly obscure, Upaniṣadic passage. The important Advaitin concept of *sāksin* provides an excellent example of such an exegesis.

Our goal in this paper is to trace the evolution and growth and the early crystallization of the epistemological ideas associated with this notion in some major Upaniṣads. I shall analyse some of the key terms and passages that foreshadow this important notion in some major Upaniṣads. These Upaniṣads echo the same point in different ways; that which lies beyond the plurality of names and forms, i.e., the self is not accessible through empirical modes of knowing.

If the question should arise as to why I am concerned only with the Upaniṣads, the reply is that Upaniṣadic texts were Śaṃkara's concern. I am not so much interested in the historical development as I am in the conceptual development of the notion of *sākṣin*. I believe that I can adequately explicate the conceptual development of *sākṣin* in Advaita without concerning myself with other literatures, such as *Mahabhārata* and *Sāṃkhya-Kārikās*; the literatures necessary for an historical analysis of this notion. I am appealing to the Upaniṣads because Śaṃkara found them to be authoritative, and he did not believe that the needed any other foundation for his analysis.

Although the term "*sākṣin*" does not occur in the early Upaniṣads, the epistemological ideas associates with this term are very clearly presented and development in the Upaniṣads. For example, *Bṛhadāraṇyaka Upaniṣad* (BU) contains the most detailed analysis of knowing and its presuppositions, *draṣṭā or vijñatā, antaryāmi, ātmajyoti, or svayamjyoti* are some of the concepts that have been analyzed in detail in this Upaniṣad. These terms anticipate the later notion of *sākṣin*. Therefore, the primary focus of my investigation will be BU.

Whenever the term "*sākṣin*" appears in the Upaniṣada, it appears as an alternate designation for the self, especially when viewed in an epistemological context. The definition of the self is one of the central of the Upaniṣads, and BU is no exception to it. Among the Upaniṣadic teachers, Yājñavalkya is well known for his instructions regarding the knowledge of the self. In the course of discoursing with his wife, Maitreyi, Yājñavalkya informs her that the self is the basis of all knowledge. It is different from the objects that are known. Therefore, it cannot be known in the manner in which the objects are known: "You cannot see the seer of seeing, you cannot hear the hearer of hearing, you cannot think the thinker of thinker, you cannot understand the understander of understanding (*na dṛṣṭer draṣṭāram paśyeh na śruteh śrotāram śṛṇuyāḥ,na mater mantāram manvīthāḥ, na vijñāter vijñātāraṃvijānīyāh)*. This is the best evidence for

a foreunder of *sākṣin* in the BU for Yājñavalkya. The self is the ultimate subject that can never be made an object of knowledge. That is why it can only be described as "*neti*", "*neti*" ("not this." "not this"). It is not an exaggeration to say that this passage is an anticipation of the later conception that the cognitive functions are apperceived by the seer which in itself is not an object of more ultimate awareness. Again the passage: "He entered in here, even to the finger-nail tips, as razor would be hidden in a razor case, or fire in a fireholder. Him they see not..." when translated into the epistemological terms states that the self is not knowledge by any empirical means of knowledge.

The *Kena* Upaniṣad males the same point when it states that the self is other tham the known and the unknown. The *Taittirīya Upaniṣad* (TU) declares that words and mind turn back, not being able to attain it. Words and thought are applicable in the realm of names and forms where plurality is manifested: they are simply pointers and in that sense useful. The self is to be comprehended as "It is."

This very same self is said to be the self of the world. In response to the question about the inner controller *tantaryamā* of the world. Yājñavalkya in BU states that the principle which lies behind the everything, which controls everything from within is the inner controller, and this inner controller is the immortal self: "He is never seen but is the seer, he is never heard but is the hearer. He is never perceived, but is the perceiver. He is never thought but is the thinker. There is no other seer but be, there is no other hearer but he, there is no other perceiver but he, there is no other thinker but he. He is your self, the inner controller, the immortal (*adṛṣto drasṭā aśrutaḥ śrotā, amato mantā, avijanata vijnata nanyo'to'sti drsta, nanyo'to'sti srota, nanyo'to'sti manta, nanyo'to'sti vijñātā: esa ta ātmantaryāmy amṛtah: ato'nyadārtam*).

The self of the Upaniṣads is never objectified, since it is not an object of any empirical knowledge. The "I" is an ascription; since all characters are objects of the self, it is characterless. The products of ignorance are agency, enjoyment, and empiricality; what is essentially Brahman is self. At the level of pure self, individuality is indistinguishable. The stuff of the sleeping self is *vijñānamaya*, pure consciousness. Individuality persists even though the specifies, say of the empirical self, are discarded and the vital airs are withdrawn. The function of seeing is given up by the sleeper, who is untained and unrelated, and is as pure as water. Because the all-knower cannot be known by something else, in can be defined as not knowing anything. The essence of all being is the unconditionally immediate self. The seer of seeing is not seen and the indewelling essence of the individual is the self.

Another very important and well-known section of BU, which anticipates the notion of *sākṣin* discusses the self as its own light: "The self, indeed, is his light", said he, "for with the self, indeed, as the light, one sits, moves about, does one's work and returns (*....ātmaivāsya jyotirbhavati, ātmanaivāyam jyotiṣāste, palyayate, karma kurute, vipalyeti iti*)." This sought after "light" is more basic than the physical light which makes for the perception of physical objects. It is significant to note that the above reply is given in response to the question "what light does a person here have?" In the waking state a person moves with help of various lights that are outside his/her body. But what serves as a light for a person in dreams and in deep sleep? one cannot see dream objects without light. From deep sleep, again, one awakes with the rememberance that one slept

happily and knew nothing: this shows some kind of light functions in deep as well. Therefore, Janaka asked about the light which serves a person when he is asleep. Yājñavalkya answers that the self is the light that serves a person in all the states: waking, dreaming, and the dreamless sleep, Light, in this context, does not simply signify consciousness and its conditions in an abstract sense, but that which helps one to sit, walk about, work, and return.

Jānaka further asks: "Which (among the sense-organs) is the self? Yājñavalkya replies "The intellect performs the function of thinking. However, the self assuming the likeness of the intellect creates the appearance of thinking." Śaṁkara in his commentary on BU explains why such a confusion occurs: "the intellect being transparent and next to the self, easily catches the reflection of the intelligence of the self."

To overcome this problem, a kind of physico-psychological method is used that progressively unfold the essence of *ātman*. In the Chhāndogya Upaniṣad (CU), Indra and Virocana approach Prajāpatī for knowledge of the immortal self. Initially, Prajāpatī informs them that the true self is nothing but the self seen in a reflection. This answer satisfies Virocana. Indra, not satisfied with Prajāpatī's explanation returns to him for further explanation Prajāpatī tells Indra that the self is experienced in the deep sleep: "When a person is asleep with senses withdrawn, [When one] is serene, and sees no dream-that is the self. This is immortal, this is Brahman." Indra is not satisfied with this answer either because this explanation suggests that when everything is withdrawn, and when only consciousness remains, than is the self. Indra returns to Prajāpatī again the lives with him for five years, and finally Prajāpatī reveals to Indra the true nature of the self-the self is immortal, the body is destructible: it is the abode of the immortal self. The real self continues in all stars. This passage stresses the continuity of the real self. The self is progressively identified with the bodily self, the dreaming self, and self the dreamless sleep, until finally it is declared to be, that which is not affected by the changing modes. It is present in all three states.

Again, the description of self as self-luminous *Isravamyyadi* in BU anticipates the theory of sākṣin, where the ultimacy of the self is again explicated by indicating that the seer is unseen and that the knower cannot be known. The sun illuminates objects in waking life. Since the sun does not shine in our sleep, and yet objects are revealed, there must be another source of illumination. It is said: "When he goes to sleep the takes along the material of this allembracing world, himself tears it apart, himself builds it up; he sleeps (dreams) by his own brightness, by his own light. In that state the person becomes self-illuminated (*sa yatra prasvapiti, asya lokasya sarvāvato mātram apādāya, svayam vihatya, svayam nirmayā, svena bhāṣā, svena jyotiṣa prasvapiti; atrāyām puruṣaḥ svayaṃjyotirbhavatī)* In the waking state, the subject is aware of the subject-object distinction. While dreaming, subject is only aware of the dream objects; the waking individual himself become both the subject and the objects so to speak.

Since the objects revealed ar similar it follows that, even in the waking state, there must be a single source of illumination. This illumination, existing where other sources do not, or cannot exist, can only be from the self itself. As with knowing and seeing, just so is self, while illuminating everything not itself illumined. The dreaming self forsakes everything else while enjoying objects, bliss and pain. The

dream world, being his own creation, is lighted by nothing other than the Self. He himself becomes the light and accordingly must shine in its own light. The self is continuous in all three states and just as a large fish extends over both the banks of a river and cannot be identified with either bank or the river, so the self is not identical with any of the three states. In both dreaming and waking stages, duality is present. In deep sleep, however, there is a lack of relatedness which is bliss. (*samprasanna*). The ultimate self, being of the nature of consciousness itself, has no self-consciousness; it is without a second. The ultimate consciousness being intrinsically unrelated has its self-luminosity made manifest only in relation to an object. The self-luminosity of the ultimate self, lacking an object as in deep sleep, is not evident. It is pure consciousness, lacking anything of which it is conscious. The seeing of the seer, being its own intrinsic nature, never ceases, even in deep sleep where there is nothing to be seen. It cannot be distinguished from not seeing, since there is no other thing to be seen or not seen. Seeing can be empirically realized only when an other is posited by ignorance. There can be no seeing when everything becomes the self and there is nothing to be seen. The notion of self, remaining the same in all three states being the self-effulgent light in them, clearly anticipates the later notion of witness-consciousness.

> One of the key Upaniṣadic passages that is cited by the later Advaitins occurs in the *Bṛhadāraṇyaka Upaniṣad* (BU). The question is raised about "what directly and manifestly is the Brahman?" Then such a Brahman is defined (or rather left undefined). It is said: Brahman is direct and immediate (*yat sākṣād aparokṣād brahma).* In this text, Brahman is described as the essence of all that there is. Brahman in this context is not *saksin* in the technical sense, or even for that matter in a non-technical sense, but what is rather an undifferentiated and undifferentiable principle which can signify indifferently either *sākṣin* or Brahman.

What is stated here is obvious. The self is what continues in the three states of waking, dreaming, and deep sleep and is therefore not identical with any of them. This is a clear discription of the notion of self as witness standing behind everything that is known-known discursively in wakeful life, known dreamingly in dreams, and known as unknown in deep sleep-shining forth in its own light revealing eternally and continuously.

The three states of the self discussed above, become the focus of investigation in some major Upaniṣads. It is one of the common methods adopted in the Upaniṣads for arriving at the knowledge of the self. For example, the entire *Māṇḍūkya Upaniṣad* (MAU) is devoted to a discussion of these three states of the self. It contains one of the most succinct and systematic treatments of this method. At the outset. The Upaniṣad identifies the sound *aum* with all-that-there-is. *Aum* is what was, what is and what will be. It signifies a correlation between microcosmos and the macrocosmos. It is also what is beyond time; the unmanifest basis of the manifest universe. *Aum* stands for Brahman: it is the most affective sound symbol of Brahman. The *word "atma"* consists of three letters: a.u. m which correspond to three forms in which the self appears in the states of waking, dreaking, and the dreamless sleep respectively. The knowledge of Brahman encompasses not only the three states, but also the fourth turiya, the undifferentiated state of pure of consciousness, which is beyond the

changing and conditional, phenomenal modes of existence.

The three states of the self are known as: *viśva, taijasa, and prajñā. Viśva* is the waking self. It cognizes the external objects. It has seven limbs and nineteen mouths. Since in this state the self is in contact with the external objects, its experiences are gross. The waking self is the first part (*pāda*) of Brahman. *Taijasa*, the dreaming self is the second part, in which the mind enjoys impressions imprinted upon the mind during the waking experience which are then presented as if real. In this state, the self is "internally conscious", it experiences subtle objects created out of the mental impressions. This state is contradicted by waking experiences. Dream-objects, irrespective of how real they might appear in one's dreams, disappear upon waking up. This concept is not treated consistently throughout the history of Vedānta the latter tradition explaining them as simply products of *avidyā*. The third part, *prajñā*, is a state of dreamless sleep during which the mind and the senses are quiescent. Consequently, there is a cessation of normal consciousness. Subject-object distinction no longer exists, nor a distinction among object. There are no desires, no dreams. There is no experience of pleasure and pain etc. It is an entirely undifferentiated state. There is a sense of bliss, because there is a temporary union between the Absolute and the embodied self. It is a state in which the knowing self, while still capable of knowing does not know anything. This self still has the capability of knowing all objects and therefore is called *prajñā*; "It is not a state of consciousness in the ordinary sense; but it is not a state of blank or absolute consciousness either, for some sort of awareness is associated with it. It is not, however, the objectless knowing subject that endures in it....; for along with the object, the subject also as such disappears then. It is rather a state of non-reflective awareness, if we may so term it."

The phenomenon of deep sleep is especially significant since in it all mental activities are suspended, and the consciousness of individuality is absent. It points to the fact that knowledge of duality is only a conditional and temporary feature of finite lives. From deep sleep, one awakes and recalls that he slept happily and remembered nothing. In this state distinctions are not overcome. The self being hidden by a kind of undifferentiated darkness absorbs duality and multiplicity. Deep sleep demonstrates that something permanent, unchanging, and foundational to all experiences must be present even when the consciousness of external objects is not present. This state is different from *turīyā*, the state of release, which is the underlying substratum of the triple states of waking, dreaming, and the dreamless sleep.

This tri-partite distinction by means of which self-successively occupies, yet remains independent of; the three states is elaborated by Gaudapāda. "*Viśva* is he who cognizes in the right eye, *Taijasa* is he who cognizes in the mind within and *Prajñā* is he who constitutes *Akāśa* in the heart. Thus, one *ātman* is conceived as threefold in the (one) body." What we have are three states of embodiment of the self that remain pure, unrelated, and with a oneness, which is confirmed by the judgement, "I am he." *Viśva, taijasa, and prajñā* are all self, but only as embodied. The *viśva* can not only perceive objects, it can also approach these objects mentally, by remembering, imagining, or dreaming about them. The dreaming self is the same self is the waking self. When consciousness rests in itself, all imagery ceases, and the self is *prajñā*. The self exists although

all mental processes stop, only the potentiality or vital airs persists. The undifferentiated nature of the self is clearest in this state. The fact that the *prajñā* self reawakens, and can say "I am he", proves that even if in the sense of potentiality, *prajñā* had been embodied. It is only when there is not even potentially the change of embodiment that *prajñā* passes into the real, unconditional nature of the self, *turīyā*. The "I" reemerges after deep sleep, it is not recreated. The self, in itself, *turīya*, is embodied in different forms or states.

A determination of what characterizes *viśva* and *taijasa* is necessary, so that we are able to ascertain the true nature of *turīya*. Keeping this in view, Guaḍapāda states: "*Viśva* and *taijasa* are conditioned by cause and effect." Since the effect actualizes only when certain conditions are fulfilled, and at other times it remains potentially contained in the cause, *viśva* and *taijasa* are governed by causality; being conditioned by both non-apprehension and misapprehension. Ignorance, the state of not knowing, is the substance of causal potentiality. Its actualization is knowing otherwise, to be positively mistaken.

Gauḍapāda further notes; "*prajñā* does not know anything of the self or the non-self, nor truth nor untruth. But *turīya* is ever-existent and ever all-seeing." *Prajñā* is conditioned by cause alone. Unlike *visva* and *taijasa*, *prajñā* does not comprehend itself or others. It therefore is in a state of not knowing, covered by undifferentiated darkness. *Turīya*, on the other hand, is not conditioned by cause and effect. It is effulgent and all-pervasive source of objects. It is beyond ignorance. It is *sarvadṛk* (the seer of everything that there is) as well as its witness. It exists in all beings during the waking and the dreaming sates, and is called the seer of everything. There is nothing beside *turīya*. Therefore, it is never associated with the causal condition that may result from non-apprehension of reality. Accordingly, the non-apprehension and mis-apprehension of reality are not possible in *turīya*.

At this juncture, Gauḍapāda reminds his readers that although non-perception of duality is common to both *prajñā* and *turīya*, only *prajñā* is conditioned by cause, because *prajñā* is sleep and consists in the non-apprehension of reality, and gives rise to the cognitions of variety and multiplicity. It is the causal state that immediately precedes the state of waking up. *Turīyā* on the other hand, is non-dual witness and by nature pure consciousness itself. Therefore, it is said that *turīyā* is not governed by the conditions of cause and effect. In the one case, the undifferentiated darkness absorbs duality while still containing it; while in the other there is not even the potentiality of duality, and no darkness. These are different states. The dormant darkness (*bijanidrā*) is present in *prajñā*, but it does not, cannot affect *turīyā*.

Prajñā also anticipates the later notions of *saksin*. *Prajñā* consciousness is the self as unified; distinctions are not overcome in the state but rather are present in an undifferentiated state. The sense do not function in sleep and therefore the "I" as explicit awareness is absent. The *jīva* is said to be the perceiver of *avidyā* in this context; the cause of the manifold world of appearances. "The self in this state is not aware of itself, or of others, and a therefore shrouded by undifferentiated darkness in which duality is absorbed....But it is only the self in the third stage that is epistemologically significant as containing the potentiality for a cognitive relation characteristic of wakefullite."

Several other Upaniṣads argue along the same lines. For example, *Kaṭha*

Upaniṣad (KU) makes a clear distinction between the self which is associated with the body, the senses, the mind, and the self which is pure and not associated with either the body or the mind or the sense. The first is empirical, unlike the changing consciousness, the pure self. It is Brahman, beyond *buddhi*, the witness of all, *sarvasākṣī*. But, how can *sākṣin* be equated with supreme reality, as it is here, and still be relegated to the empirical *bhokta? Māṇḍukya Kārikā* provides the following answer. Brahman is *Sarvasākṣī* or *sarvadrk* only to the extent that its nature as seer is not affected when there is nothing to see; *sākṣin*, on the other hand, is the witness of everything that appears, it is literally a seer. This also explains seemingly contradictory claims that pure consciousness (*cit*) cannot be known as an object of mediate knowledge, yet it is known as involved in every act of knowing. The absolute self does not possess enjoyership; its enjoyership is created by the limiting adjuncts, e.g., intellect. Another Upaniṣad reiterates the same point, when it states that "The absolute self thinks as it were, and shakes as it were, and so on." Passages such as "when there is duality, as it were....." reinforce the idea that the knowledge takes place in the phenomenal world, and therefore is not applicable to *ātman*.

Praśṇa Upaniṣad (PU) argues in the same vein in its argument for the existence of the self. The assertion that there is consciousness is a necessary condition for the assertion that there are things. To say that there are things, and yet no consciousness is to contradict yourself. The experientially invariable can only be isolated against the background of the invariable. Without consciousness, there can be no objects. Such a consciousness is never absent, not even in deep sleep.

This analysis of the notion of *prajñā*, and the relationship among the three states raises a number of questions. What role if any, does the *prajñā* play during dreaming, or, for that matter during waking stage? Is *prajñā* different in different individuals. Or, is there one *prajñā* in all individuals? Equation of *sākṣin* with God only confuses the issue further. We have a principle associated with body, the experiencer of pleasure and pain: and on the other hand, pure consciousness, the observer of both the enjoyer and the enjoyed. It witnesses objects, it does not enjoy them. It is not an exaggeration to say that we may have here in an obscure from an anticipation of *Iśvara-Sākṣin* (God-defining-consciousness), a later doctrine.

In his writings, Saṁkara seeks to give a systematic, and rationalistic, account of the theory of the self that he largely takes from the Upaniṣads. The whole notion of selfhood remains unchanged from that of the Upaniṣads, while he endeavours to flesh out a theory of *avidyā* sufficient to unify the diverse and at times inconsistent Upaniṣadic teachings. Reflecting the inconsistencies of the Upaniṣads, he sometimes speaks of pure consciousness as Brahman, and at other times as the witness-self, even at other times as *Iśvara*. In his discussion of the self and its functioning, Śaṃkara is perfectly clear as to his conception of the real nature of the self. However, he is not so clear, when he discusses the immanent self of empirical experience. Brahman. *Iśvara, sākṣin,* and even *ātman* appear to be synonymous in many contexts and the distinct nuances of these terms are not clearly explicated.

These ambiguities have given rise to a number of confusions for modern interpreters of Advaita Vedānta. For example, Tara Chatterjee, in her article on the notion of *sākṣin* notes; "Advaita Vedānta combines in the concept of *sākṣin*, two aspects. As described in the

Upaniṣads it is absolutely passive, and as presented by Śaṁkara, it is [a] never-to-be objectified principle of awareness present in every individual." While Dr. Chatterjee is to be commended for distinguishing between the two aspects of the *sākṣin* notion-passivity and non-objectivity-she misattributes the passivity aspect to the Upaniṣads and non-objectivity to Saṁkara. In point of fact, the reverse is the case. It is indeed true that Advaita Vedānta combines in the theory of *sākṣin* the two senses outlined in her paper. However, the passivity of *sākṣin* is not a motif in the Upaniṣads. Not surprisingly, she does not, because she cannot, provide any textual references from the Upaniṣads to support her claim. First as pointed out elsewhere in this paper, the theory of *sākṣin* is not clearly articulated in the Upaniṣads. The term "*sākṣin*" does not occur there, although some of the elements embodied in the Advaita notion of *sākṣin*, e.g. the self as the ultimate subject, do occur. These elements, however, have not congealed in a single concept in the Upaniṣads.

Second, the non-objectivity of the self is repeatedly emphasized in the Upaniṣads, while its passivity is contributed by the Advaitins. The Upaniṣads repeatedly emphasize that self is the ultimate subject; it can never become an object of knowledge. The notion of self as light in the Upaniṣads provides a clear counter example to Professor Chatterjee's claim. The light metaphor in the Upaniṣads underscores the freedom, and not passivity, of the self, it is a way of explaining the unvarying nature, unrestricted freedom of the self. Self is luminous by its very nature. It is the principle that makes perception and conscious action possible. All cognitions point to the activity of the self. Upaniṣads nowhere explicity deny the activity of the self. Specific activities start at a given point in time and terminate at another point. What remains constant through them all is the self as pure consciousness. What makes manifestation possible. *Sākṣin*, like the self of the Upaniṣads, is self-luminous. A light does not require another light to manifest it. Similarly, *sākṣin* being self-luminous illumines all; it does not require anything outside of itself to illuminate objects. In Śaṃkara's philosophy, one finds the term "*sākṣin*" in its technical aspect. Śaṃkara defines the concept; it fulfills a well-defined function is his system. The theory of *sākṣin* provides for Saṁkara the much needed epistemological foundation to defend the Upaniṣadic metaphysics.

Metaphysics and epistemology, as they constitute elements in western philosophy, can be isolated from each other. It is frequently suggested that, e.g., in Kant, epistemological conclusions can be arrived at independently of any 'metaphysical theory. For example, Dryer notes: "Princhard writes, Kant's problem is similar to Locke's. Locke states that this purpose is to inquire into the origin, certainty, and extent of human knowledge *(Kant's Theory of Knowledge*, p.2) Similarly, Kemp Smith presents of critique as concerned with the theory of knowledge generally, without referring to its concerns with metaphysics." Accordingly, these philosophers maintain that Kant's theory of the transcendental unity of apperception is postulated by him on epistemological grounds. Other interpreters of Kant, notably D.P. Dryer and Martin Heidegger, vehemently disagree with such an epistemological reading of Kant. Dryer further notes that according to Heidegger: "The aim of the *Critique of Pure Reason* is fundamentally mistaken/ if this work is interpreted as a 'theory of experience' or as

a theory of positive sciences. The *Critique of Pure Reason* has nothing to do with theory of knowledge."

Whether or not metaphysics and epistemology can be isolated from each other is true in the western context, it certainly is not the case in the Indian philosophy, and is especially not so in the theory of *Sākṣin*. The theory of *sākṣin* does not require logical justification: it does not require proof, because besides being an epistemological theory, it also reveals the ultimate nature of reality, and is mandated by that reality. The conclusion is that there is a level of experience, wherein knowledge and existence are the same. Thus it should come as no surprise to the readers, that the concept of *sākṣin* in Advaita is established on epistemological grounds, and accordingly, is called on to perform that function. It would be wrong to assume, however, that this concept is postulated solely on epistemological grounds. One must not lose sight of the fact that *sākṣin* is grounded in the metaphysical reality as revealed by the scriptures, and therefore approximates reality.

I hope I have shown in this paper that the epistemological foundation of the notion of *sākṣin* are to be found in the Upaniṣads. The fact that these ideas are adumberated in the Upaniṣads does not, of course, compel the theory of *sākṣin* that one finds in Śaṃkara,but when taken together with the philosophical requirements of his system, they do require a development such as is to be found in his works. The theory of *sākṣin* forms the epistemological foundation for his metaphysics. It is a nature shaping of the elements to be found in the Upaniṣads into a form that serves his purposes. It is as it Śaṃkara were a midwife assisting in the birth of elements that were gestating in the Upaniṣads.

However, it is important to notice that this is not simply a work of exegesis. The Upaniṣads are essentially open texts that allow considerable creativity in their interpretation. Śaṁkara is not simply making clear things that already exist in the Upaniṣads, nor even simply synthesizing the elements that are to be found there, but taking these elements and using them as a background against which to develop an original theory. Original philosophical work occurs when people bring their own intellectual abilities and accomplishments to the historical corpus of the discipline. The resulting work represents both, a historical development of the discipline, even if it radically transforms the discipline, and also a new and contemporary way of understanding that corpus. And of course, once Śaṁkara puts forth a theory of *sākṣin*, it them becomes a part of that corpus, and is available to later philosophers for the same sort of work. The people who have followed after Śaṁkara—criticising, reforming, refining and developing the theory—provide clear evidences of such a continuity. The theory of *sākṣin* illustrates Śaṁkara's creativity and originality-the aspects of his philosophy so often underplayed.

ŚAṆDILYA-UPANISHAḌ

Śāṇdilya questioned Aṭharvan thus: "Please tell me about the eight aṅgas (parts) of Yoga which is the means of attaining to Āṭmā".

Aṭharvan replied:"The eight aṅgas of yoga are yama, niyama, āsana, prāṇāyāma, praṭyāhāra, ḍhāraṇā, ḍhyāna, and samāḍhi. Of these, yama is of ten kinds: and so is niyama. There are eight āsanas. Prāṇāyāma is of three kinds; praṭyāhāra is of five kinds: so also is ḍhāraṇā. Ḍhyāna is of two kinds, and samāḍhi is of one kind only.

"Under yama (forbearance) are ten: ahimsā, saṭya, asṭeya brahmacharya, ḍayā, ārjava, kshamā, ḍhṛṭi, miṭāhāra, and śaucha. Of these, ahimsā is the not causing of any pain to any living being at any time through the actions of one's mind, speech, or body. Saṭya is the speaking of the truth that conduces to the well-being of creatures, through the actions of one's mind, speech, or body. Asṭeya is not coveting of another's property through the actions of one's mind, speech, or body. Brahmacharya is the refraining from sexual intercourse in all places and in all states in mind, speech or body. Ḍayā is kindliness towards all creatures in all places. Ārjava is the preserving of equanimity of mind, speech, or body in the performance or non-performance of the actions ordained or forbidden to be done. Kshamā is the bearing patiently of all pleasant or unpleasant things, such as praise or blow. Ḍhṛṭi is the preserving of firmness of mind during the period of gain or loss of wealth or relatives. Miṭāhāra is the taking of oily and sweet food, leaving one-fourth of the stomach empty. Śaucha is of two kinds, external and internal. Of these the external is the cleansing of the body by earth and water; the internal is the cleansing of the mind. This (the latter) is to be obtained by means of the aḍhyāṭma-viḍyā (science of Self).

"Under niyama (religious observances), are ten, *viz.*, ṭapas, sanṭosha, āsṭikya, ḍāna, Īśvarapūjana, siḍḍhānṭa-śravaṇa, hrīḥ, maṭi, japa, and vraṭa. Of these ṭapas, is the emancipation of the body through the observance of such penances as kṛchchhra, chānḍrāyaṇa, etc., according to rules. Sanṭosha is being satisfied with whatever comes to us of its own accord. Āsṭikya is the belief in the merits or demerits of actions as stated in the Veḍas. Ḍāna is the giving with faith to deserving persons, money, grains, etc., earned lawfully. Īśvarapūjana is the worshipping of Vishṇu, Ruḍra, etc., with pure mind according to one's power. Siḍḍhānṭa-śravaṇa is the inquiry into the significance of Veḍānṭa. Hrīḥ is the shame felt in the performance of things contrary to the rules of the Veḍas and of society. Maṭi is the faith in the paths laid down by the Veḍas. Japa is the practising of the manṭras into which one is duly initiated by his spiritual instructor, and which is not against (the rules of) the Veḍas. It is of two kinds—the spoken and the mental. The mental is associated with contemplation by the mind. The spoken is of two kinds—the loud and the low. The loud pronunciation gives the reward as stated (in the Veḍas): (while) the low one (gives) a reward thousand times (that). The mental (gives) a reward a crore (of times that). Vraṭa is the regular observance of or the refraining from the actions enjoined or prohibited by the Veḍas.

"Āsanas (the postures) are (chiefly) eight, *viz.*, svasṭika, gomukha, paḍma, vīra, simha, bhaḍra, mukṭa, and mayūra.

"Svasṭika is the sitting at ease with the body erect, placing each foot between the things and knees of the other. Gomukha is (the sitting at ease with the body erect,) placing the hollow of the left foot under the side of the right posteriors and the hollow of the right foot under the side of the left posteriors, resembling Gomukha (cow's face). Paḍma is (the sitting at ease with the body erect) placing the back of each foot in the thigh of the other, the right hand grasping the right toe and the left hand the left toe. This, O Śāṇḍilya, is praised by all. Vīra is the sitting at ease (with the body erect), placing one foot on the thigh of the other and the other foot underneath the corresponding (opposite thigh). Simha is (the sitting at ease with the body erect), pressing the right side (of the thigh) with the hollow of left heel and *vice versa*. Rest

your hands on the knees, spread out the fingers, open your mouth and carefully fix your gaze on the tip of your nose. This is always praised by the yogins. Siḍḍha is (the sitting at ease with the body erect), pressing the perineum with the left heel and placing the heel of the right foot above the genital organ, concentrating the mind between the two eyebrows. Bhaḍra is (the sitting at ease with the body erect,) pressing the two ankles of the two feet firmly together against the Sīvinī (*viz.*, lower part of the seed) and binding the knees firmly with the hands. This is the bhaḍra which destroys all diseases and poisons. Mukṭa is (the sitting at ease with the body erect,) pressing with the left heel the right side of the tender part of the Sīvinī, and with the right heel the left side of the tender part of the Sīvinī. Mayūra—(lit., peacock). Rest your body upon the ground with both palms and place your elbows on the sides of the navel, lift up the head and feet and remain like a stick in the air, (like the plant balance in gymnastics). This is the mayūra posture which destroys all sins. By these, all the diseases within the body are destroyed; all the poisons are digested. Let the person who is unable to practice all these postures betake himself to any one (of these) which he may find easy and pleasant. He who conquers (or gets mastery over) the postures—he conquers the three worlds. A person who has the practice of yama and niyama should practice prāṇāyāma; by that the nādis become purified."

Then Śāṇdilya questioned Aṭharvan thus: "By what means are the nādis purified? How many are they in number? How do they arise? What vāyus (vital airs) are located in them? What are their seats? What are their functions? Whatever is worthy of being known in the body, please tell me." To that Aṭharvan replied (thus): "This body is ninety-six digits in length. Prāṇa extends twelve digits beyond the body. He who through the practice of yoga reduces his prāṇa within his body to make is equal to or not less than the fire in it becomes the greatest of the yogins. In men, the region of fire which is triangular in form and brilliant as the molten gold is situated in the middle of the body. In four-footed animals, it (fire) is quadrangular. In birds, it is round. In its (the region of fire's) centre, the purifying, beneficial, and subtle flame is situate. Two digits above the anus and two digits below the sexual organ is the centre of the body for men. For four-footed animals, it is the middle of the heart. For birds, it is the middle of the body. Nine digits for (or above) the centre of the body and four digits in length and breadth is situated an oval form. In its midst is the navel. In it, is situated the chakra (*viz.*, wheel) with twelve spokes. In the middle of the chakra, the jīva (Āṭmā) wanders, driven by its good and bad deeds. As a spider flies to and fro within a web of fine threads, so prāṇa moves about here. In this body, the jīva rides upon prāṇa. Laying in the middle of the navel and above it, is the seat of kuṇdalinī. The kuṇdalinī śakṭi is of the form of eight prakṛṭis (matter) and coils itself eight ways or (times). The movement of vāyus (vital airs) checks duly the food and drink all round by the side of skanḍha. It closes by its head (the opening of) the brahmaranḍhra, and during the time of (the practice of) yoga is awakened by the fire (in the apāna); then it shines with great brilliancy in the ākāś of the heart in the shape of wisdom. Depending upon kuṇdalinī which is situated in the centre, there are fourteen principal nādis (*viz.*,) Idā, Piṅgalā, Sushumnā, Sarasvaṭī, Vāruṇī, Pūshā, Hasṭijihvā, Yaśasvinī, Viśvoḍharī, Kuhūḥ, Śāṅkhinī, Payasvinī, Alambusā, and Gānḍhārī. Of them, Sushumnā is said

to be the sustainer of the universe and the path of salvation. Situated at the back of the anus, it is attached to the spinal column and extends to the brahmaranḍhra of the head and is invisible and subtle and is vaishṇavī (or has to śakṭi force of Vishṇu). On the left of Sushumnā is situated Idā, and on the right is Piṅgalā. The moon moves in Idā and the sun is Piṅgalā. The moon is of the nature of ṭamas and the sun of rajas. The poison share is of the sun and the nectar of the moon. They both direct (or indicate) time and Sushumnā is the enjoyer (or consumer) of time. To the back and on the side of Sushumnā are situate Sarasvaṭī and Kuhūḥ respectively. Between Yaśasvinī and Kuhūḥ stands Vāruṇī. Between Pūshā and Sarasvaṭī lies Payasvinī. Between Gānḍhārī and Sarasvaṭī is situated Yaśasvinī. In the centre of the navel is Alambusā. In front of Sushumnā there is Kuhūḥ, which proceeds as far as the genital organ. Above and below kuṇdalinī is situated Vāruṇī, which proceeds everywhere. Yaśasvinī which is beautiful (or belonging to the moon), proceeds to the great toes. Piṅgalā goes upwards to the right nostril. Payasvinī goes to right ear. Sarasvaṭī goes to the upper part of the tongue and Śaṅkhini to the left ear, (while) Gānḍhārī goes from the back of Idā to the left eye. Alambusā goes upwards and downwards from the root of the anus. From these fourteen nādis, other (minor) nādis spring; from them springing others, and from them springing others; so it should be known. As the leaf of the aśvaṭṭha tree (*ficus religiosa*) etc., is covered with minute fibres so also is this body permeated with nādis.

"Prāṇa, Apāna, Samāna, Uḍāna, Vyana, Nāga, Kūrma, Kṛkara, Ḍevaḍaṭṭa, and Ḍhanañjaya—these ten vāyus (vital airs) move in all the nādis. Prāṇa moves in the nostrils, the throat, the navel, the two great toes and the lower and the upper parts of kuṇdalinī. Vyāna moves in the ear, the eye, the loins, the ankles, the nose, the throat and the buttocks. Apāna moves in the anus, the genitals, the things, the knees, the stomach, the seeds, the loins, the calves, the navel, and the seat of the anus of fire. Uḍāna lives in all the joints and also in the hands and legs. Samāna lives, permeating in all parts of the body. Along with the fire in the body, it causes the food and drink taken in, to spread in the body. It moves in the seventy-two thousand nādis and pervades all over the body along with the fire. The five vāyus beginning with Nāga go towards the skin, the bones, etc. The Prāṇa which is in the navel separates the food and drink which is there and brings about the rasas (juices) and others. Placing the water above the fire and the food above (or in) the water, it goes to the Apāna and along with it, fans up the fire in the centre of the body. The fire thus fanned up by the Apāna gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought in the bowels by the Prāṇa to grow hot. The fire with the water causes the food and condiments, which are placed above, to be boiled to a proper degree. Then Prāṇa, separates these into sweat, urine, water, blood, semen, the faces and the like. And along with the Samāna, it takes the juice (or essence) to all the nādis and moves in the body in the shape of breath. The vāyus excrete the urine, the faces, etc., through the nine opening in the body which are connected with the outside air. The functions of Prāṇa are inspiration, expiration, and cough. Those of Apana are the excretion of the caeces and the urine. Those of Vyāna are (such actions as) giving and taking. Those of Uḍāna are keeping the body straight, etc. Those of Samāna

are nourishing the body. Those of Nāga are vomiting, etc.; of Kūrma, the movement of the eyelids; of Kṛkara, the causing of hunger, etc., of Ḍevaḍatṭa, idleness, etc., and Ḍhanañjaya, phlegm.

"Having thus acquired a through knowledge of the seat of the nādis and of the vāyus with their functions, one should begin with the purification of the nādis. A person possessed of yama and niyama, avoiding all company, having finished his course of study, delighting in truth and virtue, having conquered (his) anger, being engaged in the service of his spiritual instructor and having been obedient to his parents and well instructed in all the religious practices and the knowledge of his order of life, should go to a sacred grove abounding in fruits, roots, and water. There he should select a pleasant spot always resounding with the chanting of the Veḍas, frequented by the knowers of Brahman that persevere in the duties of their orders of life and filled with fruits, roots, flowers, and water. (Else) either in a temple or on the banks of a river or in a village or in a town, he should build a beautiful monastery. It should be neither too long nor too high, should have a small door, should be besmeared well with cow-dung and should have every sort of protection. There listening to the exposition of veḍānṭa, he should begin to practice yoga. In the beginning having worshipped Vināyaka (Gaṇeśa), he should salute his Ishta-Ḍevaṭā (tutelary deity) and sitting in any of the above-mentioned postures on a soft seat, facing either the east or the north and having conquered them, the learned man keeping his head and neck erect and fixing his gaze on the tip of his nose, should see the sphere of the moon between his eyebrows and drink the nectar (flowing therefrom through his eyes). Inhaling the air through Idā for the space of twelve māṭrās, he should contemplate on the sphere of fire situated in the belly as surrounded with flames and having as its seed (ra); then he should exhale it through Piṅgalā. Again inhaling it through Piṅgalā and retaining it (within), he should exhale it through Idā. For the period of twenty-eight months, he should practice six times at every sitting through the three sanḍhyās (morning, noon, and evening) and during the intervals. By this, the nādis become purified. Then the body becomes light and bright, the (gastric) fire is increased (within) and there is the manifestation of nāḍa (internal sound).

"Prāṇāyāma is said to be the union of Prāṇa and Apāna. It is of three kinds—expiration, inspiration, and cessation. They are associated with the letter of the (Samskṛṭ) alphabet (for the right performance of prāṇāyāma). Therefore Praṇava (OM) only is said to be Prāṇāyāma. Sitting in the paḍma posture, the person should meditate that there is at the tip of his nose Gāyaṭrī, a girl of red complexion surrounded by the numberless rays of the images of the moon and mounted on a hamsa (swan) and having a mace in her hand. She is the visible symbol of the letter A. The letter U has as its visible symbol Sāviṭrī, a young woman of white colour having a disk in her hand and riding on a garuda (eagle). The letter M has as its visible symbol Sarasvaṭī, an aged woman of black colour riding on a bull, having a trident in her hand. He should meditate that the single letter—the supreme light—the praṇava (OM)—is the origin or source of these three letters A, U, and M. Drawing up the air through Idā for the space of sixteen māṭrās, he should meditate on the letter A during that time: retaining the inspired air for the space of sixty-four māṭrās, he should meditate on the letter U during the time; he should then exhale the inspired air for the space of thirty-two māṭrās, meditating on the

letter M during that time. He should practice this in the above order over and over again.

"Then having become firm in the posture and preserved perfect, self-control, the yogin should, in order to clear away the impurities of the Sushumnā, sit in the paḍmāsana (paḍma posture), and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through the left in the order that he should draw it through the same nostril by which he exhaled it before and retained it. In this context, occur (to memory) the following verses: "In the beginning having inhaled the breath (Prāṇa) through the left nostril, according to the rule, he should exhale in through the other; then having inhaled the air through the right nostril,should retain it and exhale it through the other." To those who practice according to these rules through the right and left nostrils, the nādis become purified within three months. He should practise cessation of breath at sunrise, in the midday, at sunset and at midnight slowly till eighty (times a day) for four weeks. In the early stages, perspiration is produced; in the middle stage the tremor of the body, and in the last stage levitation in the air. These (results) ensue out of the repression of the breath, while sitting in the paḍma posture. When perspiration arises with effort, he should rub his body well. By this, the body becomes firm and light. In the early course of his practice, food with milk and ghee is excellent. One sticking to this rule becomes firm in his practice and gets no ṭāpa (or burning sensation in the body). As lions, elephants and tigers are gradually tamed, so also the breath, when rightly managed (comes under control); else it kills the practitioner.

"He should (as far as is consistent with his health and safety) properly exhale it, properly inhale it or retain it properly. Thus (only) will he attain success. By thus retaining the breath in an approved manner and by the purification of the nādis, the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result. When the nervous centres have become purified through the regular practice of Prāṇāyāma, the air easily forces its way up through the mouth of the Sushumnā which is in the middle. By the contraction of the muscles of the neck and by the contraction of the one below (viz.,) Apāna, the Prāṇa, (breath) goes into the Śushumnā which is in the middle from the west nādi." Drawing up the Apāna and forcing down the Prāṇa from the throat, the yogin free from old age becomes a youth of sixteen.

"Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair the toe nails, he should exhale it through the same nostril. Through it, the brain becomes purified and the diseases in the air nādis are destroyed. Drawing up the air through the nostrils with noise (so as to fill the space) from the heart to the neck, and having retained it (within) as long as possible, he should exhale it through the nose. Through this, hunger, thirst, idleness and sleep do not arise.

"Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) gulma, pleeha (both being splenetic diseases), bile and fever as also hunger, etc., are destroyed.

"Now we shall proceed to kumbhaka (restraint of breath). It is of two kinds—sahiṭa and kevala. That which is coupled with expiration and inspiration is called sahiṭa. That which is devoid of this is

called kevala (alone). Until you become perfect in kevala, practice sahiṭa. To one who has mastered kevala, there is nothing unattainable in the three worlds. By kevalarestraint of breath, the knowledge of kuṇḍalinī arises. Then he becomes lean in body, serene in face and clear-eyed, hears the (spiritual) sounds distinctly, becomes free from all diseases and conquers his (binḍu) seminal fluid, his gastric fire being increased.

"Centring one's mind on an inward object whilst his eyes are looking outside without the shutting and opening of his eyelids, has been called Vaishṇavīmuḍrā. This is kept hidden in all the ṭānṭric works. With his mind and breath absorbed in an internal object, the yogin, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called Khecharīmuḍrā. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishṇu, which is void and nonvoid, dawns on him. With eyes half closed and with a firm mind, fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is of the form of light, which is free from all externals, which is resplendent, which is the supreme truth and which is beyond. O Śāṇdilya, know this to be Ṭaṭ (That). Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of Unmanī which causes the destruction of the mind. Therefore he should practice the Khecharīmuḍrā. Then he attains to the state of Unmanī and falls into the yoga sleep (trance). To one who obtains this yoga sleep, time does not exist. Placing the mind in the midst of śakṭi and śakṭi in the midst of the mind and looking on the mind with the mind, O Śāṇdilya be happy. Place the Aṭmā in the midst of ākās and ākās in the midst of Āṭmā, and having reduced everything to ākās, do not think of anything else. You should not (then) entertain thoughts, either external or internal. Abandoning all thoughts, become abstract thought itself. As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the Ṭaṭṭva (Truth). What is termed manas (mind)is the knowledge of everything that is known and its clear apprehension. When the knowledge and the object cognised are lost alike, there is no second path (or that is the only path). By its giving up all cognition of objects, it (the mind) is absorbed and when the mind is absorbed, kaivalya (isolation) alone remains.

"For the destruction of the chiṭṭa, there are two ways—yoga and jñāna. O prince of sages! yoga is the (forcible) repression of the modification of the mind, and jñāna is the through inquiry into them. When the modification of the mind are repressed, it (the mind) verily obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (*viz.*, with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths come to an end. (Then) the fluctuations of prāṇa are prevented, when one has no longing for this mundane existence or when he has gratified his desires therein—through the study of religious books, the company of good men, indifference (to enjoyments), practice and yoga or long contemplation with intentness on any desired (higher) object or through practising one truth firmly.

"By the repression of the breath through inhalation, etc., by continual practice therein which does not cause fatigue, and by meditating in a secluded

place, the fluctuations of the mind are arrested. Through the right realisation of the true nature of the sound which is at the extreme end of the pronunciation of the syllable OM (*viz.*, Arḍhamāṭrā), and when sushupti (dreamless sleeping state) is rightly cognised through consciousness, the fluctuations of prāṇa are repressed. When the passage at the root of the palate which is like the bell, *viz.*, uvula, is closed by the tongue with effort and when the breath goes up through (the upper hole), then the fluctuations of prāṇa are stopped. When the consciousness (samviṭ) is merged in prāṇa, and when through practice the prāṇa goes through the upper hold into the ḍvāḍaśānṭa (the twelfth centre) above the palate, then the fluctuations of prāṇa are stopped. When the eye of consciousness (*viz.*, the spiritual or third eye) becomes calm and clear so as to be able to distinctly see in the transparent ākāś at a distance of twelve digits from the tip of his nose, then the fluctuations of prāṇa are stopped. When the thoughts arising in the mind are bound up in the calm contemplation of the world of ṭāraka (star or eye) between one's eyebrows and are (thus) destroyed, then the fluctuations cease. When the knowledge which is of the form of the knowable, which is beneficent and which is untouched by any modifications arises in one and is known as OM only and no other, then the fluctuations of prāṇa cease. By the contemplation for a long time of the ākāś which is in the heart, and by the contemplation of the mind free from vāsānās, then the fluctuations of prāṇa cease. By these methods and various others suggested by (one's) thought and by means of the contact of the many (spiritual) guides, the fluctuations cease.

"Having by contraction opened the door of kuṇḍalinī, one should force open the door of moksha. Closing with her mouth the door through which one ought to go, the kuṇḍalinī sleeps spiral in form and coiled up like a serpent. He who causes this kuṇḍalinī to move—he is an emancipated person. If this kuṇḍalinī were to sleep in the upper part of the neck of any yogin, it goes towards his emancipation. (If it were to sleep) in the lower part (of the body), it is for the bondage of the ignorant. Leaving the two nādis, Idā and the other (Piṅgalā), it (prāṇa) should move in the Sushumnā. That is the supreme seat of Vishṇu. One should practice control of breath with the concentration of the mind. The mind should not be allowed by a clever man to rest on any other thing. One should not worship Vishṇu during the day alone. One should not worship Vishṇu during the night alone; but should always worship Him, and should not worship Him merely during day and night. The wisdom-producing opening (near uvula) has five passages. O Śānḍilya this is the khecharīmuḍrā; practise it. With one who sits in the khecharīmuḍrā, the vāyu which was flowing before through the left and right nādis now flows through the middle one (Sushumnā). There is no doubt about it. You should swallow the air through the void (Sushumnā) between Idā and Piṅgalā. In that place is khecharīmuḍrā situated; and that is the seat of Truth. Again that is Khecharīmuḍrā which is situated in the ākāśa-chakra (in the head) in the nirālamba (supportless) seat between the sun and moon (*viz.*, Idā and Piṅgalā). When the tongue has been lengthened to the length of a kalā (digit) by the incision (of the fraenum lingum) and by rubbing and milking it (*viz.*, the tongue), fix the gaze between the two eyebrow and close the hole in the skull with the tongue reversed. This is khecharīmuḍrā. When the tongue and the chiṭṭa (mind) both move in the ākāś (khecharī), then the person with

his tongue raised up becomes immortal. Firmly pressing the yoni (perineum) by the left heel, stretching out the right leg, grasping the feet with both hands and inhaling the air through the nostrils, practice kaṇtha-banḍha, retaining the air upwards. By that, all afflictions are destroyed; then poison is digested as if it were nectar. Asthma, splenetic disease, the turning up of the anus and the numbness of the skin are removed. This is the means of conquering prāṇa and destroying death. Pressing the yoni by the left heel, place the other foot over the left thigh: inhale the air, rest the chin on the chest, contract the yoni and contemplate, (as for as possible), your Āṭmā as situated within your mind. Thus is the direct perception (of truth) attained.

"Inhaling the prāṇa from outside and filling the stomach with it, centre the prāṇa with the mind in the middle of the navel, at the tip of the nose and at the toes during the sanḍhyās (sunset and sunrise) or at all times. (Thus) the yogin is freed from all diseases and fatigue. By centring his prāṇa at the tip of his nose, he obtains mastery over the element of air; by centring it at the middle of his navel, all diseases are destroyed; by centring it at the toes, his body becomes light. He who drinks the air (drawn) through the tongue destroys fatigue, thirst and diseases. He who drinks the air with his mouth during the two sanḍhyās and the last two hours of the night, within three months the auspicious Sarasvaṭī (goddess of speech) is present in his vāk (speech) *viz.*, (he becomes eloquent and learned in his speech). In six months, he is free from all diseases. Drawing the air by the tongue, retain the air at the root of the tongue. The wise man thus drinking nectar enjoys all prosperity. Fixing the Āṭmā in the Āṭmā itself in the middle of the eyebrows, (having inhaled) through Idā and breaking through that (centre) thirty times, even a sick man is freed from disease. He who draws the air through the nādis and retains it for twenty-four minutes in the navel and in the sides of the stomach becomes freed from disease. He who for the space of a month during the three sanḍhyās (sunset, sunrise, and midnight or noon) draws the air through the tongue, pierces thirty times and retains his breath in the middle of his navel, becomes freed from all fevers and poisons. He who retains the prāṇa together with the mind at the tip of his nose even for the space of a muhūrṭa (forty-eight minutes), destroys all sins that were committed by him during one hundred births.

"Through the samyama of ṭāra (OM), he knows all things. By retaining the mind at the tip of his nose, he acquires a knowledge of Inḍra-world; below that, he acquires a knowledge of Agni-(fire) world. Through the samyama of chiṭṭa in the eye, he gets a knowledge of all worlds: in the ear, a knowledge of Yama-(the god of death) world: in the sides of the ear, a knowledge of Nṛṛṭi-world: in the back of it (the ear), a knowledge of Varuṇa-world: in the left ear, a knowledge of Vāyu-world: in the throat, a knowledge of Soma-(moon) world: in the left eye, a knowledge of Śiva-world: in the head, a knowledge of Brahmā-world: in the soles of the feet, a knowledge of Aṭala world: in the feet, a knowledge of Viṭala world: in the ankles, a knowledge of Niṭala (rather Suṭala) world: in the calves, a knowledge of Suṭala (rather Ṭalāṭāla world): in the knees, a knowledge of Mahāṭala world: in the thighs, a knowledge of Rasāṭala world: in the loins, a knowledge of Ṭalāṭala (rather Pāṭāla) world: in the navel, a knowledge of Bhūrloka (earth-world): in the stomach, a knowledge of Bhuvar (world): in the heart, a knowledge of Suvar (world): in the place above the heart, a knowledge of Mahar world: in the

throat, a knowledge of Jana world: in the middle of the brows, a knowledge of Ṭapa world: in the head, a knowledge of Saṭya world.

"By conquering ḍharma and aḍharma, one knows the past and the future. By centring it on the sound of every creature, a knowledge of the cry (or language) of the animal is produced. By centring it on the sañchiṭa-karma (past karma yet to be enjoyed), a knowledge of one's previous births arises in him. By centring it on the mind of another, a knowledge of the mind (or thoughts) of others is induced. By centring it on the kāya-rūpa (or form of the body), other forms are seen. By fixing it on the bala (strength), the strength of persons like Hanūmān is obtained. By fixing it on the sun, a knowledge of the worlds arises. By fixing it on the moon, a knowledge of the constellation is produced. By fixing it on the Ḍhruva (Polar star) a perception of its motion is induced. By fixing it on his own (Self), one acquires the knowledge of Purusha; on the navel, he attains a knowledge of the kāya-vyūha (mystical arrangement of all the particles of the body so as to enable a person to wear out his whole karma in one life): on the well of the throat, freedom from hunger and thirst arises: on the Kūrma nādi (which is situated in the well of the throat), a firmness (of concentration) takes place. By fixing it on the ṭārā (pupil of the eye), he obtains the sight of the siḍḍhas (spiritual personages). By conquering the ākāś in the body, he is able to soar in the ākāś : (in short) by centring the mind in any place, he conquers the siḍḍhis appertaining to that place.

"Then comes praṭyāhāra, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Āṭmā is praṭyāhāra. Renouncing the fruits of one's daily actions is praṭyāhāra. Turning away from all objects of sense is praṭyāhāra. Ḍhāraṇā in the eighteen important places (mentioned below) is praṭyāhāra, (*viz.*,) the feet, the toes, the ankles, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead, and the head in ascending and descending orders.

"Then (comes) ḍhāraṇā. It is of three kinds, (*viz.*,) fixing the mind in the Āṭmā, bringing the external ākāś into the ākāś of the heart and contemplating the five mūrṭis (forms of ḍevaṭās) in the five elements—earth, āpas, fire, vāyu, and ākāś.

"Then comes ḍhyāna. It is of two kinds, saguṇa (with guṇas or quality) and nirguṇa (without quality). Saguṇa is the meditation of a mūrṭi. Nirguṇa is on the reality of Self.

"Samāḍhi is the union of the Jīvāṭmā (individual self) and the Paramāṭmā (higher self) without the threefold state, (*viz.*, the knower, the known, and the knowledge). It is of the nature of extreme bliss and pure consciousness.

"Thus ends the first chapter of Śāṇdilya Upanishaḍ."

Then the Bṛahmarshi Śāṇdilya not obtaining the knowledge of Brahman in the four Veḍas, approached the Lord Aṭharvan and asked him: "What is it? Teach me the science of Brahman by which I shall obtain that which is most excellent."

Aṭharvan replied: "O Śāṇdilya, Brahman is saṭya, vijñāna and ananṭa in which all this (world) is interwoven, warp-wise and woof-wise, from which all originated and into which all are absorbed, and which being known makes everything else known. It is without hands and feet, without eyes and ears, without tongue or without body, and is unreachable and indefinable. From which, vāk (speech) and

mind return, being unable to obtain (or reach) It. It is to be cognised by jñāna and yoga. From which, prajñā of old sprang. That which is one and non-dual, that which pervades everything like ākāś, which is extremely subtle, without a blemish, actionless, saṭ (be-ness) only, the essence of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is Brahman. Thou art That. Know That by wisdom. He who is the one, the shining, the giver of the power of Aṭmā, the omniscient, the lord of all, and the inner soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through yoga and who creates, supports and destroys everything—He is Aṭmā. Know the several worlds in the Aṭmā. Do not grieve, O knower of Āṭmā, thou shalt reach the end of pains."

Then Śāṇḍilya questioned Aṭharvan thus: "From the Brahman that is OM, imperishable, actionless, beneficial, saṭ (be-ness) only and supreme, how did this universe arise? How does it exist in It? And how is it absorbed in It? Please solve me this doubt."

Aṭharvan replied: The Supreme Brahman, the Truth, is the imperishable and the actionless. Then from the formless Brahman, three forms (or aspects) arose, (*viz.*,) nishkalā (partless), sakalā (with parts), and sakalā-nishkalā (with and without parts). That which is saṭya, vijñāna and ānanḍa, That which is actionless, without any impurity, omnipresent, extremely subtle, having faces in every direction, undefinable and immortal—that is His nishkalā aspect. Maheśvara (the great Lord) who is black and yellow rules, with aviḍyā, mūlaprakṛti or māyā that is red, white, and black, and that is co-existent with Him. This is his sakalā-nishkalā aspect. Then the Lord desired (or willed) by his spiritual wisdom (thus) : May I become many? ; may I bring forth? Then from this Person who was contemplating and whose desires are fulfilled, three letters sprang up. Three vyāhṛṭis, the three-footed Gāyaṭrī, the three Veḍas, the three ḍevas. The three varṇas (colours or castes) and the three fires sprang. That Supreme Lord who is endowed with all kinds of wealth, who is all pervading, who is situated in the hearts of all beings, who is the Lord of māyā and whose form is māyā—He is Brahmā. He is Vishṇu: He is Ruḍra: He is Inḍra: He is all the ḍevas: He is all the bhūṭas (elements or beings): He only is before: He only is behind: He only is on our left: He only is on our right: He only is below: He only is above: He only is the all. That form of him as Ḍaṭṭāṭreya, who sports with his Śakṭi, who is kind to his devotees, who is brilliant as fire, resembling the petals or a red lotus and is of four hands, who is mild and shines sinlessly—this is His sakalā form."

Then Śāṇḍilya questioned Aṭharvan, "O Lord, that which is Saṭ only and the essence of the bliss of consciousness—why is He called Parabrahman?"

Aṭharvan replied: "Because He increases *bṛhaṭi* and causes to increase everything (*bṛhanti*); so he is called Parabrahman. Why is He called Āṭmā? Since He obtains (*āpnoṭi*) everything, since He takes back everything and since He is everything, so he is called Āṭmā. Why is He called Maheśvara (the great Lord)? Since by the sound of the words Mahaṭ-Īśa (the great Lord) and by His own power, the great Lord governs everything. Why is He called Ḍaṭṭāṭreya? Because the Lord being extremely pleased with Aṭri (Ṛshi) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered Himself (ḍaṭṭa) as their son, and because the woman Anasūyā was his mother and Aṭri was his father. Therefore he who knows the (secret)

meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahman. Here these ślokas (stanzas) occur (to memory). 'He who contemplates always the Lord of Lords and the ancient thus—as Ḍaṭṭāṭreya, the beneficent, the calm, of the colour of sapphire, one who delights in his own māyā and the Lord who has shaken off everything, as naked and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full-blown lotus, who is the store of jñāna and yoga, who is the spiritual instructor of all the worlds and who is dear to all the yogins, and one who is merciful towards His devotees, who is the witness of all and who is worshipped by all the siḍḍhas is freed from all sins and will attain (the Spirit)'.

"OM Saṭyam (truth). Thus ends the Upanishaḍ."

ŚĀRĪRAKA-UPANISHAḌ

This Upanishaḍ treats of Sarīra or the body. The body is a compound of pṛṭhivī (earth) and other mahābhūṭas (primordial elements, as āpas or water, agni or fire, vāyu or air, and ākāś). (In the body), that which is hard is (of the essence of) earth; that which is liquid is (of the essence of) water; that which is hot is (of the essence of) fire; that which moves about is (of the essence of) vāyu; that which is perforated is (of the essence of) ākāś. The ear and others are the jñānenḍriyas (organs of sense). The ear is of the essence of ākāś, the skin of the essence of vāyu, the eye of the essence of fire, the tongue of the essence of water, and the nose of the essence of earth; sound, touch, form, taste, and odour being respectively the objects of perception for these organs. These arose respectively out of the primordial elements, beginning with earth. The mouth, the hands, the legs, the organs of excretion and the organs of generation are the karmenḍriyas (or organs of action). Their functions are respectively talking, lifting, walking, excretion, and enjoyment. Antaḥkaraṇa (or the internal organ) is of four kinds—manas, buḍḍhi, ahaṅkāra, and chiṭṭa. Their functions are respectively saṅkalpa-vikalpa, (or will-thought and doubt), determination, egoism, and memory. The seat of manas is the end of the throat, that of buḍḍhi the face, that of ahaṅkāra the heart, and that of chiṭṭa the navel. The bone, skin, nādis, nerves, hair, and flesh are of the essence of earth. Urine, phlegm, blood, śukla (or sperm), and sweat are of the essence of water. Hunger, thirst, sloth, delusion, and (desire of) copulation are of the essence of fire. Walking, scratching, opening and closing the gross eyes, etc., are of the essence of vāyu. Desire, anger, avarice, delusion, and fear are of the essence of ākāś. Sound, touch, form, taste, and odour are the properties of earth: sound, touch, form, and taste are the properties of water: sound, touch, and form, are the properties of fire: sound and touch are the properties of vāyu: sound alone is the property of ākāś. There are three guṇas (or qualities), sāṭṭvika, rājasa, and ṭāmasa. Non-killing, veracity, not stealing, continence, non-convetousness, refraining from anger, serving the guru, purity (in mind and body), contentment, right conduct, abstinence from self-praise, freedom from pompousness, firm conviction in the existence of God, and not causing any injury to others—all these are to be known as sāṭṭvika-guṇas chiefly. I am the actor, I am the enjoyer, I am the speaker, and I am the egoistic—such are said by knowers of Brahman to be rājasa-guṇas. Sleep, sloth, delusion, desire, copulation, and theft are said by expounders of the Veḍas to be ṭāmasa-guṇas. Those having

saṭṭva-guṇa (go) up (*viz.*, to higher spheres)—those having rājasa-guṇa (stay) in the middle (*viz.*, the sphere of earth)—those having ṭāmasa-guṇa (go) down (*viz.*, to hell, etc.). Perfect (or divine) knowledge is of sāṭṭvika-guṇa; knowledge of ḍharma is of rājasa-guṇa, and mental darkness is of ṭāmasa. Jāgraṭa (waking state), svapna (dreaming state), sushupṭi (dreamless sleeping state), and ṭurya (the fourth state beyond these three) are the four states. Jāgraṭa is (the state) having (the play of) the fourteen organs, the organs of sense (five), the organs of action (five), and the four internal organs. Svapna is (the state) associated with the four internal organs. Sushupṭi is (the state) where the chiṭṭa is the only organ. Ṭurya is that state having jīva alone. Regarding jīvāṭmā and Paramāṭmā (enjoying the three states) of a person with opened eyes, with closed eyes, and with eyes in an intermediate state with neither, jīva is said to be the Ksheṭrajña (the lord of the body). The organs of sense (five), the organs of action (five), prāṇas (five), manas, and buḍḍhi—all these seventeen are said to constitute the sūkshma or liṅga (*viz.*, subtle) body. Manas, buḍḍhi, ahaṅkāra, ākaś, vāyu, fire, water, and earth—these are the eight prakṛṭis (or matter): ear, skin, eye, tongue, nose the fifth, the organs of excretion, the organs of secretion, hands, legs, speech the tenth, sound, form, touch, taste, and odour are the fifteen modifications (of the above eight prakṛṭis). Therefore the ṭaṭṭvas are twenty-three. The twenty-fourth is avyakṭa (the undifferentiated matter) or praḍhāna. Purusha is other than (or superior to) this. Thus is the Upanishaḍ.

SARVASĀRA-UPANISHAḌ

[In the text, all the questions are given first and then the answers follow. But the following arrangement is adopted to facilitate reference].

1. What is Banḍha (bondage).

Āṭmā [the Self] falsely superimposing the body and others which are not-Self upon Himself, and identifying Himself with them—this identification forms the bondage of the Self.

2. What is Moksha [emancipation]?

The freedom from that [identification] is Moksha.

3. What is Aviḍyā (Nescience)?

That which causes this identification—that indeed is Aviḍyā.

4. What is Viḍyā (knowledge)?

That which removes this identification is Viḍyā.

5. What are (meant by) the states of Jāgraṭ [the waking], Swapna [the dreaming], Sushupṭi [the dreamless sleeping] and Ṭurīya [the fourth]?

Jāgraṭ is that [state] during which Āṭmā enjoys the gross objects of senses as sound, etc., through the 14 organs as Manas, etc., having the sun and the rest as their presiding deities.

Swapna is that [state] during which Āṭmā experiences, through the 14 organs associated with the Vāsanās [affinities], of the waking condition, sound and other objects which are of the form of the Vāsanās created for the time being, even in the absence of [the gross] sound and the others. Āṭmā experiences Sushupṭi when it does not experience sound and other objects of sense from the cessation of the functions of the 14 organs, there being no special enjoying consciousness on account of the absence of these organs.

Ṭurīya is that state during which Āṭmā is a witness to the existence of the above-mentioned three states, though it is in itself without (their) existence and non-existence and during which it is one uninterrupted Chaiṭanya (consciousness) alone. And that Chaiṭanya is that which is connected with the three states, which is without the three states, and which is pure.

6. What are the Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānanḍamaya Kośas (sheaths)?

Annamaya sheath is the aggregate of the materials formed by food. When the ten Vāyus (Vital airs), Prāṇas and others, flow through the Annamaya sheath, then it is called the Prāṇamaya sheath. When Āṭmā connected with the above two sheaths performs the functions of hearing, etc., through the 14 organs of Manas and others, then it is called Manomaya sheath.

When in the (Anṭaḥ-karaṇa) internal organs connected with the above three sheaths, there arise the modification of contemplation, meditation, etc., about the peculiarities of the sheaths, then it is called Vijñānamaya sheath.

When the self-cause Jñāna is in its Self-bliss like the banyan tree in its seed, though associated with these four sheaths caused by Ajñāna, then it is called Ānanḍamaya sheath. Āṭmā which is associated with the Upāḍhi [vehicle] of these sheaths is figuratively called Kośa.

7. What is meant by Karṭā (actor), Jīva, Pañchavarga [the five groups], Ksheṭrajña (the lord of the place), Sākshi [the witness], Kūtasṭha and Anṭaryāmin (the latent guide)?

Karṭā (the actor) is the one who possesses the body and the internal organs through their respective desires proceeding from the idea of pleasure and pain. The idea of pleasure is that modification of the mind known as love. The idea of pain is that modification of the mind known as hate. The cause of pleasure and pain are sound, touch, form, taste and odour.

Jīva is that Aḍhyāsi [deluded one] that thinks that this body, which is obtained through the effects of good and bad Karmas, is one not so obtained.

Pañchavarga (the five groups) are (1) Manas, *viz.*, Manas, Buḍḍhi, Chiṭṭa and Ahaṅkāra (creating uncertainty, certitude, flitting thought and egoism), (2) Prāṇa, *i.e.*, Prāṇa, Apāna, Vyāna, Samāna and Uḍāna, (3) Saṭṭwa, *i.e.*, Saṭṭwa, Rajas, and Ṭamas. (4) the [five] elements: earth, water, fire, Vāyu and Ākāś and (5) Ḍharma and its opposite Aḍharma.

The original Aviḍyā which has the characteristics of the above 5 groups, which does not perish without Āṭmā-Jñāna, which appears eternal through the presence of Āṭmā and which is the vehicle for [the manifestation of] Āṭmā, is the seed of the Liṅga [subtle] body. It is also called Hṛḍaya-granṭhi [the heart-knot].

The Chaiṭanya [consciousness] which is reflected and shines in it is Ksheṭrajña.

Sākshi [the witness] is that conscious one that is aware of the appearance and disappearance [of the three states] of the knower, the knowledge and the known, who is himself without [or not affected by] this appearance and disappearance, and who is self-radiant.

Kūtasṭha is he who is found without exception in the Buḍḍhi of all creatures from Brahmā down to ants, and who is shining as Āṭmā and dwells as witness to the Buḍḍhi of all creatures.

Anṭaryāmin is the Āṭmā that shines as the ordainer, being within all bodies like the thread [on which] beads [are strung] and serving to know the cause of the several differences of Kūtasṭha and others associated with him.

8. Who is Praṭyagāṭmā?

He is of the nature of truth, wisdom, eternity and bliss. He has no vehicle of body. He is abstract wisdom itself, like a mass of pure gold that is devoid of the changes of bracelet, crown, etc. He is of the nature of mere consciousness. He is that which shines as Chaiṭanya and Brahman. When He is subject to the vehicle of Aviḍyā and is the meaning of the word "Ṭwam" ('Thou' in "Ṭaṭṭwamasi"), then He is Praṭyagāṭmā.

9. Who is Paramāṭmā?

It is He who is associated with truth, wisdom, eternity, bliss, omniscience, etc., who is subject to the vehicle of Māyā and who is the meaning of the word "Ṭaṭ" (or 'That' in "Ṭaṭṭwamasi").

10. What is Brahman?

Brahman is that which is free from all vehicles, which is the Absolute Consciousness devoid of particularities, which is Saṭ (Be-ness), which is without a second, which is bliss and which is Māyā-less. It is different from characteristics of that expressed by the word "Ṭwam" (Thou) subject to Upāḍhis (vehicles), or the characteristics of 'That' expressed by the word "Ṭaṭ" subject to Upāḍhis. It is itself differenceless and is seen as the Seat of everything. It is the pure, the noumenal the true and the indestructible.

And what is Saṭya (the true)?

It is the Saṭ (Be-ness) which is the aim pointed out by the Veḍas. It is that which cannot be said to be Asaṭ (not-Be-ness). It is that which is not affected by the three periods to time. It is that which continues to exist during the three periods of time. It is that which is. It is one without a second. It has not the difference of similarity or dissimilarity; or it is that which is the source of all ideas. It is that which does not perish even though space, time, matter, cause, etc., perish.

And what is Jñāna (wisdom)?

It is self-light. It is that which illuminates all. It is that Absolute Consciousness which is without any obscuration. It is that Consciousness which has no beginning or end, which is perpetual and which is the witness to all modifications and their opposites.

And what is Ananṭa (the eternal)?

It is that which is without origin and destruction. It is that which is not subject to the six changes (*viz.*, birth, growth, manhood, decay, old age, and death). It is free from all Upāḍhis. It is that Consciousness which, being all full and without destruction, permeates the created universe composed of Avyakṭa and others, like the earth in the modifications of clay, the gold in the modification of gold, and thread in the modifications of thread.

And what is Ānanḍa (bliss)?

It is the seat of all sentient beings, like the ocean of the water, is eternal, pure, partless, and non-dual, and is the sole essence of Chiḍānanḍa (consciousness-bliss).

11. Of how many kinds are substances?

There are three kinds, Saṭ (Be-ness), Asaṭ (not-Be-ness) and Miṭhyā (Illusion).

Saṭ alone is Brahman. Asaṭ is that which is not. Miṭhyā is the illusory ascription to Brahman of the universe that is not.

What is fit to be known is Brahman, the Āṭmā alone.

Brahma-Jñāna is the rooting out of all—bodies and such like—that are not Self, and the merging in Brahman, the Saṭ. The universe of Ākāś and others including Jīva is not-Āṭmā.

12. What is Māyā?

The root of this not-Aṭmā is Māyā. She appears in Brahman like clouds, etc., in the sky. She has no beginning but has an end. She is subject to proof and not-proof. She neither is; nor is not; nor is she a combination of both (Saṭ and Asaṭ). Her seat is indescribable. She has the varieties of difference as extolled by the wise. It is she that truly is not. Her nature is Ajñāna. She appears as Mūlaprakṛṭi, Guṇa-Sāmya (a state where the three Guṇas are found in equilibrium), Aviḍyā (Nescience) and other forms, transforming herself into the form of the universe. Thus does a knower of Brahman cognize her.

THE SELF AS SPIRIT

The physical body is subject to death and transformation, a matter known to everyone. So is the state of the psychic individuality also. The mind is not in anyway better than the body in that it is equally finite, limited and conditioned in the same way as the body is. The limitation of personality in space and time and exclusiveness of oneself from other individuals are similar, whether it be the case of the physical body or the psychic personality. So this individuality is subject to death. Anything that is visible, individual, particular or finite cannot be the Atman. Neither the body nor the mind can be the Atman. Neither the waking individual, nor the dreaming individual, nor the experiencer of deep sleep can be the Atman. Sleep is a causal condition which engenders the experiences of the mind through dream and waking. It is a potential food which contains the seed of life in the form of these experiences in dream and waking. Hence, being the mother of this phenomenal experience here, it cannot be regarded as being out of touch with phenomenality.

The Atman is neither an individual conscious of itself as a person, nor is it an unconscious entity. It is something quite different. It is not personality consciousness, it is also not non-consciousness. Then what sort of consciousness can it be? Can you even imagine what sort of awareness it is, where one is not aware of one's individuality nor is one not unaware of anything? Such awareness is the Atman about which we have to know. It is not the body because it is characterised by change, transformation and death.

No one can escape death as long as he has a body. This body is nothing but a vehicle for the manifestation of the immortal, bodiless Atman. This body manifests one degree of the Reality of the Atman. That is true. In that sense, it is a receptacle, as it were, of this consciousness which is the Atman. The immortal is capable of manifesting its existence through the functions of the body, but it is not identical with the body. This physical experience, the mortal life that we are living here is incompatible with the immortal life of the Atman. But, it is the vehicle, in the sense that it has characters in itself by which we can proceed to the nature of the Atman gradually by the logical process of induction. Though it is the vehicle, it is not identical with it.

Anyone who has a body, whatever that body be, physical or psychic, cannot escape being conditioned by the vicissitudes of pleasure and pain. There is no use exulting in pleasure, because it is not going to be there permanently. There is always the undercurrent of future sorrow even at the time of the experience of the present so-called happiness. It is a transitory wind only that is blowing in the form of happiness in this world. So is the case with the sorrow of life. No one can escape the clutches of pleasure and pain as long as one lives in this finite body. No one can be free as long as one has a body. Freedom is a chimera as long as there is bodily individuality. One has to pass through these ruts of pleasure and pain, these transitory experience of life as long as one is content to be in this body. The body we are speaking of is not necessarily this body here on earth. It may be any body of any realm of existence. It may be even a body in paradise. That also is subject to destruction, because it is also in space and time though of a different order. It is, after all, characterised by finitude. And what is finitude? It is the consciousness of something being outside one's self and of something limiting one's

own being. This is the fate of everyone who has a body and no one who has a body can be free at any time, in any manner whatsoever.

But these difficulties do not arise when the body vanishes and when one experiences a bodiless existence. It is impossible to conceive what bodiless existence is. It is beyond the conception of the mind because of the fact that the mind is only a handmaid of bodily experiences. It simply accepts what the body wants, what the body clamours for and what the senses speak. Whatever the mind thinks is only in terms of the body. So how can the mind imagine what is bodiless? It has to stand on its own head, as it were, which is impossible. So, the injunction of Prajapati that the bodiless existence is free from the vicissitudes of pleasure and pain, cannot easily be made intelligible to the mind that is affected by the cognitions of bodily existence.

But here is the truth. The Atman is bodiless. That does not mean that it is an ethereal abstraction. The doubt in the mind that is likely to arise that freedom from the body may be some ethereal abstraction, is due to the misconceptions arising consequent upon the habits of the mind. The Atman is not an abstraction from the physical existence. What that Atman is, the mind cannot think, for the simple reason that we are used to imagining that physical bodies are substantives which have qualities and characters inhering in them. In our present, condition we can never for a moment think that the substantive can be other than a physical body. Whatever we think is physical only. Even if we close our eyes and imagine something non-physical with the stretch of our imagination, it cannot be non-physical because it will be located in space and time. That which is located in space and time is physical. This is the very meaning of physicality. There is no such thing as non-physical thinking and, therefore, the Atman cannot be thought of by the mind. That is the reason also why we cannot imagine what this bodiless existence means.

The bodiless existence of the Atman is not the divesting of Reality in any manner whatsoever. It is complete freedom and not the negation of anything. It is like gaining of health from a condition of disease. It is impersonality of state, an impersonality of condition, an impersonality of experience, and an impersonality of being. The so-called body or the physical atmosphere is a finitisation of this impersonal being. Can we say, to give only a very gross intelligible example, that a lump of ice which is finite in its bodily being, is in anyway superior to the causes out of which it has come into existence? The ice is nothing but a solidified form of water. Water is more general in its formation than this limited form of ice. But, even water has a cause behind it, hydrogen and oxygen, and we cannot say that the water is superior to its cause in any manner whatsoever. Can you say that water vapour is inferior to the manifestation that is called water or ice? But even these gases, hydrogen and oxygen, are not ultimate causes. They are again manifestation chemically of something superior or more subtle in character, more unthinkable. Merely because something is unthinkable it does not become a non-real existence. The more is the capacity of our mind to conceive causes, the more will we be able to understand the nature of the Atman. Why it looks abstracted is because it is generalised and is universal.

Space is in a sense an impersonal existence. It has no finite form in the sense of a body that we can see with our physical eyes. But it cannot be said even physically speaking that space or ether is divested of

the realities of the physical earth, fire, air or water. We are told that the contents of the earth can be withdrawn by way of sublimation into the causes thereof, so that they become liquids and gases which can all be absorbed into ether which in turn is not a negation of physical substances but a very ethereal impersonal existence of everything that we call physical. Some such thing happens when we enter into the consciousness of the impersonal Atman. Because of this impersonality of Being, It cannot be affected by anything. Because anything which can affect something else, has to be other than that which it affects, and other than that (the Atman) nothing is.

So, this seems to be the implication of the great injunction of Prajapati. Indra might understand it or not, but this is the fact. Prajapati gave some examples to make Indra understand this impersonal nature of the Atman. Air has no body. It is not affected by pleasure and pain. In a sense it is bodiless, because it is not located in some particular place. It is not attached to any particular body. It has free movement. The lightnings is the sky are also of an impersonal character to some extent. The clouds are also of an impersonal character to some extent. The thunder is also of an impersonal character. These clouds will vanish into space. That get absorbed into space. Wind also ceases and gets identified with space when it is heated up by the light of the sun. These movements of wind, the falling of water as rain and every phenomenon that we see in the atmosphere—all these are capable of being lost in space ultimately under certain given conditions. They go to their sources. They arise from their cause and they go back to their cause. Space is the ultimate cause of every physical element. By space we do not mean emptiness, but a most subtle impersonal state of physical existence. So, everything goes back to its cause which is the universal ether and everything arises from that universal ether. Even so is the case with all this creation which has arisen, as it were, from this universal Atman and it goes back to this universal Atman.

Just as finite objects appear to get lost in the impersonal causes from where they have come, even so this being having risen from its bodily existence, attains to the immortal state, shining in nature, as the pure consciousness which it originally was. This is the most serene condition of one's own self. We cannot say we are serene or composed merely because there are no sounds and there are no contacts. Serenity or composure is real freedom, the experience of which is free from every kind of sorrow or limitedness in the states of waking, dream and sleep. One has to rise above these three states, the physical, the subtle and the causal conditions, which are limitations of the Atman. The three states waking, dream and sleep are the three conditions to which the consciousness of the Atman is apparently attached, and due to which one appears to be an individual. One has to rise up from these limited embodiments. From the waking physical experience, from the limitations of even the mind which works in dream, and from the limitations of deep sleep, one has to rise up. Then it is that one becomes the true Being.

True Being is not unconscious. It is not a cause, nor is it the subtle manifest condition. It is not also a physical body. It is supreme luminosity, *param jyoti*. It is the Light of all lights. It is not a light like the light of the sun, but it is self-luminous Being. It is a Light which does not need illumination from something else other than itself. It is self-luminous in the sense that it illumines itself. This does not mean that it is ignorant of the existence of

others. It is the Self of all beings. It is not the self of one person or two persons, of one individual or a group of individuals. The word 'self' is an abused term, so is the term 'Atman' due to the limitations of language. We are always accustomed to use the term 'self' in respect of individuals as 'myself' 'yourself' 'himself' itself', etc. It is not in this sense that the word 'self' is used here. It is not this self or that self we are referring to. It is the Selfhood which is the true Being of everything that is.

So, Self-luminosity does not mean the luminosity of any particular self in the sense of a body, because we have already made it clear that the Self is not a body. To bring it once again in association which a body for the purpose of the interpretation of the meaning of the Self, would be a travesty of affairs. Self-luminosity is Universal luminosity. It is not luminosity of an individual. Why is it Universal luminosity? Because, it is the Self of everything in the universe. It is the Selfhood of everything that is anywhere. So it is a comprehensive luminosity of universal Selfhood.

"O Indra, such is your true Being into which you seek initiation. This is the true serenity and composure of the Self. You have to stand by your own right. You have to assume your real status. This is freedom, this is called *Atma-svarajya*, the freedom of the Self," said Prajapati.

We are not in our own status. We do not enjoy our status when we are in the physical body. We know very well how much slavery is there in bodily individuality. The conditions of the body which are the outcome of the way in which the physical laws of nature work, are limiting us. We are very sorry and very unhappy in this world, indeed. We are not secure, on account of our subjection to the body and its laws in the waking state. Nor are we happy in the dreaming state, merely because we have a mind alone, because the mind is a slave of the body in al its cognitions. So, that too is not going to be our guide and support. What is the good of this sleeping condition? It is as good as annihilation, as Indra himself has pointed out. So, none of these states through which we pass can be of any value for us. We are nothing in all the three states, waking, dream and deep sleep. We are just nobodies or we are like puppets drifting about, but controlled by strings operated by 'some-body' whose existence we cannot understand. The true status is freedom from all kinds of external subjection to every kind of law outside. And, this can be attained only when the so-called outsideness or externality ceases to exist.

As long as there is outsideness, its law will operate. Thus, there is no freedom except in a state of universality. There is no freedom as long as there is body.

Prajapati said: "This is the great truth, O Indra, This is the Atman. Now do you understand what the Atman is? This is the Supreme Person, if you would call It a person." It is not a person actually. We call it a person only by way of expression, explanation for the purpose of helping the understanding of the immature mind. It is the Supreme Being. That is how we translated the term *uttama-purusha* occurring here. Superior to the transitory *Purushas*,we have the universal *Purusha*. The word *uttama-purusha* occurs in the Bhagavad-gita also in its fifteenth chapter, where we are told that there are two *purushas*, the *kshara* and the *akshara*, and that there is the third, the supreme one, the *purushottama* or the *uttama-purusha*, which means to say that there is something transcending both the perishable universe and the imperishable, immanent consciousness.

These descriptions pertain to the life of spiritual freedom, sometimes called

Jivanmukti. In the usual language of the Vedanta philosophy, there is that state known as *Jivanmukti* which means spiritual Liberation even when the body is there apparently. There are umpteen descriptions of what *Jivanmukti* is, and there is limitation in all these descriptions. It is held by people that the so-called existence of the body of the *Jivanmukta* is there from the point of view of others who see him and not from his own point of view. This is one way of looking at it. We cannot say whether he himself is aware of the body or not. But others see it. So, as long as others see the existence and the movement of the body of that individual, the individual is supposed to be a *Mukta* with a body. That is why he is called *Jivanmukta*.

Others are of opinion that he may also be aware of his own physical existence in a different way altogether from what we feel in respect of our own bodies. The consciousness of the existence of the body is not necessarily an evil, provided it is experienced in the proper perspective. It is the ignorance that is the cause of bondage and not merely the existence of this thing or that thing. The mere presence of the body will not be a bondage provide it is known in its reality.

This again is a very difficult thing to grasp. What is it to know a thing in reality? No one can explain these things unless one goes to this state personally. And no one can understand it also unless one enters this state. It is usually held that one experiences in this condition of *Jivanmukti* a tremendous freedom of attainment and achievement. What sort of freedom is it? It is not a freedom to do anything that one likes in the sense of a licence given to an immature individual. It is a freedom that comes, on account of a knowledge of the depths of everything, not only a knowledge in the sense of an ordinary accumulation of facts by logical knowledge, but an insight into the nature of Reality by identity of being.

To understand as to what the behaviour of this person would be in respect of others, we have only to imagine for the time being what would be our attitude towards a thing in respect of which we have established identity of existence. It is well high impossible to conceive it, as long as we have not experienced it, but by a stretch of imagination we can, to some extent, feel what that state could be. How do we feel in respect of the thing with which we are one? What is our attitude towards it? Well, it is neither one of attachment not one of repulsion, neither one of like nor one of dislike, but a feeling of complete mastery over it. This is the characterisation of that state where one is in identity with everything and yet is not attached to anything or repulsed by anything. The freedom that one experiences in the state of *Jivanmukti* is, therefore, one of complete mastery born of identity of being, and not a mastery in the sense of control of one person by another person as we see in this world. It is not the exercise of power by one person in respect of another. It is an exuberance of the abundance of power which is inseparable from the universality of Being. Ultimately power is one with Being itself. So, this is something very enigmatic, very difficult to grasp ordinarily. It is nothing but the difficulty in explaining God himself. It is God-being that we are describing when we speak of *Jivanmukti*, an embodiment so called which becomes the vehicle of God-experience in this world itself. Such is *Jivanmukti* about which Prajapati is speaking in these passages.

The perception of a *Jivanmukta* is now described very precisely in one or two sentences. With our present state of mind it is not possible to understand what the

perception of *Jivanmukta* could be. We can only have comparisons, illustrations and analogies. But what actually it is, it is not possible for us to understand. Some of us may be under the impression that he see God, and does not see the world. This is the usual way of giving an opinion about the experiences of a *Jivanmukta*. As I have already stated, these are all our ways of looking at things and our ways of thinking. There is no such thing as seeing God and not seeing the world. Such differences, such contrasts do not find a place in a vision which sees what Truth is. There is a lot of controversy among the different schools of thought as to whether the world is seen by the *Jivanmukta* or not. It all depends upon what is meant by the world 'world'. He sees the world! Yes. Or he does not see the world. Both statements are correct. He sees the world as it really is, and he does not see the world as it appears to the senses which are distorted in their structure. Our relative values should not be carried to this realm of universal perfection. It would be unbecoming on our part to appraise the experiences of a *Jivanmukta* in the scales of our understanding.

There is no world even now and the question of seeing the world, or not seeing the world, does not actually arise. Whatever is there now, will be there even afterwards. Just because someone has changed his mind, the world is not going to be different. But his mind has undergone discipline to such an extent and has changed and transformed in itself, that it will see the world in the way it has to be seen. The Upanishads are never tried of telling us that the correct way of perception is to perceive the Self in things and not to see the form in them. This is exactly what the *Jivanmukta* sees. To see the Self in a thing is not to see the thing or the object as such. Even these analogies are inadequate. We cannot understand as to what it is to see the Self in a thing.

Again we will be interpreting the Self as something outside us, to be seen with the eye of spiritual perception. It is nothing of the kind. With this cautious background we have to try to understand these very short portrayals of the grandeur of the *Jivanmuktas* given in these passages of the Upanishad. He may to exactly what you do and what I do. There is no difference in his conduct. He may speak the same language and he may eat the same food. Yet, he is not eating and he is not speaking. This is a difficult thing to understand, because these particular activities and particular modes of experience are generalised and universalised in his case, so that they no longer become obstacles to his unique experience. They become obstacles only when they are wrested out of their universal context and made one's own, my own, your own, or made to stand on its own legs, independently of others. His actions are not individual actions, but universal movements. And he does not think as I think or you think. His is just a thought which includes every thought. It is the general substance of every kind of mind and thought. So when the Upanishad says that he speaks, he laughs, he moves about and he enjoys, it does so from our point of view only. The question of enjoying or speaking or moving about does not arise for that which has no particularised consciousness, either of space, time or movement. In the vision of other people, he will be practically speaking just like anyone else. You cannot identify a *Jivanmukta* by observing him. He will look like yourself only. But there will be a tremendous difference inside.

The electrons are not seen with our naked eyes, but the microscope can see

them. You keep a solid object in front of you and gaze at the solid object, and keep also a very powerful microscope. Your eyes are seeing the object and the microscope is also is seeing the object. But the two instruments are seeing two different things altogether. What your eyes see the microscope does not see, and what the microscope sees your eyes do not see. But, both are seeing the same thing simultaneously. Now you are the person to judge whether the object is what your eyes see, or whether it is what the microscope sees. Which is the correct thing? This is just an example.

You see a world and the *Jivanmukta* also sees it, but he sees it differently from what you see it because of the difference of the instrument of perception. For him an instrument does not exist. He himself is the instrument and he himself is the object seen. He has become that which he is seeing and so it cannot be called seeing, but it is rather 'being'. Seeing, he does not see. It appears that he does not see, because there is nothing outside him, and yet, he sees everything because he is himself outside him, and yet, he sees everything because he is himself that. He cannot be conscious of the body. He is not only in one body. He is in every body. Whatever you think is his thought and what-ever anybody thinks also is his thought only. So you cannot say whether he thinks, or I think, or you think. The consciousness of a particular body or object does not arise because all the bodies or objects are his, nay he himself. So the Upanishad says that he has no awareness of a particular encasement in some individual body. Just as bulls may be yoked to drag a cart, this Supreme Self manifests itself as the *Prana* and is yoked to this cart of the body, as it were. The bulls do not become one with the cart. They are different. Likewise, this *Prana* or consciousness that the yoked to the body, is not identical with the body. Whatever the eyes see when they are cast into space, is something different in the case of this liberated soul from what our eyes see. From the point of view of the liberated soul, when the eyes perceive something outside, it is not the eyes that are seeing the object, but it is 'something else' that sees.

This was the subtle point which was in the mind of prajapati when he told Virochana and Indra at the very outset that whatever is reflected in the eye is the Atman. So he is right from his side. But both Indra and Virochana could not understand what his intention was. What sees through the eye is not the eye, but is something different from the eyes. And what hears through the ears too is not the ear but there is something else inside which hears through the ears. So is the case with every other sense-organ The senses do not contact the object. He who contacts is 'somebody else' utilising these senses as instruments.

This eye is only an instrument of perception. What sees an object is not the eye. What sees through the eye is the same things as that which hears through the ear. The eye cannot hear and the ear cannot see, and so are the functions of the other senses limited to their respective domains. There is a distinction among the functions of the different senses. But we know very well that we can integrate these perceptions through all the senses into a single whole, so that one individual being is aware simultaneously that there is seeing, hearing, etc. In our case, it is only an inference, but in the case of the liberated soul, it is an actual revelation.

It is not merely that. It is something deeper than this implication. What sees through the eye also is different from the eye, and what is seen through the eye also

is different from the object. It is not the eye that sees, and it is not the object that is seen. It is 'something else' that is seen and it is the same 'something else' that sees. Therefore, the seen and the seer are one. It is as if that 'something else' is beholding itself. It is the Atman that smells, not the nose. The nose or the instrument of smelling is only a vehicle utilised by consciousness for this purpose. One that speaks is not the tongue. It is the Atman that speaks utilising the instrument of the tongue as merely an occasion for its manifestation in that particular manner. So is the case with the ear. The ear is only an occasion for the manifestation of the Atman. The Atman is a single, non-dual, all-pervading Being which works in these diverse ways in the forms of the senses, sense-perception and the objects of perception. So, there is really no such things as sense-perceptions, the senses and their objects. It is the Atman projecting itself in every nook and corner of the universe through these orifices called the senses and contacting its own universal body outside which we wrongly call the objects of sense. This is the truth. The liberated soul is fully aware of this truth, while others are ignorant bout it, although it is the same in their case also.

Whatever thinks through the mind also is the Atman. The so-called mind is only a cognitive instrument. But it is a superior kind of instrument. It is a celestial eye provided to us. In fact the mind alone works in Brahma-loka. The senses do not exist there. These manifestations in five ways as hearing, touching, seeing, tasting and smelling do not come into operation in Brahma-loka. The great souls living in Brahma-loka do not see with the eyes, do not speak with the tongue and do not eat and drink as we do. They merely exist in their mental body. There are some who even think that the mind also does not work there in the ordinary way. It is something super-physical and non-material that becomes the vehicle for the experience of the soul in Brahma-loka. This celestial eye comprehends all things at one stroke, un-like the senses which perceive only one thing at a time. This is the instrument that is used in Brahma-loka. The moment such a mind thinks, the whole conglomeration of objects connected with that thought appears at one stroke there in its presence. The archetype of things are perhaps visualised in Brahma-loka, not the reflections. The objects which we see in this worldd are not the originals. They are only reflections. All the originals includding those of myself and yourself are in Brahma-loka. We are all reflections of the original. We are all unreal bodies, apparitions in some respect, looking like very important persons. Our importance is somewhere else and we are rooted in a higher realm. And we are even now connected with that realm. Our legs are there though we appear to be moving here! We are reflections and therefore distorted. We are partial and finite on account of which we are incapable of fulfilling our desires. The original which is the whole, the infinite, alone can work. Reflections cannot really work as efficiently as the original. This efficiency in working comes only when we reach Brahma-loka.

Now this Brahma-loka does not mean some other world which is several million miles away. It is a state of consciousness. It is within these very walls of our room. It is only a higher frequently of consciousness that is called Brahma-loka into which one can raise oneself even here. Really there is no question of 'here' and 'there'. These are only inappropriate terms used in connection with sense experiences for want of better terms. There is neither 'here' nor 'there', neither 'then' nor 'now'. All these words cannot apply in Brahma-loka. Wherever you are, there is Brahma-loka, if only you can tune up your mind to the

high frequency of its level of consciousness.

The great gods having Indra as their leader who obtained this superior initiation from Prajapati in the manner mentioned here, contemplate on this Atman. Therefore, they are able to fulfil all their wishes by mere thought. They establish contact with their inner mind in respect of everything that they think at any moment of time. All the worlds are comprehended by them. They can penetrate throughout the universe. Objects like huge mountains cannot impede their movement. Physical bodies are no obstacles for them. We sometimes hear in scriptures that angels fly and that gods easily move from place to plane. This is so because they are in their subtle mental bodies. They are not physical vehicles. So they are not controlled by the power of the gravitation of the earth. Everything is under their sway. They can have entry into every realm. They can move anywhere. All desires of theirs are fulfilled on account of this permeating consciousness which is not capable of being obstructed by anything.

This is a glorification of the knowledge of the Atman in respect of the gods who had it through Indra. This is a knowledge which can be had not only by gods alone but anyone including yourself and myself. It is not a prerogative of any particular person or individual. Everyone is heir-apparent to this great knowledge provided the necessary discipline is undergone. We can imagine what hardship Indra had to pass through. Perhaps our hardship will be much more. We must be prepared to pay the price of this knowledge. Then it shall come. It can be the property of everyone, but first one has to be ready to become a receptacle for it. As is the case with all those who have realised the Self, so will be the case with everyone who attains this Knowledge. There will be complete control over things and fulfilment of everything even of a mere wish that arises in the mind at that very moment it arises. This is what Prajapati said in conclusion.

So, we have here a analysis of the various states of consciousness, through this story of instruction to Indra by Prajapati. This analysis is actually the logical approach by way of inference to the existence of a consciousness deep within every one of us. What Prajapati actually wanted to drive home to the mind of the disciple was that the Atman is ubiquitously present everywhere in all the three states. That is why he said first that it is in the eye in the waking state, then in the dream state, then in the sleeping condition and finally as something transcendent. Now, all these definitions are correct, though we should not take them literally. The implication or the actual intention behind the instruction has to be understood. The Atman is in deep sleep state. Yes, it is true. It is in dream. It is also in waking. It is reflected through the eyes and the senses. All these statements are correct, because without the operation in some way or the other of this consciousness, there would be neither sleep, nor dream nor waking. A compartment or a wall, as it were, has been introduced by us between these various experiences, so that we are unable to connect the deeper implications of these different experiences. When we are in one condition, we completely forget the other conditions. When we are awake, we cannot be dreaming or in deep sleep. When we dream, we cannot be in deep sleep or awake. When we are in deep sleep we cannot be awake or dreaming. This is our difficulty, in spite of the fact that our consciousness is one with the same substratum that is responsible for all these experiences. The difference arises on account of a peculiar faculty in us called the mind. It is not the defect of

consciousness which is the same that is in me, in you, and in the *Jivanmukta*. The so-called mind is also not an independent thing absolutely different from the Atman. It is a hybrid, as it were, born from one side partially and belonging to another side partially. However, for all practical purposes of analysis, we may say that it is the same consciousness that we call the Atman which has somehow got twisted, as it were, and focused in a single particular direction and got obessed with the view that that direction alone is real and that every other direction is unreal and does not exist. This obsessed movement of consciousness, the mind in respect of a particular direction is what we call its target or the object of sense. This is a creation of its own, due to its *Prarabdha* and we cannot say how and why it works. But the background is the Atman, the Consciousness. It does not vary. The mind in waking, the mind in dream, the mind in sleep and the mind that has transcended itself,—all these are basically pervaded through and through, warp and woof, by the same consciousness. The feeling that 'I exist' is the Atman speaking in its own language. This feeling is persisting even in dream and you cannot say that it does not exist even in deep sleep. So it is there always. Not only that, it exists as self-sufficient awareness. We are aware in one way in the waking state and we are aware in a different way altogether in the other two states. There is a difference in the nature of the objects with which this particular compartment-like consciousness is connected. So we get shifted wholly due to our affiliation with the mind to these realms in which it moves, and then it is that we are unable to connect the one phase of consciousness with another phase.

So, Prajapati's instruction is a universal instruction that the Atman is present in every state. Even in the so-called unconscious state, it is there. The unconsciousness is not of the Atman. It is of the mind. It is a kind of stiffing taking place in the finitude of individuality. The finitising principle we call the mind, and that gets suffocated, as it were. It closes it eyes in sleep, in coma and even in death in a state of unconsciousness which cannot be attributed to the Atman. So, this is the difficulty with us.

Now the transcendent state which the great master Prajapati speaks of as bodiless, free from embodiment, is capable of being attained by means of certain disciplines as is pointed out by the Upanishad. But we are not told as to what these disciplines are. We have been told of *Brahmacharya*, but we cannot fully understand what it means. Thirty-two years, a third time thirty-two years and again five years, thus one hundred and one years—it may even be a thousand years. But what was it that Indra did all these years? Was he merely having his breakfast and lunch in the hotel of Brahma and getting one there? It was not like that. There must have been something very strange in the way of life he lived there, an something very strange in the way of life he lived there, an inkling of which we can get from a study of the way in which students lived in ancient times in their masters hermitages and conducted themselves wholly and solely for the purpose of the realisation of the Self.

There should be a complete channelisation of our aspiration, in the correct direction. It is for this that we come to the masters. There should be no distraction of aim or purpose. The discipline that is spoken of in the Upanishad is nothing but a channelisation of consciousness. We may call it *Brahmacharya*, or we may call it self-control. It is concentration of our entire

being in a given direction , so that it does not move in any other way or direction. It is like an arrow moving towards its target. The arrow will not be aware of anything else, either this way or that way. This arrow-consciousness is what is expected of us and we should not budge until the goal is reached. We are told of this sort of attitude of mind even in the case of comparatively recent personalities like Buddha and others who budget not from the aim which was given to their minds from their own point of view.

Modern times are perhaps unfit for these strict disciplines. We have umpteen problems. But the wisdom lies not in merely saying that there are problems. There were problems even for those people. We should find ourselves in the proper place. We should not misplace ourselves in unsuited contexts. We have to rise from the level in which we are, whatever the level be. It may be a child's level, an adult's level, or a mature mind's level. It may be an official's level, a student's level, or a professor's level. Each one should be able to judge for himself where he stands. He must understand what is the context in which he is placed in the background of the aspiration, what he entertains in his mind, and what are his problems.

We are told that the great Ramatirtha had a peculiar technique of his own for self-control. He used to make a list of all his desires. It was no joke. It was an honest investigation into his own mind. To some extent we can know what our desires are. Go to a secluded place, or sit in your own room, or sit behind a temple or in a forest and think what your desires are. You should not say 'I have no desires'. Nor can you say 'I do not know anything'. You do know something, because it is the persistent thoughts in the mind that are your desires. When you are free from the distractions of the daily functions of life, your real desires will manifest themselves. These desires have to be dealt with in a proper manner. That is the discipline called for. The discipline or *Brahmacharya* which the Upanishad speaks of is the discipline of dealing with the desires. What are you going to do with your desires? Are you going to just swallow them, or oppose them and crush them, or fulfil them? You cannot answer this question easily. This is the reason why a superior person's guidance is necessary. These desires are like snakes. You cannot touch them and you cannot keep them lying in a corner. You cannot do anything with them. But you cannot keep quiet also.

SEXUAL VALUE

Sex is a fundamental and natural phenomenon of animal as well as human life. It is a most mysterious, mystical and miraculous principle of life. How it has come into being is a great miracle and mystery of evolution. Metaphysically it is understood to be a most original and most wonderful expression of reality. Whether sex is an evolution in the physical universe or it is an expression of metaphysical reality, it is a highly mysterious and meaningful principle, particularly of human life. The mystery of sex consists in difficulties of understanding and appreciating its fuller significance in life. Sexual function particularly in its form of intimate copulation, is an inscrutable, integral and intimate experience which is inexpressible due to its deep mysticism, and higher significances of which in human life are immeasurable in scope. Normally it is experienced and enjoyed in its crude and partial biological form which is common to animals and men. Perhaps men do not generally enjoy it in that biological vigour and vitality in which animals still continue to do its after

millions of years of their unprogressive evolution. In the life of animals, perhaps, sex marks the climax of biological evolution, and constitutes the highest delight of their life. But the course of civilization has evolved numerous factors in human life which are detrimental to the fullest biological enjoyment of sex and also for realizing its higher cultural significances.

However sex is yet a great pleasure in life and is cardinal principle of human life and civilization. Biologically it is a principle of pleasure and of progeny. Psychologically sex is the foundation of all places of pleasure which man has erected during the long course of civilisation. It is the source of the existence of human race, which is perpetuated by the principle of generation implied in sexual function. Culturally sex can be immensely enriched and elevated to celestial heights and become a source of divine delight and complex fulfilment of human life which has immense possibilities unlike animal life which is highly limited in its purpose and fulfilment.

As a biological creature every man comes into existence as a consequence of making by two persons belonging to opposite sexes. And in his or her turn almost every human being is inevitably attracted to indulge in and to enjoy sexual functions after attaining adolscence. Larger majority and mankind not only enjoys sex but expresses appreciation and even fascination of it in various forms of life, art and literature. But strangely enough religious leadership, particularly Indian and Christian, has condemned sex and preached abstinence from it which seems actually impossible. Some sects of these religions have preached puritanism bordering on extreme asceticism. Abstenance from sexual pleasure is termed as celebacy, which curiously enough is not understandable without involving its violation. However it is a strange phenomenon and fact of human history that some persons born of mating have decried sex vehemently and advised people to abstain from sex completely. Some of them like the Buddha renunced household and sex after marriage. But some like the Christ did it before and without marriage. Sex has been condemned by them as profane and sinful.....Senses are accused as tempters of man. They delude man into sinful paths of life which take away man from his divine destiny. The ascetic condemnation of sex is extreme and absolute. It has been regarded with sacred awe by common people though they neither understand nor observe it. Moderation and contentment, not only in sex but in other aspects of sensory life, is not only understandable but appreciable. It is necessary for wholesome human life and for higher cultural attainments. But extreme ascetics are not content with contentment and moderation. They advise complete abstenance from sex and even condemn family as futile and even as obstructive in salvation. The Kantian fallacy of absolute celebacy was perhaps not contemplated by them, but it is to be seriously considered in this context.

Sexual asceticism has been prevalent in Indian tradition at least as a creed and gospel. Later works of Indian religion are full of it. Numerous sects and successions of saints have harped on the monotone of celebacy and aversion to sex. Extreme asceticism became an epidemic in India after the renunciation of the Buddha and Mahavir, though traces of it can be found in earlier gospels also e.g. in the belated renunciation of Yajnavalkya in the Brihadaranyaka Upaniṣad, and in the condemnation of family in same Upaniṣad. It is a curious sociological phenomenon as to how any people, particularly people of

a temperate country like India, came about to preach and regard sexual asceticism as a sacred doctrine. It needs to be investigated seriously. The turn to sexual asceticism is particularly strange in India which finds the beginnings of its culture in the Vedic traditions of buoyant worldly life with a wholesome bio-cultural attitude towards secular and sensory enjoyments of life.

Between the Vedas and the Buddha some traces of mild ascetism can be discovered in the Upaniṣads. This mild asceticism seems to be expedient in the simple forest life of the sages and is quite consonant with their spiritual pursuit. Statements which assert ascesticism in any considerable degree are scarce in the Upaniṣads. The general tone of the Upaniṣads is not ascetic but quite normal and moderate about sex and other secular values, though it is not in the least epicurean or hedonic. So far as the Upaniṣads are concerned their attitude towards sex is quite normal, moderate and wholesome. Expect for the dominance of spiritual purpose of life, the secular and sexual philosophy of Upaniṣads seems to be in tune with the buoyant bio-cultural view of life of the Ṛigveda. Asceticism and celebacy in India and elsewhere is a gospel of some abnormal individuals who acquired religious leadership of normal people by an astounding but impossible doctrine which was morally intimidating to common man. The initiation of asceticism is surprising and still more surprising is the credence and credit that was accorded to it by people. Islam is the only religion which was not snared into this abnormality though it tended to err on the opposite side. Zorastrianism and Confucianism are perhaps more normal on this point of sensory and sexual life.

The Upanishadic view of sexual life is also quite normal and wholesome, except for some exceptional ascetic statements. According to this view there is nothing sinful about sex. The Upaniṣadic sages recognise it as natural and normal feature of life. They are as innocently positive about sex as are the sages of Rigveda. The view about the Upaniṣads which holds them to be unworldly and other-worldly will be dispelled when one notes the treatment of sex found in some of the old and important Upaniṣads. The married and normally domestic life of most of the sages of the Upaniṣads also confirms the normal and moderate attitude of Upaniṣhads about sex.

Almost all the sages of the Upaniṣhads are married persons living in forest hermitages with their wives. There are a few exceptions like the cynical Raikva who lived perhaps a mobile life in a cart. He does not seem to have a wive. But the manner of his living was so clumsy and even dirty that no one would like to give his daughter to him to live in such secular misery. Even such a cynical sage is pursuaded to accept the daughter of kind Janashruti as a gift for imparting spiritual knowledge. The appeal of sex to the sage is evident, though the wisdom of the kind in offering his daughter to such a cynieal person and for such dubious knowledge is extremely objectionable. About sages like Pippalada of the Prashna Upaniṣad, it is not clear whether they had a family or not. That there is no obvious context of their family is not enough to prove that they had none. As most of the sages of the Upaniṣad had a family the likelihood in such cases also is that they had a family.

There is evidence in the Upaniṣads that most of the sages of the Upaniṣads had a family. The Isha, Kena, Māndukya and the Aitareya Upaniṣads are small in size. They contain only substance of the teaching of sages whose names are not known. The Mundaka Upaniṣad is ascetic in spirit and has no mention of the name

of any sage or his family. But the remaining Upaniṣads have copious evidence of the domestic life of sages. Though the Katha Upaniṣad is considerably critical of sensory and empirical values of life, yet its setting is the domestic background of sag Uddalaka. He had a family and a son, Naciketas by name, who is the hero of the narrative contained in this Upaniṣad. Uddālaka performed a sacrifice and gave cows in charity to Bhahmins, which indicates the domestic and secular setting of his life. The name of Pippalada (meaning one who lived on the fruit of ficus) the sage of the Praśna Upaniṣad indicates that he was wandering ascetic but the sages who come to him to inquire about some spiritual facts appear to be belonging to families. Their names are suffixed by domestic derivations. Kātyayana, Ashwalayana etc. are titles derived from their prents or forefathers.

The Taittīriya Upaniṣad contains a narrative of Varuṇa and his son Bhṛigu, both of whom devote to spiritual quest. Fuller domestic contexts are found in the two bigger Upaniṣads called the Chhāṇdogya and the Bṛihadaraṇyaka. The Chhandogya Upaniṣad contains in its first chapter the story of Ushasti Chakrayāna (i.e. son of Chakra) who had a very young wife, even in the starving condition in which we find him here. The story of Raikva the cynical sage who lived in a cart and who accepted king's daughter as his wife as a gift for imparting spiritual knowledge to the king is also found in the fourth chapter of Chhāndogya Upaniṣad. Satyakāma Jabāla is described in the Chhāndogya Upaniṣad as living in his hermitage with a wife, who pursuaded him to impart knowledge to a deserving disciple Yājñavalkya, the Chief sage of Bṛhadāraṇyaka Upaniṣad, had two wives though in old age he proposed to renounce household.

Long genealogies of sages are contained in the Bṛihadāraṇyaka Upaniṣad, which prove that the sages of Upaniṣads were not lonely ascetics but they lived in forest hermitages with their wives. Living with their wives confirms that they did not subscribe to celebacy like later ascetic saints of post Buddhistic India, and believed in normal sex life in their conduct of life.

Several statement and sections of the Upaniṣad confirm that the Upaniṣads uphold the value of sex also in principle. The most notable feature of the Upaniṣadic treatment of sex is that several statements of the Upaniṣads clearly recognise sex and sex-organs as the seat and centre of delight in life. Common conduct does often elucidate the supreme and central importance of sex in life. Many persons life is decisively influenced by sexual considerations. Imperative importance of sex is revealed in the sexual excesses and violations of social, legal limitations enforced by civilization upon man. The sexual aberations of sages like Parāśara and Viśwamitra prove the emphatic assertion of sex at the highest levels of moral enlightenment. All these highlights of sexual imperativencess are ignited by the flame of passion which also implies a deepest delight in life. Sexual pleasure governs man's life with a clothed subtlety which reflects lightly in mans common conduct and cultural aspirations.

In addition to the recognition of the commonly realised hedonic value of sex, the Upaniṣads also reveal the metaphysical and spiritual correlation of sex with ultimate reality. Such an ascetic Upaniṣad as the Mundaka maintains that the sexual urge and sexual function and generation consequent upon it are ultimately inspired by the supreme spirit which is the ultimate reality. The divinity of sex as a dimension of reality asserted in the Gitā is also to be

recalled in this context. This principle of the Muṇḍaka Upaniṣad suggest the sanctity of sex and also enlightens the Indian ideal of elegation of sex to spiritual and divine attitudes which has been advised in the Īsha Upaniṣads and which has been concretely exemplified in the myths of Śiva-Pārvati, Rām-Sitā, Rādhā-Kṛṣṇa etc. in the popular Indian tradition and which has been deeply philosophised in the Tantra.

The metaphysical truth of sexual bifurcation of reality which in modern times has been emphasised by Oswald Spengler in his 'Decline of the West' was long ago reveled by the Bṛihadaranyaka Upaniṣad which contains an ancient Indian Genesis much anterior to that of the Bible. The Brihadaranyaka narrates symbolically how the Original Being which is called Prajāpati because he is the father of Mankind, felt unhappy when he was alone in the beginning of the creation. He could not enjoy himself because he was alone. Enjoyment is a mutual or common function and phenomenon. It is not possible in the state of solitude. One can not enjoy with himself. The child does it for a while but it does so only on the basis of ample mutual enjoyment which it has received earlier with its mother and other kins. The Yogi is said to enjoy with himself alone in the Bhagwadgitā. But he also becomes able to attain this stage on the basis of much mutual enjoyment which he has received earlier. Moreover it is a purely spiritual enjoyment not related with any secular scheme of life. Concrete and living enjoyment which is a great truth of life, is not possible without implying duality which is basically sexual. No other duality is a source of such deep delight as sexual duality. In no other phenomenon unity attains such intense and intimate integrality as is attained in sexual copulation. Delight may be the ultimate essence of reality, but it is manifested in a scheme in which duality attains, an intimate unity, which is exemplified in life in sexual relationship both in physical and mental modes of life. Such approach to concrete spiritual delight can make the spiritual truths of the Upaniṣadic Vedānta more understandable and also more realizable in life than the intellectual and ascetic approaches to it which dominate the history of the Vedānta.

The symbolic myth contained in the very first chapter of the Bṛhadāraṇyaka Upaniṣad, expresses the hedonic schema as the supreme mode of Original Being in which it manifested itself in the form of man and women united in an intimate embrace and which is analogous to the Śaiva concept of Aradhanarishwar in which Śiva and Pārvati are represented as united into an integral being. Then it separated into man and woman. Later it multiplied itself into numerous bi-sexual species from elephant and horse to ants i.e. from the biggest to the tiniest creatures. It is by virtue of sexual bifurcation that lowest creatures share in the delight of existence, merely through sex, though their mental faculties are very undeveloped. Man, with his highly developed mind, can enjoy through sexual scheme the divine delight, which is the supreme nature of reality, with such intimate and intense and profound richness that he can approximate celestial altitudes and divine excellences in his earthly existence. The Bṛihadāraṇyaka Upaniṣad has used a sexual metaphor to describe the mystical excellence of the delight of spiritual realization. It is so absorbing according to the Upaniṣad, as is the experienced of a couple united in an intimate embrace. As the couple in embrace is so absorbed in delight of experience that they have no cognition of any outer or inner object, so also in spiritual experience a person loses all cognition on outer or inner

objects. The metaphor is not a mere poetic fancy but it reveals also the approximation of sexual joy to spiritual delight not only in intensity and intimacy but also in holiness, wholesomeness and divinity. The metaphor indicates the Upaniṣadic view of integration of sex with spiritual reality which forms the cardinal scheme of salvation of human life. It is a more normal, saner and safer mode of salvation through sex than the doubtful and dangerous methods adopted in the Tantric tradition.

Besides the spiritual source and secret of sexual delight and also its divine destiny, the Upaniṣads regard sex as the central source of all secular joys of life. This fact is clearly recognised in the Brihadaranyaka Upaniṣad when it says that the sexual organ in the central seat of all other enjoyments of life. This statement is repeated in the Brihadaranyaka Upaniṣad. The Praśna, Taittiriya and Kaushitaki Upaniṣads also confirm the hedonic importance of sex or sexual organs. The Prashna Upaniṣad recognises the sexual organs. The Praśna Upaniṣad recognises the sexual organs to be the central instruments of enjoyment in life. It also, regards supreme spirit as the ultimate source of all existence and activity. This also corroborates the original spirituality and ultimate divine destiny of sex which has been much vulgarised by common man and much condemned by ascetic saints who regard it as sinful besides being vulgar. The Taittirīya, Upaniṣad also confirms the original spirituality and delightfulness of sex, besides the capability of generation. The Kaushitaki Upaniṣad maintains that the supreme spirit inspires all activity of man and it inspires delight in sexual organs and activity. It further confirms this fact that sexual organ outstands as an instrument of generation and joy. The supreme intelligent spirit inspires the sexual organs and, as if, enjoys itself through sexual activity.

The kinship of sexual joy with divine delight is expressed by a calculus in the Taittirīya and the Bṛhadāraṇyaka Upaniṣads. It is true that human joy of health, wealth and sex is regarded as inferior to delights of higher regions and infinitely lower than the joy of spiritual realization, yet it is treated as the basic unit for estimation of joy. The youthful joy which forms the unit in Taittirīya Upaniṣad must be the sexual joy. The joy of Gandharvas, gods and Indra also which is higher than human joy is known in mythological tradition to be primarily sexual. The human joy considered as a unit for calculation in the Bṛhadāraṇyaka Upaniṣad is also primarily sexual. The primacy of sexual joy in human life is recognised both in the Taittirīya and the Bṛhadāraṇyaka Upaniṣads. Sankara in his commentary has revealed the sexual character of human joy. Though he considers it to be only a small fraction of spiritual joy, yet it is enough to give it an axiological status that it is akin to it. Though it is only a ripple of the ocean of divine joy, it is at least not entirely estranged from it. It is true that human joy can not be commensurate with spiritual joy. Yet its kinship with the latter is a sufficient assurance for the elevation of the former to divine altitudes of excellence. The metaphysical kinship and practical commensurability of human joy with spiritual is supported by a crucial statement of the Bṛhadāraṇyaka Upaniṣad which maintains that all people live by a fragment of spiritual joy. Though sexual joy is a ripple of the ocean of spiritual delight it belongs to the highest reality as its integral aspect, it is one of the rays of the sun of reality which illumines the universe of existence but it is a ray which kindles the lamp of divine light in every home and can make it a shrine for the adoration of

Supreme Divinity.

The Upaniṣads regard sex with a religious sanctity and have used the metaphor of sacrificial ritual for the act of copulation. This metaphor is to be found in the Chhāndogya and the Bṛihadāraṇyaka Upaniṣads which have, in parts, a continuity with the earlier ritualistic Vedic tradition. Both the Chhāndogya and the Bṛhadāraṇyaka Upaniṣads regard woman as the fiery sacrificial altar. Śankara in his commentary explains the comparison of vagina to Vedic by indicating the similarity of vagina to fire in regard to redness which is expressed by the hairlessness of the interior of the vagina. The Chhāndogya Upaniṣad treats copulation for generation as a religious sacrifice in which women is to be taken as fire, male organ as the sacrificial fuel, vagina as flame. The delight of copulation is described as the sparks which issue from the sexual sacrifice of man in the vagina of woman. The same metaphor is repeated in the Bṛhadāraṇyaka Upaniṣad. Except for one minor and finer difference that while the Chhāndogya Upaniṣad regards Abhimantraṇā as the smoke in the context of fire sacrifice. The Bṛhadāraṇyaka assimilates public hair to smoke, which is indicative of a more concrete poetic observation.

This comparison of copulation to sacrifice shows the sanctity with which Upaniṣads regards the sexual relationship and function of life. It is consonant with the comparison of the ecstasy of spiritual realization with the embrace of sexually inspired couples, contained in the Bṛhadāraṇyaka Upaniṣad. The normalcy, sanity and nobility of the Upaniṣadic view of sex is notable for its moral dignity in the statement of the Praśna Upaniṣad in which mating with one's own wife during night is regarded as tantamount to Brahmacharya, which has been wrongly equated with celebacy. This statement is to be particularly noted by those who understand ascetic condemnation of sex as highest spiritualism and try to discover traces of it in the Upaniṣads also.

The Bṛhadāraṇyaka Upaniṣad contains in its concluding chapter a detailed account of copulation as a religious act. That the greatest of Upaniṣads should end with a sexual theme does not indicate any abhorrence for sex in the Upaniṣads. On the other hand it confirms the sanity and sanctity of their view of sex which is corroborated by several statements incorporated in this chapter of our treatise.

The social, moral and religious duty to propagate progeny and the joy of having children (sons) and the dignity of the expectant mother are other sexual contexts found in the Upaniṣadic view of sex. The Bṛhadāraṇyaka Upaniṣad describes the original urge of man to have wife and children as the necessary mode of completion of life. He finds his existence incomplete without them. There is unique complementaries in the opposite sexes. The couple forms a real unit of biological existence which can be elevated to divine being. It reminds us of the original character of cosmic being as a couple united into a single entity, which is depicted in the Bṛhadāraṇyaka Upaniṣad as the original creative mode of cosmic being into which cosmic being manifested itself and from which it bifurcated into dualities of biological beings.

Marriage and family are considered to be necessary modes of social and cultural life in the Upaniṣadic tradition which is described in the historic convocation contained in the Taittīriya Upaniṣad. The disciples after completing their education are enjoined upon by the teacher to speak the truth, to conduct righteously and to continue their studies. Along with this they are asked to offer money to the teacher and also to marry and continue

the progency. Yājñavalkya might have proposed to renounce household after living with his two wives for a long time and there may be a lone statements in an Upaniṣad which finds family futile for spiritual fulfilment and condemns it for this reasons. Naciketas may consider sensory and sexual life as a cause of wearing of energy, but the injunction embodied in the convocation in the Taittirīya Upaniṣad represents the general attitude of the Upaniṣad attitude of the Upaniṣad tradition about sex, marriage and family. It reflects normal and sane view of sex which, of course, is moderate and not an indulgent absorption in sexual enjoyment. Such a view is quite consistent with the integration of life with spiritual principle according to the Īsha Upaniṣad.

The Bṛhadāraṇyaka Upaniṣad contains in its second chapter reference to some forms of worship where by one acquires excellent energy and energetic children and also does not suffer from cessation of progeny. This confirms the desirability of marriage and of children also. The son is understood to be the very self of a person in the Kaushitaki Upaniṣad and a source of great joy in the Bṛhadāraṇyaka Upaniṣad. The joy of the birth of a son has become proverbial in Indian tradition. The jubilance of it can be observed in the celebrities which mark the ceremonies of child-birth particularly of the birth of a son in popular culture of India.

The dignity and honour ascribed to an expectant mother in the Aitareya Upaniṣad marks the highlight of the sexual view of the Upaniṣads. This dignity and honour is consonant with the ceremonial and cultural regard given to the expectant mother in popular Indian tradition which embodies several jubilant ceremonies to be performed from conception to child birth. The pregnant woman treats the foetus in her womb with great regard and care. She is to be treated in home with great honour and care. This regard of the Upaniṣads towards an expectant mother is a sign of the considerate and cultural attitude of Upaniṣads toward woman and sex. It is in keeping with the Vedic tradition which glorifies woman and takes a most normal, sane and sound view of sex in life. The popular culture of India with its several ceremonies associated with marriage and child-birth is a popular from the Vedic tradition.

Such a view of sex and marriage as is embodied in the Vedic tradition and is supported by Upaniṣads, particularly the Praśna, Muṇḍaka, Aritareya, Taittirīya, Chhāndogya, Bṛhadāraṇyaka and Kaushitaki, and is observed in the popular tradition of Indian culture does not justify in the least any attribution of sexual asceticism to the Upaniṣads. A lone statement in the Bṛhadāraṇyaka Upaniṣad which ends with a whole treatise on mating and which has much to support a normal view of sex, contains an exceptional view of some sage who declare the futility of marriage and family in these words. Those aspirants who sought the ultimate self renounced the world and adopted sannyasa. They did not desire to have progeny. They found it futile for their spiritual pursuit. They transcended the common desire for progeny, wealth etc. But this solitary statement cannot establish the general trend of the Upaniṣads to be ascetic in regard to sex, marriage and progeny when copious citations can be given from the Upaniṣads which present a concensus a normal sexual view embodied in the Upaniṣads. The general sexual view of the Upaniṣads is normal, sane and sound, and it has been presented in this chapter with the support of these citations of the Upaniṣads. There is not the slightest touch of puritan asceticism in these citations and the sexual view of Upaniṣads

is supported by these. Nor does this view favour luxury and indulgence in regard to wealth and sex. The Upaniṣads propound a view of moderation and contentment both in regard to wealth and sex. It is with such a view that spiritualization of sex and other sensory values can be possible for attainting salvation through a synthesis of the secular with the spiritual as prescribed in the Īsha Upaniṣad. Due to their normal attitude towards sex, the Upaniṣads have slipped into detailed descriptions of mating and loose statements like the one which enjoins upon a man not to disappoint any woman, who comes to his bed and desires intercourse with him. Such statements are not consonant with the moderate sexual life of sages of the Upaniṣads and the sound sexual view maintained by them generally.

Sex is a mutual function between men and women. Women are generally treated as a weaker sex. Western tradition treats them as a fair sex. But the ascetic tradition of saints condemns them as a calamny of man's fate. They are described as tempters and enticers of man. The later Vedānta aligns woman to māyā which is a principle of illusion. There is only one statement in an Upaniṣad which looks at women with contempt. In this statement a sage prays that he might not be born with damned sexual organ of woman i.e. in a female sex. This statement also does not so much regard woman as damnable as unfortunate and sexually ravished by man. In several other statements woman is referred to with aesthetic appreciation. The figures of fire of vagina and of likeness of embrace with spiritual ecstasy reflect sanctity of woman in the mind of the sages. Women are described as deities of sex in the Bṛhadāraṇyaka Upaniṣad. In a worship described in the Chhāndogya Upaniṣad, it is deemed to be sign of fortune if one sees woman in a dream. The Bṛhadāraṇyaka also describes the revelling of subconscious self with women in dreams. These statements are not to be construed as licenses for sexual indulgence, but they certainly indicate the aesthetic regard for woman in the Upaniṣad.

The sexual view of Upaniṣads is not inconsistent with Brahmacharya which is regarded as a great moral virtue and as a necessary part of spiritual discipline. Brahmacharya in its real sense signifies a spiritual attitude in life which implies a restraint of sensory urges and a transcendence of them in moral discipline. Celebacy is very inadequate rendering of it. It will certainly mean celebacy of young and unmarried disciples and aspirants. But in its wider sense it will apply to married persons and in their case it will mean moderate sexual enjoyment with one's wife, which is treated as being tentamount to Brahmacharya. As the highest synthesis of sex and spirituality it will signify a spiritual transformation of sexual joy and its elevation to such divine altitudes that the sexual joy approximates most closely to spiritual delight. Such synthesis of sex and spirituality if symbolized in the mythological couples of Śiva-Pārvati, Rām-Sitā, Radha-Krişņa etc. and is supported by the sexual metaphysics of the Upaniṣads, Gitā and the Śaiva tradition.

SHELLY P. B.

William Wordsworth and S. T. Coleridge are found to have dominated the first of the English romantic poetry and in the second part we come across Byron, Shelly and Ketas. Here we shall make a passing reference to Shelley's thoughts as revealed in his famous poem 'Adonais' which is relevant to our enquiry.

'Adonais' is an elegy written by Shelly in 1821 on his fellow poet Ketas who had died of consumption in Rome. Shelley, in fact, was not a close friend of Keats. His emotion expressed in the poem 'Adonais' is not so much a personal grief as sorrow at

the loss to poetry. "He seems to have had no great admiration for any of Keats's poems except 'Hyperison'. In the others he found only promise. But he had been eager in offers of service to keats for he saw that Ketas was a poet devoted to his art, and in 'Adonais' he wrote of the glory of that art, and the mystery of death as much as of Ketas himself".

Following the convention of pastoral elegy Shelley employs not only the imagery of the shepherd's life, but introduces certain traditional features also, for example, the expostulatory question addressed to some higher power, the laments of Nature for the dead, and the procession of the mourners. From the beginning we find Shelley making lamentation with solemn music for the departed soul of Keats. Gradually Shelley's imagination expresses itself in the first pastoral allusion. At the thirty eighth stanza of the poem (Adonais) we find a sudden change from grief to something like joy. The complete reversal of tone, from grief to joy in the final portion of 'Lycidas' is a new feature introduced by Milton and is copied to a certain degree by Shelley in his 'Adonais'. Like Milton, Shelley also thinks of impersonal immortality of man, which under the influence of Platonism achieves a new significance. Because of absence of intimacy with Keats Shelley's emotion of bereavement does not swell very much and he has been able to communicate his feeling and thought in a much restrained way. At the fortieth stanza we note that the pastoral convention drops away and the poem becomes a hymn to the glory of art and the mystery of death. The burden—Oh, weep for Adonais"!—changes into :

"Mourn not for Adonais! Thou young Dawn,
Turn all thy dew to splendour, for from thee
The spirit thou lamentest is not gone".

Shelley seems to have nursed a view of life analogous to the doctrine of māyā. Phenomenal life, for him, is of the nature of illusion, a dream, and death, is a waking from this dream to reality. This view that the visible universe with its multiplicity of phenomena, misrepresents the final reality which is not manifold but undivided unity, is expressed in the passage:

"The one remains, the many change and pass;
Heaven's light for ever shines, Earth's shadow fly,
Life, like a dome of many-coloured glass,
Stain the white radiance of Eternity,
Until Death tramples it to fragments."
(Lines 460—64)

Platonism in Shelley is clearly marked in this view. But it would be a mistake to suppose that Shelley lives consistently on that place. Though the world is illusion, it has a kind of fairy tale reality in whose dominion his poetry is often willing to linger, indeed in which poetry must linger.

The thought in the poem 'Adonais' takes a sudden turn, as we have already indicated, from lamentation to a sort of immortality foretold for Adonais and this defiant assertion of immortality leads the poet at once to the conception of a Supreme Being or God (for which 'Beauty', 'Love' and such other abstract terms are mostly used by Shelley) pervading the universe. After death Adonais has become a part of the spirit that governs the universe. This is given poignant poetic expression thus :-

"He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself where'er that Power may move
Which has withdrawn his being to its own;
Which wields the world with never-wearied love,
Sustains it from beneath, and kindles it above."

Now as with Wordsworth so also with Shelley, we do not find any evidence of his direct acquitance with the Upaniṣads. Nor can it be said that Shelley has maintained consistently the pantheistic viewpoint all through. But from a consideration of the thoughts introduced in the poem 'Adonais', it can hardly be doubted that the belief in an all-embracing Absolute Spirit has been shared by him and it is here that he closely approaches the pantheistic world-view of the Upaniṣads.

SKANḌA-UPANISAḌ

Skanda is the son of Siva and is represented on earth by Sanaṭkumāra. I am indestructible through a small portion of Thy grace. I am replete with Vijñāna. I am Śiva (Bliss). What is higher that It? Truth does not shine as such on account of the display of the anṭaḥkaraṇa (internal organs). Through the destruction of the anṭaḥkaraṇa, Hari abides as Samviṭ (Consciousness) alone. As I also am of the form of Samviṭ, I am without birth. What is higher than It? All inert things being other (than Āṭmā) perish like dream. That Achyuṭa (the indestructible or Vishṇu), who is the seer of the conscious and the inert, is of the form of Jñāna. He only is Mahāḍeva. He only is Mahā-Hari (Mahāvishṇu). He only is the Jyoṭis of all Jyoṭis (or Light of all lights). He only is Parameśvara. He only is Parabrahman. That Brahman I am. There is no doubt (about it). Jīva is Śiva. Śiva is Jīva. That Jīva is Śiva alone. Bound by husk, it is paddy; freed from husk, it is rice. In like manner Jīva is bound (by karma). If karma perishes, he (Jīva) is Saḍāśiva. So long as he is bound by the bonds of karma, he is Jīva. If freed from its bonds, then he is Saḍāśiva. Prostrations on account of Śiva who is of the form of Vishṇu, and on account of Vishṇu who is of the form of Śiva. The heart of Vishṇu is Śiva. The heart of Śiva is Vishṇu. As I see no difference (between these two), therefore to me are prosperity and life. There is no difference—between Śiva and Keśava (Vishṇu). The body is said to be the divine temple. The Śiva (in the body) is the God Saḍāśiva (in the temple).

Having given up the cast-off offering of ajñāna, one should worship Him with the thought "I am He". To see (oneself) as not different (from Him) is (jñāna) wisdom. To make the mind free from sensual objects is ḍhyāna (meditation). The giving up of the stains of the mind is snāna (bathing). The subjugation of the senses in soucha (cleansing). The nectar of Brahman should be drunk. For the upkeep of the body, one should go about for alms and eat. He should dwell alone in a solitary place without a second. He should be with the sole thought of the non-dual One. The wise person who conducts himself thus, attains salvation. Prostration on account of Śrīmaṭ, Param-Jyoṭis (Supreme Light) abode! May prosperity and long life attend (me). O Narasimha! O Lord of Ḍevas! through Thy grace, persons cognize the true nature of Brahman that is unthinkable undifferentiated, endless, and immutable, through the forms of the Gods, Brahmā, Nārāyaṇa and Śaṅkara.

Like the eye (which sees without any obstacle the things) spread in the ākāś, so the wise always see the supreme abode of Vishṇu. Brāhmans with divine eyes who are always spiritually awake, praise in diverse ways and illuminate the supreme abode of Vishṇu. Thus is the teaching of the Veḍas for salvation.

Thus is the Upaniṣad.

SLEEP

Sleep is a most important and most remarkable value of human and animal

life. It is a highly mysterious and significant phenomenon of biological existence. All living creatures need and have it. How does it come to them is difficult to explore in all its details. Some physiological and chemical factors involved in sleep have been discovered by scientific experimentations. But the entire secret of sleep have been discovered by scientific experimentations. But the entire secret of sleep is perhaps not yet known to us. Some psychological, spiritual and mystical aspects of sleep seem to be inaccessible. It is largely a dark phenomenon of life and very little is visible in its darkness. The darkness is deeper in regard to its deeper secrets. Hence they are less accessible.

Sleep is understood as a negatibve state of existence because all external activity is suspended in it. Consciousness of the waking state is also suspended, suppressed or superseded in it. Man in its almost in an inactive and unconscious state. Through suspension of activity and consciousness, sleep is understood to restore the energies of man spent during waking state and refresh man for new activity. This is true because one who does not find time to sleep for a night or two fells exhausted and tired. Negatively little energy is spent during sleep due to suspension of activity and positively new energy is generated through the digestive functions of abdomen. The freshness and exuberance felt after sleep is the fruit of this double benefit of sleep.

Sleep is very necessary for maintaining the tempo of energy and highly important for efficient conduct of waking life. Axiological studies so rarely recognise the value of the important phenomenon of life. The peace and pleasure of sleep is fully appreciated by common man. He understands its value more deeply when it is denied to him or his kin for reason of some ailment. But philosophers do not seem to appreciate its value sufficiently. In their acceleration of consciousness in philosophic thinking they have forgotten the value of this pleasant phenomenon which naturally bestows upon us a temporary suspension of consciousness. It is remarkable for the sages of the Upaniṣads that they recognised the value of sleep in those ancient times and also explored its secret deeply. The Upaniṣadic metaphysics of sleep is marvellous for its meaning and significance. A most remarkable feature of Upaniṣadic understanding of sleep is the discovery of the transcendent character of sleep and of the transcendent and spiritual link between waking state and transcendent trance in sleep. The Upaniṣads do not take sleep as a mere biological and bodily phenomenon or rest but as a scheme of spirituality. The Upaniṣadic emphasis on sleep does not imply an oblivation or neglect of the importance of waking life and activity. The Upaniṣads recognise the due importance of action and have emphasised it as it is evident from the injection to live an active life for a hundred years in the Īśa Upaniṣad. Though the Upaniṣads emphasise the philosophic limitations of acts, yet they try to harmonise them with transcendent spiritual reality. Karmayoga is the name given to this synthesis by Gita. But the Īśa Upaniṣad has propounded it in substance much earlier.

The Upaniṣadic Vedānta does not accept action in its natural form and with its one-dimensional character. Such action is determinate and binding. It identifies man's being with the natural course of universe and reduces man to an object passing passively through this course. Such identifications is nihilation of the specific human being of man. Man is not an object. He is an ethical, cultural and spiritual being. As an ethical being he controls his action by will. This regulative character of man's being constitutes a dimension of existence which is not found

in objects and animals. Both of them are governed by nature. Culture is a wider and richer form of this volitional aspect of man's life. The secret of both morality and culture lies in the spiritual character of man. Spirit is the transcendent dimension of man's being. It transcends duration and determination and transports man to a realm of freedom, creativity and delight. Transcendence of duration bestows peace which flowers in delight. Spirit is the real nature and true being of man. It is characterized by peace and delight. Sleep is a natural and easy approximation of it. It is a marvellous discovery of the Upaniṣadic sages that spirit is the true being of man and that man realizes this true being at least provisionally every day in sleep. The secret of this idea is contained in the etymology of the world 'swapiti', and it indicates that it is incorporated in the cultural complex of India reflected in language. Still it is to the credit of Upaniṣadic sages that they have revealed this spiritual secret of sleep and explained its significance in details.

The most remarkable feature of Upaniṣadic understanding of sleep is the idea of dreamless sleep. Sleep is generally disturbed by dreams. But dreams usually occur at the beginning and end of the sleep. It is deeper and dreamless in the middle. This is the core of sleep. It is free from any dream or idea and approximates to pure being. Its freedom from an ideal object brings it extremely close to transcendent spirit as conceived in the Upaniṣads. In dreamless sleep man reaches the door of spiritual being every day, without effort and without consciousness, but he returns from it. But he experiences a glimpse of spiritual reality, which should and can be stabilized in normal and waking life. It is the peaceful, blissful, and transcendent core of being, which can be concurrent with normal activity of life, sleep restores energies and refreshes a man. Stabilization of that transcendent state in life will ensure grater energies and greater freshness as a constant course of life. Dreamless sleep is a schema of spiritual being which reinforces life with energy and freshness on one had and on other hand it affords glimpses of man's real being and destiny, in which lies the salvatioz of his life. Both as an empirical and spiritual phenomenon sleep is immensely valuable in life. It is a secular value with intrinsic spiritual significance like sex. It is paraticularly important in modern times when so many external and internal factors are robbing man of the bliss of sleep both in regard to its quantity and quality.

SLEEPING'S MYSTERY

Sleep is most mysterious phenomenon of human and animal life. It is peculiar to biological beings. Inanimate object stones do not sleep or they may be taken to be eternally sleeping without ever waking up. Sleep is an interlude in active life of living beings. It is the suspension of active life and in insofaras opposite of it. It can be understood only in relation of biological activity i.e. activities of living creatures. The activity of living creatures in natural, but it is also voluntary to some extent. They can very and adjust it according to their need of time. Activity of nature is constant and general. It is always going on. There is no wilful suspension of it. It varies and stops also according to general laws. The earth rotates or revolves constantly according to a general law ingrained in its being. Things and creatures on the earth move along with it and according to its movements. Rivers flow constantly according to their own laws. The natural activity is in a way one-dimensional. River flowing on the earth and the wind blowing on over it can be treated as another dimension of activity. The fish swimming

up the stream and birds flying in wind represent a third dimension of activity. It is an activity which is different from the flowing of the river or the blowing of the wind. These activities are natural and general. But the activity of living creatures is partly voluntary. They initiate it. They can very it and also stop it when they need or like. They can put themselves to rest. Men and animals both can do it.

Such biological activity which is partly controllable by a creature is a third dimension of activity. If is variable and capable of being suspended by the creature concerned. This suspension of biological activity by a creature can be possible even during waking. It can put itself to rest when it needs or likes. But suspension of activity during waking is only partial. Manual activity may be suspended but sensory activity continues even in the state of wakeful rest. A man or animal does not move his or its hands and legs, but his or its senses are as active as before. He or it may close his or its eyes, but its ears are alert and the tactual sensation is active. His or its mind also is alert and active. Hence rest is to be regarded as only a partial suspension of activity. It is particularly suspension of manual or motor activity. But even this partial suspension of activity as waking rest indicates the voluntariness and variability of biological activity.

Sleep is greater suspension of activity. Even sensory and mental activity is greatly, if not wholly, suspended in sleep. A sleeping person is not so sensitive to sound and touch as a waking man is. People generally sleep with eyes closed and like to sleep in dark so that light may not penetrate their eyes. The mental activity of a sleeping person is also suspended in the sense that avenues of objective perception are closed. A sleeping man does not indulge in objective thanking which is described as dream and which continues at least for a part of the duration of sleep. A sleep as dream and which continues at least for a part of the duration of sleep. A sleep without dreams is the deepest sleep and is described by a distinct designation of Sushupti in Sankrit an exact equivalent of which perhaps does not exist in any other language.

This sleep or dreamless sleep is a highly mysterious phenomenon biological existence. It can be said to be natural in sofaras it seems to come naturally to man and animals. In a way it is forced by nature or them, perhaps as a necessary of life. Man has to sleep sometime even when he does not want to sleep. He cannot afford not to sleep. When a person keeps late due to some work, he feels dozing. Students who want to study till late hours begin to doze on their tables. Passengers sleep in omnibuses without intention to sleep. A child goes to sleep in the lap of mother without giving intention to sleep. A child goes to sleep in the lap of mother without giving any notice of it. Students also sleep in classes which are uninteresting and audience sleeps in lectures which are boring and long. As natural sleep seems to be involuntary. You cannot sleep by will. It comes to you automatically and often unnoticed. But an realizes the need of sleep. So he intends to get it normally. He prepares for it. He suspends at least his physical activity. He also tries to suspend his mental activity for this purpose. He makes a mental disposition for sleep. Thus sleep can be said to be partly voluntary at least in its introductory disposition.

But the actual phenomenon of sleep is highly mysterious. It is evident that it is a counter-part of bodily, sensory and mental exertion during the waking and is designed by nature to afford rest and recoupment of energy to the body, senses and mind. What is mysterious about sleep is the directing principle of it and the inner

implications of the state of sleep. That the body, senses and mind cannot work constantly and require rest after some work in simple to understand. Such rest is availed of by man and animals in short and long intervals even within the course of activity. But the rest enjoyed in sleep both by man and animals mainly during night is a highly mysterious and miraculous phenomenon particularly in regard to its motivation and implication and deeper significance. Indian thought has tired to explore these deeply. Even such ancient and spiritual works as Upaniṣads contain serious endeaovours at exploration of the phenomenon of sleep in regard to its deeper implications.

The Upaniṣads do regard activity as an essential and integral dimension of supreme spiritual reality, but the transcendent dimension of reality which, though immanent in all activity as its controlling and regulating principle or or force but (which implies by virtue of its very transcendence peace and non-activity (which does not mean staticness but unaffectability by activity and duration), is the deeper and truer dimension of spiritual reality. Therefore, it is said to be moving yet not moving and to be running faster than the mind while remaining stand-still. Peace is understood as the deeper and truer nature of spirit. The state of spiritual realization is described as one in which senses are composed along with the mind and even the intellect ceases its activity. Sleeps is natural and normal state in which man attains every day (every night) a semblance of this transcendental state of external composure of senses and inner peace of mind. Hence Upaniṣadic thought regards it akin to the realization of spiritual reality which is the deepest and truest being of man.

The Upaniṣads understand that man attains naturally and normally (though temporarily) his true being in sleep. The chhandogya Upaniṣad deals elaborately with phenomenon of sleep and its deeper significance in two chapters. It initiates the exploration of sleep with the statement of the fundamental principle of sleep according to it and which is also in accordance with the view of other Upaniṣads. That principle is that when a person sleep he attains (though temporarily) his true being and is endowed with the (peaceful) glory of spiritual reality. The very etymology of the word for sleeping (Swapity) is understood to imply and embody this metaphysical principle of sleep. 'Swa' in 'Swapiti' is taken to signify 'self' or 'own' self or 'own being' and 'piti' denotes 'attainment' of it. This etymological analysis of 'Swapity' (meaning 'sleeps') is not at all strained but is according to the common meaning of these words which is ascribed to them in general usage of Sanskrit language. It signifies that the idea of man's true being as internally peaceful is ingrained in the very texture of Sanskrit language in regard to this word 'Swapity' for sleeping, as it is in case of numerous other words , because Sanskrit is a highly cultural and deeply Philoso-phical and metaphysical language.

That this restoration of man to its true being in sleep implies rest and peace from the exertion of wakeful life of activity is implied in the phenomenon and idea of sleep. Śakara is his commentary on chapter of Chhāndohya Upaniṣad dealing with sleep makes it explicit. He explains that sleep is induced & caused by exertion due to activity of waking state. True being of man is understood to be restful and peaceful in Upaniṣads and also by Śhaṅkara. Hence he understands that sleep is restoration of man to his true being. He further explains that relief from exertion of activity cannot be obtained anywhere else except in restoration to

one's own true being....hence its is evident that a person resorts to his true divine (spiritual) being in order to obtain relief in sleep from the exertion of waking activity.

Thus sleep is evidently and primarily a state of rest in which the biological and psychological being of man seeks and secures relief from exertion of waking state and recoups energy for further activity of life. That the Upaniṣads understand this resful state of sleep as a restoration of man's being to its true state, is a reflection of the view of the Upaniṣad about the deeper and truer dimension of reality which it regards as peaceful and blissful and transcendent of activity particularly of change, mutation, deterioration, exhaustion etc. implied in it. The metaphysics of the Upaniṣadic view of sleep may appear to be fantastic to those who are prejudiced in favour of empiricism and naturalism in regard to man life,but there is considerable meaning and truth in it. It indicates the depth and extent to which sages of Upaniṣads could explore the deeper significance of sleep in those ancient times. They could do it by virtue and in the background of their greater discovery of the spiritual being and destiny of man, which is the first and the last truth of life offered as the noblest gift of India to future mankind. The truth of the spiritual being and destiny of man can be understood and realized only in actual, immediate and integral experience which is characterized by enduring bliss and which can be secured only when one is able to suspend and transcend his physical and mental activities. Involvement in activity and obsession with intellect, reason and argument are an obstruction to such realization. The integral spiritual experience cannot be rendered into and understood in terms of empirical facts and dualistic reasoning. The transcendent, peaceful and blissful spiritual reality is not only the ultimate destiny of man, it is also the deepest source of sustenance of empirical life as well. As the Katha, Bṛihadraṇyaka and other Upaniṣads maintain, man lives by it and by a fraction of bliss of supreme spiritual reality. Withdrawal from involvement in activity and suspension of reasoning by faith of some kind can confirm the spiritual truth of life by affording greater energy for activity, greater efficiency in action and greater delight in work. This can be secured by some spiritual and moral discipline undertaken willingly in waking life.

Sleep is a natural gift and a divine grace of this discipline to man as an involuntary and usual phenomenon of life. It is only by the spiritual dimension of sleep that restoration of energy, and refreshing cheerfulness obtained thereby, can be convincingly explained. Suspension of activity in sleep is only negative factor which can explain the minimization of consumption of energy in sleep. Energy is spent in activity and activity is largely suspended in sleep; hence it is simple to understand that expenditure of energy also is minimized in sleep. It is a negative phenomenon which can explain conservation of energy but not increase in energy. Increase in energy can be partly explained by better digestion of food during sleep and production of new energy thereby. But some energy is also consumed in the activity of digestion, though digestion normally creates a surplus of energy. But even this does not explain the abundance or the excess of energy which is generally secured by sound and healthy sleep. The feeling of freshness and cheerfulness of mood is a finer form of this excess still less explicable in empirical and physical terms. And above all, there is an excess of energy which is afforded by sleep and which cannot be explained addequately in physical terms. Such an excess of energy and exuberance

is in fact constantly being afforded to man even in his normal waking life particularly in childhood, adolescence and youth. This excess is not commensurate with physical terms and is beyond the above the law of adequacy which rules in the empirical and physical world of science. The excessive principle is the mysterious truth of spiritual reality which underlines and upholds the entire existence. The creation of universe is an expression of this excessive principle of spiritual reality. The idea of this excessiveness of spiritual reality is contained in some cryptic utterances of Indian scriptures. The Ṛigveda declares that the entire cosmic existence is only a foot (i.e. a quarter) of the supreme being and the other three feet or quarters of its are in the heaven i.e. in the transcendental world of its own being.' The Upaniṣad states that it (the supreme being) encircled the entire cosmic existence from all sides i.e. encompassed it and still exceeded it by ten fingers! The ten fingers are not a mathematical measure but only a mark of excess in terms of common parlance. The Bhagwadgita also confirms this excessive principle of spirituality at several places. It regards the universe as sustained by a fragment of spiritual reality. The spiritual reality is not exhausted in immanence in cosmic modes of existence but it exceeds or transcends them.

So the spiritual reality is excessive in its nature and transcends all physical and mathematical laws of adequacy. It is only in terms of this excessive spiritual reality that the freshness of spirit and the exuberance of energy that one feels after a sound and healthy sleep can be satisfactorily explained. The Sanskrit terms 'Swapiti' for 'sleep' and its significance understood by Upaniṣads and as explained by Śaṅkara as restoration of man (in sleep) to its own being, contains and clarifies the relation of sleep to the excessive spiritual reality. Sleep restores energies and refreshes spirits of man primarily by virtue of its relation wih peaceful and abundant spiritual reality. Every man has the divinely offered opportunity to restore every day (i.e. every night) his contact with the supreme source of energy which lies within his being and in which he is sustained. It is from this supreme source of energy that he receives fresh charges of energy every day (i.e. every night) through sleep and it is by this grace of energy that he acquires fresh zeal for living and working every next day. Every man obtain this privilege unknowingly in sleep. Sleep is not only a suspension of activity but also a suppression of cognitive consciousness. This also is a sign of its Kinship with spiritual being which is transcendent of cognitive consciousness. Cognitive consciousness is objective in so far as it is related to objects. External objects are cognised by senses which withdraw from active functioning and suspend their perception in sleep. Objective cognition is therefore, suspended in sleep. In a part of sleep mental ideation continues in the form of dreaming and discounts the depth of sleep. Real sleep according to Upaniṣads is a deep sleep without dreams. The Upaniṣadic though distinguishes between sleep and dream with a sharpness with which perhaps it is not done in Western thought. So in deep sleep without dreams, which is real sleep and which every one gets for some time within normal sleep, cognitive consciousness also is suppressed alongwith suspension of activity. Activity and consciousness are two main modes of extrovert life, which cloud man's deeper spiritual being during active and wakeful life. As they are largely transcended in deep sleep, the deeper spiritual being is spontaneously restored and revealed. It is not cognitively conscious. Hence one is not aware or his restoration to his deeper spiritual being during deep sleep as the

Upaniṣads state. The Chhāndogya Upaniṣad says that 'restored to his blissful truer being the sleeping person does not cognise this fact. The sleeping person not only does not cognise objects, but also the fact that he does not cognise them; nor is he aware of the fact that he is restored to his deeper and truer spiritual being. The Bṛihadāranyake Upaniṣad says that during sleep the self rests alongwith intellect and therefore does not know anything. Therefore it is said that 'men attain the realm of spiritual being every day in sleep and return from it and do not know about it.

That a person in deep sleep goes beyond activity and normal cognitive consciousness is established in the Bṛihadaraṇyaka Upaniṣad by an empirical experiment in which a man who was sleeping did not wake up when he was called by someone to rise up. He did not evidently hear the call, as his sensory functions were suspended in sleep. But when some one caught hold of his hand and pulled him up, he woke up. This experiment conducted in ancient Upaniṣadic times, confirms practically that a sleeping person suspends all cognitive sensibility during sleep and is not aware of anything. On one hand sleep implies a restoration of self to its truer being which is spiritual and transcendent of empirical cognitions, and on the other hand it expresses in transcendence not only of empirical cognitions but also of empirico-ethical modes of a man's being which are undeniable in waking state. It is said in the Bṛihadāraṇyaka Upaniṣad that in deep sleep a father is not father, a thief is not thief; man reaches in sleep in transcendental realm of being unconnected with good and evil, and beyond sorrows of empirical life. Experience in deep sleep is transcendent of cognitions of empirical objects of the world and also of and also empirico-ethical modes of man's being which he recognises during wakeful state. This transcendence takes him beyond good and evil and also beyond sorrows of empirical life. Thus the experience of deep sleep comes about to be blissful also. A popular statement in connection with treatment of sleep in Indian philosophy states the example of a person who awaking after deep sleep confirms the transcendent and blissful character of ddeep sleep in the wordsd that 'I slept peacefully and happily and I was not aware of anything during deep sleep. This is a common judgement of every man after deep sleep.

The Mandukya Upaniṣad which contains a profound metaphysical exposition of sleep along with other states of man's conforms this blissfulness of deep sleep, and also the transcendence of empirical cognitions in this state. It regards sleep as the third dimension of man's being. According to it deep sleep is a blissful state in which a person does not desire anything and does not see any dreams. This deep sleep state is a state in which all empirical experiences disappear or are drowned. Such transcendent bliss is the character of supreme spiritual being which is the supreme reality according to Upaniṣadic Vedānta. Dreamless deep sleep is characterixed by such blissful and transcendent being hence it is considered to be akin to transcendent spirtual being which is the true being of man and which a person spontaneously attains during deep sleep without being aware of this fact.

That in this deep sleep one does not have any awareness of his attaining (though temporarily) his deeper and truer blissful being, is also a deep mark of the immediacy and integrality of sleeping experiences like the blissful experience which is the ultimate destiny of man. Awareness is a character of cognitive consciousness which is objective in the sense that it refers to objects different from

the cognising subject and is thus fraught with duality of subject and object. As all external and even internal objects disappear in the deep sleep, it transcends the level of cognitive consciousness characterized by awareness. Hence in deep sleep one reaches a level of deeper or higher experience which is to be characterized by immediacy and integrality on account of being beyond duality of subject and object and consequent awareness. Not only the awareness of objects and objective ideas is not present in deep sleep, but the awareness of self or ego also is not found in it. That also involves a dichotomy within the subject itself. The yoga philosophy assumes such a dichotomy when it regards ego to be the subject of soporific experience. According to Yoga the judgement of a person after waking that he slept soundly and was not aware of anything is a recollection of experience which one has during sleep. Recollection is only a revival of an original experience. If a man recollects after sleep that he slept soundly and was not aware of anything, it implies that he was experiencing during sleep what he recollects in the form of later judgement. 'I slept soundly' and 'I was' not aware of anything' are experiences which imply ego as the subject. This can be conceded as as immediate and integral experience of ego, if such an experience is understandable and acceptable,but it cannot be conceded as as experience is understandable and acceptable but it cannot be conject and an object. Such a dichotomy is evident in all egoistic judgements of waking experience. Insofar egoistic experience is not immediate and integral. It implies a subtler dichotomy of subject and object than is reflected in objective judgements. What seems to be truer is that there is no self-conscious experience in deep sleep and the judgement 'I slept soundly and was aware of nothing in deep sleep' seems to be more of an inference from the refreshened state enjoyed after waking up from deep sleep, rather than a recollection of actual sleeping experience.

The Yoga also recognises sleep as a 'mode of mind' which is characterized by absence of cognitive modes of waking state. It considers it as mode which has as its object the ego though other modes are absent in it. Thus the Yoga sleep is less close to Samadhi than the Upaniṣadic sleep. The Yoga also classified sleep into three kinds according to the dominance of the three gunas. Tamasic sleep is characterized by feeling of stupidity and darkness in which one is at a loss to recognise immediately where he is. It is deep but not so refreshing. The Rajas sleep is still less refreshing due to mental activity of dreaming and results in lethargy after waking. The sattvic sleep is refreshing and illuminating. There is no dream activity in it. Sattvic sleep is closest to the Upaniṣadic conception of deep and dreamless sleep which is designated as sushupti. It is closely akin to samadhi or the relization of spiritual being. The Yoga conception of sleep is governed by the immanence of nature and its gunas and the persistence of their modifications even is sleep. They refute the absence of mental modes in sleep which is insisted upon by the Vedantins. The Vedantic and the Upaniṣadic view of sleep in characterized by absence of mental modes and transcendene of them (however temporary). Thus the Vedantic sleep is very close to Samadhi. The attainment of one's true being in sleep is the essence of sleep according to the Upaniṣads. They define it etymologically and metaphysically as attainment of one's true being.

Both the Yoga and the Upaniṣads seems to be correct in their respective ways. Both of them look at sleep from their different points of view. The Yoga looks at the

obvious mode of sleep which is characterized by the immanence of gunas and consequence mental modes. The Upaniṣadic view penetrates to the deeper core of sleep which transcends this modality of mind and reaches close to the state so samadhi or spiritual being. Every ordinary sleep involves both these aspects of sleep. But the sleep is real deep sleep worthy of the designation of Sushupti defined as blissful, desireless and dreamless in the Mandukya Upaniṣad. The Upaniṣads explore the deeper secret of sleep which consists in man's reaching the door of the transcendental realm of spirit and his receiving fresh energy from the ultimate source of it, Without which man's renewed enthusiasm for living and working cannot be explicable. While the Yoga view exposes the limitations of sleep which constitute the defect of sleep the Upaniṣadic view reveals the deeper secrets of the real and deeper core of sleep as it forms the natural bridge between life and spiritual reality. The difficulty in Yoga view of sleep is caused by their initial estragement of natural being of man from spiritual being without a schema between the two. The Upaniṣadic or the Vedantic view and its deeper vision into sleep is facilitated by their understanding of the intrinsic spiritual being of man, of which he is not entirely devoid even in waking life. In fact man lives and enjoys by virtue of it common kinship with spiritual being which he more closely (though temporarily) realizes in deep dreamless sleep and which is finally and permanently realized in liberation. Practically it serves as a daily dole of energy from the supreme and the only source of it. Complete oblivation of cognitive consciousness and suspension of all activity in deep sleep confirms the fact of kingship with Sāmadhi or spiritual being.

The Bṛihādāraṇyaka Upaniṣad regards sleep as an intermediate stage between waking and spiritual being or as a meeting point of the two. According to it the self in sleep shines in its own light. Even the drams are understood by it as independent creations of self-luminos sleeping self. One creates chariots etc. Where there is nothing. He also wanders in the world after getting out of the body in dream and revels with women. He takes away with him the vital beings as the kings takes his attendants with him. This, of course, is a fantastic view of dream, though it appears to be according to the popular impression and experience of dreaming. Dream is an intermediate state between waking and sleeping. Objectivity of waking is suspended in it, but the inner ideation of mind persists in it perhaps due to the effect of Rajas in life. Life is dynamic and temporal. As it is fraught with the mode of time, activity tends to continue in it. Even when physical activity tends to continue in it. Even when physical activity is not possible, mental activity persists. It happens so when a man is sitting or lying idle. So it happens in dream. Dream activity is another great mystery of life. Waking activity is governed by objective limitations and laws. So there is nothing fantastic about it. Dreaming activity is his followers have revealed the wonders of this dreamland or man. But with all its fantasy they believe it to be rooted in waking experience. Its fantasticness follows from the unconscious complex of which man is not aware. The Bṛihadāraṇyaka Upaniṣad is so mystified by the fantasticness of dreams that it does not accept them to be reflectios of waking life. They are in fact so wonderful and strange that they apparently seem to be unconnected with waking life. The genius of Freud has explored this deep connection of dreams with waking life. The native common sense of Bṛihadāraṇyaka in regard to the relation of dreams with waking life is permissible and pardonable for those ancient times. It is according to the

common experience of man.

However, the deep sleep as intended by the Upaniṣads is entirely devoid of dreams which constitute the second dimension of man's being. Sleep is the third dimension of being and is to be distinguished from them. Real sleep is a state of being which is devoid of dreams. It is in its freedom from mental modes both of waking and of dreams that deep sleep reaches a stage of being close and akin to transcendent spiritual being which constitutes the fourth and the transcendent dimension of ultimate spiritual reality. Spiritual reality is not merely transcendent. It is also immanent and it is the sustaining force of existence of life by virtue of immanence, though being transcendent and abundant it is not exhausted in this immanence. It is virtue of this immanence of spiritual reality in the life and being of man that he enjoys in some measure his secular existence and reaches in deep dreamless sleep the door of ultimate spiritual being every day (i.e. every night).

It is remarkable that the Upaniṣads discovered the deep spiritual secret of sleep in life and emphasised its importance in such ancient times. The accusation that Indian thought discounted the value of waking life and activity and urged man to seek refuge from realities of life in the oblivion of spirituality and sleep (which they thought to be akin to the former) is based on a refusal to understand and appreciate the deeper significance of sleep in life. It is wrong to take sleep as a negation of waking life. It is so only if one sleep physically when it is necessary to keep awake. Mentally it is wrong of it leads to neglect of responsibilities of waking life. The intention of the Upaniṣadic emphasis on sleep is not to encourage these wrongs in life. The intention of Upaniṣads is to understand the significance of sleep deeply, with the purpose of improving waking and empirical life and also for discovering the clue to spiritual salvation through kinship of sleep with the former. The former motive is not clear in the Upaniṣads but it can be easily deduced from the freshness and buoyancy which is afforded to man by deep and dreamless sleeep which is of a sattvic charater. It can also be deduced from the blissful charater of sleep and its kinship with spiritual being and consequent increase by sleep in the energetic spiritual invigoration of life. Thus Upaniṣadic exploration of sleep is like the creation of space-satellites for the purpose of both improving the earthly life and advancing in approach to high ethereal regions. A proper understanding of the mysterious phenomenon of sleep can lead both to betterment of waking life and to spiritual salvation of life, by virtue of its intermediation between the two. It is highly useful to understand the significance of sleep for both these purposes. It is all the more important to understand the secrets of this wonderful phenomenon of life in the context of modern life in which due to may mental, social and environmental reasons both quality and quantity of sleep are deplorably decreasing and consequently not only the spiritual salvation of man but peaceful and healthy secular life is also being endangered.

Modern life is dominantly scientific, industrial and urban. Urbanization has led to crowding of population in cities. Industries have increased activity, traffic, business and noise in cities. The environment in cities has become highly detrimental to sleep due to noise and other kinds of disturbances. The personal life of man has also become less amenable to sleep due to personal, social and mental reasons. Personal reasons are business, sensationalism intellectualism,loneliness and lack of love. Man is too much occupied in work. He is in hurry and has no peace. Work wearies a man and makes more sleep

necessary for restoration of energy. But other factors obstruct sleep. Sensationalism binds man more to objectivity which, by its relation to cognitive consciousness, is opposed to sleep. Intellectualism increased by education and science fosters consciousness which is unfavourable to sleep. Loneliness and lack of domestic loves makes man hyperonsious. His subjective occupation with his own life and its problem intensifies consciousness. Consciousness is a necessary factor of common, normal and waking life. But intensification of it makes life miserable and unpeaceful. Transcendence of it is necessary even in waking life and suspension of it in sleep is necessary for refreshing man for daily activity. It is only one dimension of life. Transcendence is higher dimension of reality and life. Consciousness is an activity. It is a mental activity and involve a cognitive process in time. Cognitive consciousness is objective. The object can be external or internal a physical thing or a mental idea. Ideational consciousness is more intense. It is a faster course. It consumes more energy also due to intense activity. It is more exhausting, and makes sleep more necessary. But it is more obstructive to sleep. It is also more obsessive. Physical activity can be and tends to be suspended due to limits of human capability for exertion. Objective cognition also can be suspended at will as it is sensory. Vision depends much on our will though audition is forced by external noise which is not always in our control. Uncontrollable noise has widened and magnified in modern civilization. However, mental activity or ideation is opposed to objective cognition in so far that the former tends to prolong itself rather than to suspend itself like physical activity, or even life sensory cognition.

Loneliness and lack of domestic love further accelerate and intensify ideation of modern man. As all cognition is objective it has an external content and suffers from inner emptiness. This inner emptiness is filled only by spiritual content of bliss which supports all life implicitly and increase of which is the intension of all spiritualism. Bliss is the only genuine content of man's inner being. Objective content is illusory and incidental. It is not intrinsic. Now spirit is non-dualistic. The more we transcend duality the more spirituality and consequent content of bliss do we ensure in life. Love is a common form of non-dualistic. This non-dualistic bliss of love counteracts and overcomes dualistic consciousness, particularly undesirable consciousness of futile and lonely ideation. It is lacking in modern life due to isolation and individuation of man through many ways.

Hence modern man is becoming more restless and sleepless. Sleeping pills are becoming a daily doze for millions. Popularity of Yoga and spiritualism is also explained by its promise of mental peace to modern man tormented by the tyranny of isolation and accelerated ideation. But Yoga and spiritulism alone cannot be helpful in this predicament of modern life. They are to be supported by a suitable environmental adjustment. Man can neither get peace nor sleep unless his secular and social life, is improved with regard to his social and emotional relations and also in regard to the character of work and business. Man is not born for work, but work is meant to provide happiness and peace to him. Nor God has given consciousness to man for suffering with lonely ideation or contemplation. Consciousness is the light of God given to man for enlightening his way to the heaven of peace, and happiness. It is not given to be intensified into dazzling brilliance by subjective intensification and to blind him with excess of light. Consciousness can be regulated, restrained and moderated by nondualistic spirituality exemplified in love.

It can also be transcended in it. Sleep is akin to non-dualistic and blissful spirituality. Hence cultivation of non-dualistic love and spirituality will also promote sleep. Sleep is the schema of life which connects it with transcendental spiritual being which is destiny of man. Love is the lever of social and domestic life which connects it with both sleep and spirituality. Deep sleep of a child on the breast of mother elucidates the truth of this views. The Upaniṣadic discovery of the spiritual secret of sleep along with that of life and reality revealed at the dawn of civilization the significance of sleep and also the true meaning of life both of which can lead to the betterment of life and also to the ultimate spiritual salvation of mankind.

SOCIAL CONDUCT

The Upaniṣads are not social treatises and they do not present any considered view about social relations and values. But they do not ignore them. A few casual utterances which reflect an ascetic view and a discharged of family cannot over-rule the general faith of Upaniṣads in social relations and social values. Even in the generally spiritual texture of Upaniṣhadic thought there are to be found patterns of social relations which suggest the importance of social values in the eyes of Upaniṣhadic sages. Most of sages were family men in the sense that they were married and lived with their families in the forest hermitages. Wives of some sages appear in the Upaniṣads with notable roles. With the recognition of family domestic values are moderately considered. Motherhood is particularly honoured and emphasised. The romantic relations of men and women are not appreciated in the Upaniṣads. They are not in keeping with the general trend and tradition of society particularly in regard to relation of opposite sexes. Premarital freedom has been severely curbed in ancient Indian society due to the early sexual mauration of girls in tropical climate and also on account of an emphasis on sexual restraint even to the extent of celebacy. Not much domestic love is to be observed between the hermitcouples. Hermits and sages observing a life of austerity and penance for the contemplation of spirit cannot be expected to be indulgent in love or romance. They lived a simple and austere life, of course, with their wives and children in which sexual enjoyment with their own wives was recognised as an important recourse to pleasure.

Children particularly sons were expected to live in strict educational and moral discipline. Fondling of children, particularly sons were considered to be of social and religious importance. Sons rescued a man from hell and secured his way to heaven. They were brought up under strict educational and moral discipline with the intention of cultivating spiritual enlightment which was the supreme purpose of life in the eyes of the Upaniṣadic sages. Sons were more like disciples for the sages. They instructed the sons with their disciples and imparted spiritual knowledge to them. Patriarchal authoritarianism of ancient times is evidenced in some cases in the Upaniṣads. But the spiritual salvation of children is emphasised as the supreme purpose of life.

As the Upaniṣads contain esoteric spiritual instructions imparted by sages to disciples, spirituo-educational relations of teachers and disciples are most important among the social relations recognised in the Upaniṣads. The Upaniṣadic sages were like patriachs with small groups of disciples who lived with them for spiritual learning and practice. The disciples were treated by sages much like their sons. They were given food and were imparted most secret and valuable esoteric spiritual knowledge

considered by sages as greater than the kingdom of the three worlds. Some traces of strictness with disciples are to be found in the Upaniṣads. They were often required to carry fire on their heads but usually had to fetch water and fuel for the sacrificial ceremonies of the preceptors. As Pippalada admits it was considered to be duty of teachers to reveal to disciples the truth if they knew it. Some teachers were reticence like Upalosala in readily imparting knowledge to disciples. Such reticence was also due to the fact that the spiritual knowledge was regarded as a great secret to be imparted with great caution only to deserving disciples. The common custom of hermitage institutions of spiritual learning proves the wide urge for spiritual quest in ancient India the like of which cannot be traced in any other society in those ancient times. Except for the isolated and small Platonic academy of Greece, it is difficult to find such devoted and dedicated tradition of philosophic learning as existed in the numerous hermitages of ancient India.

Fraternal relation is an important and developed social value. It is the bridge to general human relationship which is prominent in Indian tradition. But general fraternal relationship of the kind of Islam which follows from the common fatherhood of God is not prominent in Indian tradition. It is a masculine virtue which follows from the fatherhood of God. It could not flourish in Indian tradition due to dominance of motherhood in Indian cultural sentiment. At best it was confined to family. Ramayana embodies the highest ideal of fraternal relation, but mostly it was a reason for family feuds as is exemplified by Mahābhārata and by the history and common life of India. Divisibility of agricultural land as a natural cause of fraternal differences. It continues to be so even today.

Brotherly relationship even within the domestic limit is not found in the Upaniṣads. No two persons are mentioned as brothers. It is not acceptable that no sage had than one son. Nor is the sororal relationship mentioned in the Upaniṣads. It is no prominent and effective in popular cultural tradition of India. But it is conspicuous by its absence in the Upaniṣads. Except for Gārgi no young girl is mentioned in the Upaniṣads. The effect of popular culture could not perhaps persist in the forest hermitages and could not be maintained by the seekers of spiritual truth as they pursued it.

Communal relationship of cordiality or of conflict is not notable in the Upaniṣads. Communities and casts exsted in those times. There is mention of the castes of Brahmin, Kshatriya and Śudra in the Upaniṣads. Strangely enough there is no mention of Vaiśyas in the Upaniṣads. It may be because they were not at all untested in spiritual quest. The reason of it was their occupation with trade and their indulgence in wealth which is evidently discouraged in the Upaniṣads as incoherent with spiritual quest.

The Brahmins are prominent in the Upaniṣads as sages and teachers. The question of admission of Satyakāma to the hermitage of Haridrumata underlines this prominence. The sages were usually Brahmins as they courted spiritual knowledge as a class. Kings like Janaka and Janashruti and Śudras like Raikva who were interested in spiritual knowledge were exceptional. But it shows kingly concern for spirituality in ancient India. The conflict of or competition between the Brahmins and Khatriyas in the field of spiritual knowledge is an exaggeration of Western scholars on slender grounds.

But if there was no communal conflict in the Upaniṣads there is communal accord either. Communal accord is a limited of

brotherhood. The reason which precluded the latter also prevented the former. General brotherly feeling did not exist in ancient India either in the society or in communities. That is the reason of lack of unity in India, which persists even today. That was due to lack of submission to a common secular cause. Spiritual quest or faith could not make this cause, though theoretically it should make the deepest cause for it. It could not make the cause for brotherhood or unity as it could not be understood in its concrete and social context so clearly as it was necessary. Competitions among learned Brahmins are notable in Upaniṣads. Cooperative understanding which is propounded in principle, is exemplified rarely as it is in the beginning of the Śwetashwatara Upaniṣad where the sages consider together the nature of ultimate reality as cause of the universe and the support of life.

Relations of the king with people, though political, are also social, particularly in India, Indian tradition considers the king as the head of a family and regards people as his children to be looked after by him like children. The Sanskrit word for people (praja) means progeny. King Duśyanta declares himself to be relative to people which they lack due to any kind of misfortune. To look after people and particularly the forest hermits was the duty of the King. Sitā requests Rāma as the King to count her among hermits and look after with them. Kings used to visit hermitages and ensure the welfare of hermits. The Upaniṣads scenes are a queer combination of sages and Kings. Several Upaniṣads depict meetings of Kings and sages. In the Praśna Upaniṣad six princes ask sage pippalada questions about metaphysical matters. In Chhāhdogya Upaniṣad sage Ushasti attends the sacrifice and symposium in the court of a King. Janasruti and Ashwapati are presented as kings interested in philosophical inquiry. Janaka is presented in the Bṛhadāraṇyaka as a great patron of learned sage. He gave gifts of cows and gold to sages. King Aśwapati boasts of the high morality of his people which indicates the excellence of his administration. Such philosophic and spiritual relations between kings and sages are rare to find in any other society. They indicate the cordiality between political power and spiritual truth which constitutes Indian political message to the world.

Besides social relations emphasis on general human relationship is a notable feature of the Upaniṣads. Particular relationshis have some natural and secular basis but general human relationship is more specifically spiritual. It is the test of social morality of a people. Moral virtues form the foundation of general human relationship. Altruism is more evident in it than in particular relationships. Upaniṣadic spiritualism is deeply humanistic in its implications and effects. Spiritual reality is transcendent and above good and evil. But it is essentially good. Morality is an integral dimension of it. Hence spirituality leads to virtues of love and regard of other persons. A spiritual man overcomes hatred and fosters love for all, which is the basis of cordial general human relationship.

Hospitality is a common practical form of cordial human relationship. Indian tradition extols hospitality with an extraordinary emphasis. The guest was considered to be like a god and treated with great respect and regard. He was not always a familiar person. He could be a stranger and he could come unexpectedly on any day. Hence, he was called atithi; i.e. a person the date of whose coming could not have anticipated. The considerate treatment accorded by Yama to NaciKetas as his guest affords an evidence of the orthodox faith in hospitality. Sharing of his food with sage Ushasti who was starving,

by the elephant driver is another example of it. Hospitality is mode of humanity and is a cardinal form of cardinal general human relationship. It signifies the profound importance of social relationship.

The importance of these general and particular social reationships in the Upaniṣads marks their regard for social values. As the Upaniṣads are spiritual treatises and not social codes, we cannot expect an elaborate treatment of social values in them. But spirituality in its living and concrete form, should express in cordial social relations. As the spiritual quest of Upaniṣads is rather abstract and individual, social relationships are not appreciated in them to the extent they should have been done. The domestic relationship is particularly not so sweet as it should be. Wife and children, treated with affection, can form the schema to concrete spiritual realization in life and society and can help in making hospitality and humanity really practicable and spiritually effective.

SOCIAL EDUCATION

In the *Upaniṣadic* age there was not a high percentage of educated people in the society but there is no denying the fact that the masses came under the educational and cultural influences of the enlightened people belonging to three upper classes. Since the earliest times there were some social institutions like rites and sacrificial ceremonies in which the people engaged themselves for years bound them together and afforded an opportunity to live a corporate life and to render some useful service to society. The existence of such organizations as *sabhā* and *samiti* clearly brought to the mind of the people the idea of the duties and social obligations of citizenship.

The social organisation was evolved to preserve and protect the heritage—cultural and spiritual, to adapting it to the changing social conditions and to transmit the same to the coming generation. The spirit of self-sacrifice and the sense of sincere service on the part of the members of the society made the social organisation well founded and thus enabled it to last for centuries unhapered.

In the absence of some amount of general education among the peole it would be difficult to count for such a well established social organisation.

The educational structure was formulated in consonance with the general aim of Aryan culture which was clearly distinguished from literacy. "In the arrangements for the propagation of culture", Observes Venkateswara "among the masses, the aim was to bring to the door of the humblest, though illiterate, the highest product of the human mind and heart rather than to enable him to read, write or cipher for himself."

They had a pattern of education essentially based on the question of ultimate value or end of human life which they called *mokṣa* or liberation meaning freedom from ignorance and suffering and attainment of eternal bliss.

Spiritualistic Values in Education

They considered sufferings as discredit that darken the human soul and struggled for freedom from it. Sufferance is caused due to the lack of true nature of the self. One who can realise the true nature of the self can attain freedom from bondage. It has been recognised as the eternal value and all other ends were regarded as subservient to this supreme value.

Nevertheless, the peculiar excellene of Indian culture consists in the combination and co-ordination of traits, in the organisation of a hierarchy of ends (*caturvarga*) to attain the final goal of human life termed *paramapurusārtha* or *mokṣa* by following the three other desiderata or aims of human life Viz., *dharma*, *artha*, *kāma* which form a

gradation of values; and in the purposeful systematization and intelligent directions of all resources to these progressive ends of humanity.

In the ninth *anuvāka* of the *Taittirīya* we are told that people to live as a complete man in the society cannot ignore any side;—truth, justice, study, teaching, meditation, austerity, love, begetting of children, enjoyment, hospitality,sacrifice and renunciation—all should be taken into consideration. But above all, they should be true seekers of truth and genuine seeker of knowledge, and amidst all human obligations and social duties they must be able to succeed in attaining the ultimate goal of human life by removing the obstacle and overcoming the bondage of matter.

It can, therefore, be reasonably presumed that knowledge was not regarded as the end of education, but as the means of attaining the ultimate value—the right attitude in life.

In the *Upaniṣadic* society the peoeple did never put so much emphasis on any other values as they did on the ultimate value. In the *Bṛhadāraṇyaka* we find Maitreyī who put the question to her husband Yājñavalkya "If this entire earth filled with wealth were mine, would I become immortal by that?" Yājñavalkya sharply retorts, 'No just as is the life of means, so will your life be. Wealth can never produce immortality." Thus Maitreyī in her turn preferred knowledge of the immortal self in lieu of trash and transitory wealth offered to her by her husband the reputed sage Yājñavalkya. Through the teaching of that great teacher Yājñavalkya imparted to his wife Maitreyī we learn that wealth and property can give us worldly comforts but cannot lead us to the state of immortality which transcending sorrow, suffering and death leads one to eternal bless.

Similarly, in the *kaṭhopaniṣad* we come across the same idea where we find that Naciketas meekly declines the infinite riches with which the god of death, tempts him, and is praying to the latter to reveal the nature of the next world and self. Thus says Naciketas, "All these things of enjoyment last till tomorrow. They wear out the strength of all the senses of man". Further he says that in this world man cannot be satisfied even by amassing immense wealth: *'na vittena tarpaṇīyo manuṣyah'*. Again in the same *Upaniṣad* we are told that people do not assign any value to the accumulation of wealth. It cannot give him the real and lasting happiness. It cannot bring immortality to him. The way of liberation does not appeal to foolish man, who is deluded by the illusion of wealth (*na sāmparāyaḥ pratibhāti bālaṁ pramādyantaṁ vittamohena mūḍham*).

As the people in the society do not put any value on wealth so also they do not accept desire or pleasure (*preyas*) as the final goal of human life. They discard the things of worldly value as they are mortal and material and cannot lead us to everlasting happiness. Thus in the *Kaṭhopaniṣad* we find Yama revealing to Naciketas—the young seeker of truth of invulnerable integrity who cannot be distracted from his persistent inquiry by any temptation of objects of worldly value as follows.

'The good (*śreyas*) and the pleasant (*preyas*) both approach man. One who is wise examines the two meticulously and discriminates the one from the other. The wise man chooses the good in preference to the pleasant, on consideration of acquisition of worldly prosperity'.

As to the question of attaining everlasting happiness through wealth, we always find the answer in the negative:

wealth is considered only as the source of evil. The people do not consider wealth and pleasure to be of any intrinsic worth, but wealth and pleasures i.e., *artha* and *kāma* are not however totally rejected or denied in the scheme. Man has to maintain his life and some amount of economic security is essential to keep his body and soul together to facilitate one's spiritual hankering. The ideal life of king Janaka is an illustration in point. He was a great king and had to shoulder the 'responsibility for the smooth functioning of the body politic; nevertheless, he pursued the path of self discipline and spiritual wisdom. He struck a perfect balance between worldly duties and spiritual aspirations.

The *Upaniṣadic* teacher preaches that man should not run after worldly pleasures for enjoyment cannot be the be-all and end-all of man's life. Man must try to elevate himself to higher plane of thought and life, and this can be effective only through self-discipline and self-denial. The ideal of the society is to live will and let others live, and to have the necessities of life till through spiritual amelioration one can disentagle himself from them.

The *Upaniṣadic* seers do not ignore the desires and pleasures which form an integral part of human nature (*Kāmamaya evāyaṁ puruṣa iti*, B.U.,5-4-5) and fall into the scheme of four ends or *caturvarga* of life. They are not blind to human love and affection, instinct and emotion, desires and aptitudes but what they actually try to impress upon the people is to follow these lesser ends of life with moderation and proper control in a disciplined manner so that they may attain the desired end of their life. Says the *Bṛhadāraṇyaka* 'when all the desires that dwell in the heart of a man vanished, then the mortal(man) becomes immortal.'

People consider desire as the cause of rebirth, in other words, as the cause of miseries and sufferings. In the *Muṇḍaka* we find that 'he who longs for desire, thinking of them, is born here for the satisfaction of his desires. But in the case of him who has conquered his desires who is a perfected soul, all his desires vanish away even here in this life.

Marriage is not prohibited rather it is treated as a sacrament and is encouraged. The foundation of family is regarded as essential condition for the healthy growth and stabilization of the society. In fact, the householder's life and fatherhood are enjoyed as religious duty in the interest of the continuity of the race as the duty of studying and teaching the *Veda* is enjoyed in the interest of the continuity of the *Vedic* lore and cultural heritage. Thus in the *Taittirīya* we find that students are enjoyed to marry for the unbroken continuity of the race and to propagate learning and teaching of the *Veda* in the society. The *Upaniṣadic* seers consider that through knowledge of the *Supreme Spirit* man can realise and enjoy eternal bliss; '*vidyayā amṛtam aśnute*. This is the spiritual experience which finds its expression in the *Iśāvasyopaniṣad*.

Social Welfare and Moral Values

In ancient India the society and the life of individual are divided into classes and stages respectively and the process is usually referred to by the expression '*Varṇāśramadharma*'.

We have already seen how the life of the individual are divided into four stages Viz., the student, the householder, the forest life and the hermit.

The word *dharma* from a broad point of views used in the sense of righteousness or moral goodness. It is due to certain measure of morality that the society in ancient India could flourish and be firmly established. In a restricted sense *dharma* is

also regarded as the duty of man. So long as man is immature he may not know the duties pertaining to the station of his life and has to depend on an external authority. In the *Taittirīya* we find that the teacher advices his disciple as to what should be done in case his mind is beset with doubt in regard to the proper line of action—this advice as stated below forms a part of the convocation address—"should there be any doubt concerning any act or any doubt relating to conduct, you should conduct yourself in such matters after the manner of *brāhmins* who may be living in your neighbourhood those who are competent to judge, devoted to good deeds, who are not led by other, are not too severe but are lovers of *dharma*".

Commenting on this passage Śaṁkara observes that such course of action should not be directed by the teachers alone, but by the fathers to their sons as well. This implies that the senior members of the society endeavor for the healthy growth of the younger generation and of the community at large. In this connection prof. Radhakrishnan observes "*Brāhmanas* competent to judge, apt and devoted but not harsh, lovers of virtue, for those great men go on doing their daily work, diffusing virtue, as the star diffuses light and the flower perfume, without even being aware of it."

They are regarded as *āpta* being free from four defects incidental to humanity *bhrama* (confusion or delusion), *pramāda* (carelessness) *vipralipsā* (desire to cheat) and *karaṇāpātava* (defect of sense organs) and hence they may be safely considered as authority and proper guide to lead the younger generation.

Morality is conceived as of cardinal value for the stabilization, development of society and for the propagation of culture. The progress of any society is not possible without certain amount of moral virtue obtaining among the members constituting that society.

The *Upaniṣadic* teachers have not overlooked the importance of ethics in the training of the student for they know without an intensive ethical discipline it would not be possible for the students to preserve and develop further the culture which they inherit from their predecessors. In the *Kaṭhopaniṣad* we find.

"Not he who is not free from evil conduct, not he who is not tranquil, not he who is bereft of concentration, not he who is not of tranquil mind can obtain Him (the self) by knowledge."

From this discussion it is clear that the moral virtues are considered as indispensable condition for attaining the eternal repose and bliss. In the *Mundaka* also we find corroboration of this fact.

The *Upaniṣadic* teachers have not elaborately discussed the principles of ethics but, nevertheless, they always expect ethical excellence on the part of their prospective students. So we find here and there the instruction on moral virtues; for instance, in the *Taittirīya* we find how the teacher in his valedictory address derives home in the student's mind the efficacy of the rules of conduct, social obligation and duty to the society to which he is going to be admitted as a member shortly. The teacer says.

"Let your mother be a god unto you. Let your father be worshipped as your god. Let your preceptor be revered as your god. Let your guest be honoured as your god. Perform only those acts that are above reproach and not others. Follow all that are good in your teacher's life and not others (i.e., not the teacher's demerits).

Here we see that good conduct is the *sine qua non* of spiritual and moral life. The essence of ethical virtues is expressed in the *Bṛhadāraṇyaka* by three words-*dāmyata*, *datta* and *dayadhvam* which

mean cultivate self-control, be generous and dayadhvam which mean cultivate self-control, be generous and have compassion. "*Dayā*" or compassion is more than sympathy or intellectual and emotional feeling. It is dynamic love or love in practice. It lessens the suffering of others and generates a sense of fellowship. The practice of these three virtues will preserve, further and intensify the values of life and cement the bonds of community life.

Universal Brotherhood and social Happiness

The fundamental belief which was traditionally harboured by the people in the society, was that the Supreme Self is one common thread that pervades the whole creation and as such this fact has paved the way for mutual understanding. All are children of that spirit of that one spirit and their Universal brotherhood is a common heritage. The ancient seer prays:

Sarve bhavantu Sukhinaḥ sarve santu nirāmayāḥ
Sarve bhadrāni paśyantu mā kaścid duḥkhabhāg bhavet.

'May all of us become happy and healthy, May all attain the good: May none suffer'.

Here we find a lofty, noble and elevating idea of universal brotherhood. All are equal in the eyes of God. All entertain good wishes for all. All have equal rights and duties. All enjoy equal opportunity. When all are the children of the same God, whom who should hate.

Their sympathies are not limited to humanity alone but overflow to all beings (*lokāḥ samastāḥ sukhino bhavantu*). Let all beings of all the worlds be happy. They consider social happiness as a necessary condition for cultural growth and development; rightly do they think that real happiness and love can flow from the central source, of self love.

(*ātmanastu kāmāya sarvaṁ priyaṁ bhavati* - B.U., 2-4-5, 4-5-6).

The *Upaniṣadic* seers realised that social happiness should be within the reach and every member of the society. Education exerted influences on the individual for being helpful to the members of the society. People tried to establish a corporate life based on intellectual understanding. A true human relationship implies reverence to elders, friendliness towards equals and fellow-feeling towards those who are weak, miserable and physically incapaciated. It was the desire of all the individuals to bring about collective social happiness by discharging their duties for a peaceful co-existence. It has been rightly observed by Venkateswara, "Social happiness was sought to be effected by every member discharging his duty, regarddless of his rights, to the community and to the social group to which he belonged by adopting a policy of peace, amity, good-will and helpfulness to the rest of human Kind.

The service of society was not the sacrifice but the fulfillment of self-interest properly conceived. One who feels the nobler joy of life works for the joy of work, cares not for reward, and fears not the consequences. In this joy does the pilgrim on spiritual progress fix his gaze on the ageless order of immortal nature".

Thus the social and moral form the bedrock of this monistic spiritualism. No other arrangement is necessary to establish the social and ethical values so effectively as spiritualism upheld by the ancient seers of the *Upaniṣadic* age. Education aim at giving a full play to this spiritual power lying dormant in man as a spark of the divine and to build up a harmonious and integrated personality.

The Value of (Saṁskāra) the Religious Sacraments

The sacraments or *Saṁskāras* are

meant to attain the high ideals of education and to maintain discipline in the society. These comprise the religious ceremonies intended to spiritualise an individual by purging his mind of all the lower elements and by making him more and more refined. The religious ceremonies aim at the union of mankind and communion with the supreme self. These are to be observed through all the stages of human life.

The Value of Social Organisation (Varṇa-Vyavaṣṭhā).

Citizens forming a society are like members of a single joint family where each one contributes his earning according to his ability and draws from the common pool what he needs for himself. in this system of social structure the individual is imparted the training of self-discipline, obedience and order, respect and reverence which raise the scale of social values to a high degree.

In the *Upaniṣadic* age the *Varṇa-Vyavaṣṭhā* of the society was based on the socialistic principle and did not assume the form of a rigid cast-system which is met with in the post *Vedic* age.

The division of the society into *Varṇas* or classes was a natural process and each individual is given specialised training in the duties assigned to that *varṇa* or social group to which he belongs by birth or tradition. Each member is expected to discharge his duties regardless of his rights and to adopt a policy of peace, amity and good will towards the members of the community. The teacher enjoins upon his students "Do not be neglectful of those acts that would lead to prosperity and well-being." Each individual is responsible both for himself and the community at large. Each member is trained to cleanse his soul of desires and passions, hatred and jualousy and to inculcate such virtues as love, truth, reverence and self-sacrifice leading to perfect citizenship and spiritual amelioration. The preceptor looks after the student with love affection and the students in their turn revere them as spiritual fathers. The value of spiritualism is emphasized and considered essential for the real co-operation between the tachers and the taught. The immature minds of the students must for the sake of the efficiency come in close contact with the mature mind of the teacher and thus both of them play equally important roles in the field of spiritualistic education.

The social organism is deliberately based on philosophy of society and all its activities were directed to get emancipation from the world and worldly concerns. Education is a preparation not only for the life here but also for the life hereafter and is designed to perpetuate the great heritage handed down by their forefathers. The pattern of the educational organisation is such that the highest results of their educational organisation is such that the highest results of their educational pursuit are made accessible even to the humblest member of the social organism.

Education is so planned as to mould the life of the pupil from the moment he is conceived to the moment of his demise. The influence of education pervades most of the departments of social life.

Domestic and social life are so arranged as to develop a sense of spirituality towards the end of life, a life of constant social service and spiritual exercise to lead finally to the absorption of the individual soul into the All-soul.

Education aims at preparing the young and the old alike for social service. Idleness or inactivity is never encouraged. Every one is required to perform his duties irrespective of his class and stage of life. No one has the right to give up his duties. In the *Chāndogya* it is eloquently expressed that the value of philosophy rests as a sustaining factor in doing social service. "When one obtains bliss, only then does one perform his duties, one who does not

attain bliss, does not perform his duties".

It is due to the ungrudging help and charity of the fellow men that the student is able to prosecute his studies and as such it is his solemn duty to render service to the society on a reciprocal basis from the moment he enters into it.

The Religious Values

The value of the study of religion is recognised in the society and it forms an integral part of education. Religion embodies a set of ideals to be pursued for the good of the individual and welfare of the community as whole. For example, the sacrificial rites symbolise a spirit of sacrifice and service. One is to renounce all his selfish desires to attain the blissful state of communion with the Supreme Spirit. When one can sacrifice personal aspiration and selfish interests, then alone he can devote himself to the lager interest of the society and thus the concept of universal brotherhood under the fatherhood of God is established. The religious performances bespeak daily self-discipline from morning till nightfall. It is the duty of the elders to train the youngers of their family by leading lives of austere simplicity and perfect discipline. Such lofty example of elders inculcate in the minds of youngers pure and noble ideals that go to the making of perfect citizens and perfect seekers of truth.

Regarding the relation of education to society it has been said, 'It gives to the nation the priceless assets of learned and skilled men and women of higher character to carry on the work in every department of national life. Learned men produce literature which raises the nation in the eyes of the world and, far more important, spreads knowledge over the earth, literature which ennobles and inspires not only contemporaries but generations yet unborn. Science makes discoveries which add to human knowledge, increases man's power over the forces of Nature, and if it tends only righteous paths—will preserve, up-lift and strengthen human life and happiness. By education man's spiritual. intellectual, emotional and physical nature can be lifted from the savage to the saint, can poverty be abolished, can society be made fraternal instead of barbarous, can crime, the fruit of ignorance, be got ridden of, and international and social peace replace war and the strife of classes. Avidyā is the mother of poverty, of sorrow, or misery. It is darkness which the sun of vidya must chase away.

Thus the *Vedic* fathers of ancient India fully realising the importance of education lay so great an emphasis on the acquisition of knowledge; learning is considered to be a means to the achieving of the ideal of human life; hence says the seer, '*Vidyayā sādhayeta*'.

The aim of education is to discipline and develop the body, mind and intellect of the young aspirant and also inculcate a sense of higher values for the formation of character. The system of education is such that it can maintain and improve the spirit of the rich cultural heritage handed down through generations.

Passion, greed, sensuality, desire, etc. are the inherent nature of the human beings. The human nature has been classified under three *guṇas* or qualities Viz, *Sattva*, *Rajas* and *Tamas* and they are to be disciplined and controlled in order to enable us to develop our *Sattva guṇa*. The *Upaniṣadic* culture teaches us that we must learn self-control means the control of both the body and mind. Wisdom lies in controlling ourselves; this is what is called culture. Culture is the essential characteristic of the educational system and reflects certain values which are acceptable as basic approach to life. It is culture which can only bestow on us the

mainly virtues like self- control, self-denial, spirit of service, humility, largeness of heart, etc. *'vidyā dadāti vinayam'*, goes the old adage. The primary objective of education is cultural rather than utilitarian and there is always an insistence on the formation of character and integration of personality so essential for the full flowering of manhood.

The system of education plays a vital role in self-guarding and strengthening these values and in providing the intellectual and moral tone to basic human values. Education aims at moulding the child and the youth into an intelligent, virtuous and disciplined citizen imbued with a moral sense to perform his onerous duties for the all-round development of the community.

The students are given to understand that they have a rich heritage of culture and of values, moral and spiritual and it is their bounden duty to imbibe them and exalt this heritage to a greater altitude.

SOCIAL ETHICS

The Upaniṣads make it clear that nobody can acquire Brahman-knowledge without ceasing to be a man of bad conduct. A man should have also the following spiritual ethical qualities to attain Brahman:

> "Not he who has not ceased from bad conduct,
> Not he who is not tranquil, not he who is not composed,
> Not he who is not of peaceful mind
> Can obtain Him by intelligence (prajña).

The *Bṛhadāraṇyaka* says that those who have Brahman Knowledge become calm, self-controlled, quiet and patiently enduring. They see the Self within their own self and see every one in the Supreme Self. As the Self is fee from evil, taint and doubt, the Knower of Brahma overcomes all evil. Thus the Upaniṣad says:

> "Evil does not overcome him; he overcomes all
> evil. Evil does not burn him; he burns all evil".

The *Muṇḍaka* also expresses a similar opinion by asserting that the Brahma knower is a stainless and beyond good and evil. The *Maitri* also expresses the same opinion:

> "As to a mountain that's enflamed
> Deer and birds do not resort—
> So, with the Brahma-knowers, faults
> Do never any shelter find."

From what is said above, it is clear that the critical Knowledge of Brahman alone will not lead to the vision of it. Ethical and spiritual discipline is necessary and without it the meaning of the Upaniṣadic truths will not be comprehended, though the Upaniṣadic sentences may be understood by one who knows enough Sanskrit. He who sees the self which is beyond differentiation, multiplicity, good and bad will be also beyond all plurality. But such a man will never act amorally even after obtaining the vision of the Self. Even then he will be a highly moral person as before. The man who has attained the self achieves union with holiness and dharma which is an expression of it. Such a man is not bound by moral commands found in religious books or customs. Because anything he will or does spontaneously and automatically will be in accordance with righteousness.

Some passages in the Upaniṣads are as follows: The *Bṛhadāraṇyaka* for example, says that he who knows Brahman remain clean and pure even it he commits much evil. The *Chhāndogya* says that the person who knows the doctrine of five fires (pañcāgnividya) will not be stained with evil, even if he consorts with great sinners, because he had become pure. Similarly he who performs the fire-sacrifice(agnihotra) with knowledge, all his evils will be burned up. Further the *Kauṣītakī* says that he who

knows the self will not be harmed in any way by any kind of wicked or evil deeds. Some scholars, especially Western, have interpreted these passages as permitting any kind of conduct, including bad conduct on the part of Brahma-knower. On this basis the Upaniṣads have been declared amoral. This is a misunderstanding. The Upaniṣads insist that morality is necessary in order to understand the highest teaching. For the man of impure mind and bad conduct the Upaniṣad truth will never become a living truth. Only the ethical person can imbibe it. The vision of the Self is impossible for a person who has not controlled his senses and mind, who has not become calm and collected and who has not practised truth speaking, non-injury, etc. After the acquisition of the Knowledge of the self a person will think and act in such a way which is in accordance with the great truth that the self is all or that the self is in every thing. Centred in this truth his whole life will be in such a way, that to the unknowing it might occasionally seem to be against morality. It would not be so against true morality but only against conventional morality or ossified tradition.

One of the important concepts in the Upaniṣads is 'dharma', translatable as law or justice. In different contexts it also means duty, right, virtue and quality. The *Taittirīya* advises one to practise dharma. Further the *Chhāndogya* prescribes three duties: The first is sacrifice (yajña), study of the Vedas (adhyayana) and almsgiving (dānam). The second is austerity (tapas). The third is dwelling in the house of a teacher as a student of knowledge (brahmacarya).

In the *Bṛhadāraṇyakas*, Prajāpati prescribes three dharmas, i.e da, da, da. Of these the first 'da' is self-restraint (damyata), the second is charity (datta) and the third is compassion (dayadhvam): and are to be practised by gods, men and demons respectively. According to the *Kena Upaniṣad* austerity (tapas), restraint (dama) and work (karma) are the foundation of Upaniṣads.

The cultivation of speech is also included in eithics. Harsh response to one's father, mother, brother, sister, teacher and a Brāhmaṇa was condemned. It this context, Sanatkumāra informs Nārda that he who speaks truth is a superior speaker. Speech (vāc) should be truthful and calm. To become successful in the world or to win people's affection one should be truthful. Devayāna, the path that leads to Brahma-world is obtained by truthfulness (satya), this Upaniṣadic message is summarised in *Muṇḍaka* as follows:

"Truth alone conquers; not falsehood".

According to the *Kaṭha* there are two kinds of things in the world. The first is the better (śreyas) which is good for man; and the second is the pleasanter (preyas) which provides the temporary joys of like. It is stated that the good man with his discrimination chooses the better; while the ignorant man, thinking himself wise like a blind man led by another blind man, goes after for the pleasant, Therefore, it advises to choose things that are better like Naciketas.

Accmulation of wealth through good means is encouraged. Desire for purity and to be away from deceitful sin is praised. The Īśa *Upaniṣad* in relation to this aspect, states as follows:

"Covet not the wealth of any one at all"

It also teaches that the Lord encompasses everything and therefore one should enjoy things in the world by renunciation. This is one of the important Upaniṣadic passages. The *Bṛhadāraṇyaka* says that one should not go to foreign people and to the end of the earth. In other words, it prohibits sea journey. The *Chāndogya* metaphorically

says that austerity, alms-giving, uprightness, harmlessness and truthfulness are one's gifts for the priests. According to the *Taittirīya* one should not depend upon others for food, but one should acquire it for himself. Further it says that one should not refuse residence to anybody. The Upaniṣads state that begging is not advisable and treat the beggars as disorderly people. The *praśna* explains that love-making in day time leas to waste of time and life. Love-making with other man's wife, especially with the wife of learned man of the Vedas is prohibited by the *Bṛhadāraṇyaka*. Neglect of a Brāhmaṇa guest is deplorable and a guest should be treated as a parent or even as a god.

Non-violence (ahimsā) is one of the essential doctrines of the Upaniṣads. Killing of anything, even a lizard is prohibited in the night of the new moon day. Except at the holy places (tīrtha) killing is strictly prohibited. Non-violence is the duty of every one towards the priests. The Upaniṣadic seers did not desire violence towards either people or animals. The *Chāndogya* says that non-violence is also the means to Brahma-world.

> 'he who is harmless (ahimsant) toward all
> things...reaches the Brahma-world and does not return hither again-yea, he does not return hither again."

Man is responsible for his actions, according to the Upaniṣads, since action is always controlled by one's will and desire. Therefore the *Bṛhadāraṇyaka* says as follows;

> "The doer of good becomes good. The doer of evil becomes evil.
> One becomes virtuous by virtuous action, bad by bad action".

One's own action determine one's fate after death. According to many Upaniṣads, one who learns the Vedās from a teacher by serving him, who continues the Veda study after marriage, who is harmless towards all beings and who practices austerity, restraint and rites reaches the Brahma-world. The *Praśna* says that the Brahma-world is attained by those in whom there is no crookedness, falsehood and trickery.

In addition to this, according to the Upaniṣads, one's rebirth depends upon present deeds. He who leads a good life in this world will be reborn as Brāhmaṇa, Kṣatriya or Vaiśya; while he whose conduct is stinking will be reborn as dog or a swine or a caṇḍāla. Further the same Upaniṣad asserts as follows:

> "The plunderer of gold, the liquor-drinker,
> the invader of a teacher's bed, the Brahman-killer.
> These four sink downward in the scale,
> And, fifth, he who consorts with them."

SOCIAL INSTITUTIONS

The two social institutions which deserve our special consideration in the context of the Upaniṣadic ethics are *Āśramas* and *Varṇas*. Both *Āśramas* and *Varṇas* have specific *dharmas* associated with them (duties connected with the four stages of life and the four classes of society).

The four stages of life—as student, householder, anchorite and *sannyāsin*—in which the life of every Brāhmaṇa should be spent—were significantly called *āśramas*. The whole life of a person is arranged in a series of gradually intensifying ascetic stages, through which a man, more and more purified from all earthly attachment, should become fitted for his 'home' as the other world.

The Brahmacarya

The boys of the three upper castes are entrusted to a *guru* for religious instruction. The purpose of education is to cultivate in the student a sense of

responsible citizenship. The moulding of the total personality rather than the embellishment of intellectual curiosity of the student was the expectation of the teacher and aspiration of the student right from the period of *Ṛg-veda*. It was possible for a student to receive instruction from his father or at the hands of any other teacher. Sometimes we find students wandering from place to place—'they hasten from all sides',to famous teachers like water down the hill. As a rule, they live as the *antevāsins* in the house of the teacher. From the initiation ceremony (*upanayana*) onwards, the student lives a celibate life which will terminate only at the end of education. During this period the student has to render various services to his guru, such as tending the guru's herds of cattle, collecting fuel for sacrifice and cooking, keeping the sacrifical fire, even going about begging food for the teacher's family and himself. Together with and after these acts of services, the study of the Veda is pursued.

Gṛhastha

After completing the period of *Brahmacarya* at about the age of twenty-four, he returns home, gets married and builds up a family of his own. For all their emphasis on renuciation, the Upaniṣads never minimize the importance of the family. The departing student is instructed by his *guru*: "Cut not off the line of progeny". A man is regarded as incomplete and unfulfilled without a wife, children and earthly possessions. Hospitality, almsgiving, industriousness, truthfulness, *ahiṁsā*, Vedic studies, observance of rituals, and *sāmānya* and *varṇa dharma* were enjoined on the *gṛhastha*. Polygamy appears to have been a common practice during the Upaniṣadic period as it is clear from the case of Yājñavalkya.

With regard to the status of women within the family, "the *Bṛhadāraṇyaka* records one of the best periods of Indian history, when women were admitted into these philosophical groups and were allowed to discuss the highest spiritual truths of life". The *Aitareya Upaniṣad* suggests that it was possible for elderly married women to be admitted to Vedāntic discourses.

The people then believed that the sons help the deliverance of their father after his death through *śrāddha* and other pious ceremonies performed by the sons for their diseased father. " Whatever wrong has been done by the father, his son frees him from it all; therefore, he is called a 'son' (*putra*)". The *Bṛhadāraṇyaka Upaniṣad* says: "By his son a father stands firm in this world. Then into him enter those dvine immortal breaths".

Family is the school where one learns the first lessons of self-sacrifice with an increased interest in others. So long as there is identification of the self only with one's own body and its desires, the state of that person is unprogressive and he is on par with an animal, however civilized he may claim to be. The advancement to humanity becomes possible, only when the self enlarges itself to include wife and children. Thus the family makes the social life possible and for this reason it can be regarded as the basis of civilization.

Vānaprastha

Once the householder has duly fulfilled the duties of his state of life, establishing children in matters of household affairs, he retires either alone or in the company of his wife, into the forest to spend the time in austerity, prayer, sacrifice, meditation on God and other salutory practices. Regarding this point Manu prescribes: "When the householder sees wrinkles on his face and whiteness in his hair and the son of his son, let him retire to the forest".

In the *Bṛhadāraṇyaka Upaniṣad* we read: "The Brāhmaṇas, having known that

self, having overcome the desire for sons, the desire for wealth, the desire for worlds, live the life of mendicants". In accordance with this tradition Yājñavalkya gets ready to retire to the forest. He tells Maitreyī: "Verily, I am about to go forth from this state (of householder). Look, let me make a final settlement between you and Kātyāyanī". Deussen is of the opinion that at the time of the earlier Upaniṣads, *vānaprastha* and *sannyāsa* were not clearly marked off.

Sannyāsa

By the time of *Mānava dharma-sāstra* of Manu (c. third century A.D.), *sannyāsa* took a definite shape. Regarding the mode of life during the *sannyāsa*, Manu writes: "After passing the third portion of his life in the forest and became free of all attainment, let him wander as an ascetic during the fourth portion of his life". According to Deussen, *sannyāsa* originally meant only the rejection of the entire Brahmanical mode of life with its three *āśramas*. In course of time it assumed the status of a fourth and the highest *āśrama* which is normally expected to be entered upon only at the close of life after passing through the stages of *brahmacārin*, *gṛhastha* and *vānaprastha*. So, originally this state was rather a consequence of *ātma sākṣātkāra*. However, later, it came to be regarded as the final and certain means to attain the *Brahmajñāna*. McKenzie observes:

> In the older Upaniṣads *Sannyāsa* was rather the state of him who had attained *Brahmajñāna* (even without going to the forest as in the case of the boy Naciketas of the Kaṭhopaniṣad) of the *Brahma-samstha* or *muni*. An *Ātma jñāni*, in whatever *āśrama* he finds himself, was considered to be an *atyāśrami*, i.e, one exalted above the *āśramas*....It became recognized later as a form of life in which the individual cats of all ties of family and caste, and became a homeless wanderer, and it was entered upon as the last stage.

Kindness to all, freedom from desires and passions and complete equanimity in pleasure and pain, gain and loss, and also sameness of attitude towards friend and for characterize this stage. The *sannyāsin* has to observe non-injury in thought, word and deed.

The scheme of *āśramas* is based on the ethical principle that man should discharge his duties fully before aspiring to liberation from the bonds of the flesh and the world. They are four life-stages with graduated course of duties calculated to lead the individual, step by step, towards a realization of the supreme spiritual ideal; they are the stages through which, by intesive exertion and effort (*śrama*) of body and mind, by acts of religious exercises and austerity, by self-denial and self-discipline, one may bring one's whole self under subjection.

The Yoga

Yoga is closely associated with *sannyāsa* in the process of realizing Mukti or emancipation consists in the consciousness of unity with the *Ātman* as the basic principle of all things. It entails on the one hand, an annihilation of all desires, and on the other, an annihilation of the illusion of a manifold universe. The first is the aim of a *sannyāsa* and to effect the second by the preparatory means is the function of Yoga. The practice of yoga can be considered as natural consequence of the Upaniṣadic teaching. Because once the highest end is discovered as the realization of non-duality of the self with *Ātman*, why should we not attempt to reach it by removing the ties that bind us to the illusory world of phenomena, and by self-concentration.

In the post-Vedic period the practice of yoga was systematized and elaborated by Patanjali. Here we propose to present yoga only briefly and as far as we are able to follow it up through the Upaniṣads, adopting from the post-Vedic system merely the framework, 'the eight members'. They are:

1. *Yama*: It consists in abstention from injury to life, from falsehood, theft, incontinence and avarice.

2. *Niyama*: It consists in the cultivation of good habits such as (a) *śauca* or purification of the body by washing and taking pure food (which is external purification), and purification of mind by cultivating good emotions and sentiments such as friendlines, kindness, cheerfulness for virtues and indifference to the vices of others; (b) *santoṣa* or the habit of being content with what comes of itself without undue exertion; (c) *tapas* or penance which consists in the habit of enduring cold, heat, etc. and observing austere vows; (d) *svādhyāya* or the regular habit of study of religious books; and (e) *Īśvarapraṇidhāna* or meditation of and resignation to God. These two divisions namely *yama* and *niyama* do not occur in the enumerations of the *Maitrī Upaniṣad*: "This is the rule for achieving this oneness, control of breath, withdrawal of the senses, meditation, conentration, contemplative inquiry and absorption, (this is) said to be the sixfold yoga". The reason for the omission of *yama niyama* from this list might have been the fat that they were assumed to be universal duties.

3. *Āsana*: It means sitting in the right place and in the correct bodily attitude. stress is laid in the first place on the choice of the right locality. The *Śvetāśvatara Upaniṣad* says:

> In a level clean place, free from pebbles, fire and gravel, favourable to thought by the sound of water and other features not offensive to the eye, in a hidden retreat protected from the wind, let him perform his exercise (let him practise yoga).

With regard to the bodily attitude, there are several prescriptions. The *Śvetaśvatara* prescribes only a triple holding erect (of breast, neck and head), and symmetry of sitting posture: "Holding the body steady with the three (upper parts, chest, neck and head) erect, causing the senses and the mind to enter into the heart, the wise man should cross by the boat of *Brahman* all the streams which cause fear. At the time of meditation we must hold the trunk, the head and the neck in a straight line.

4. *Prāṇāyāma* (the regulation of the breath): It consists in (a) exhalation (*recaka*) which ought to be prolonged; (b) inhalation (*puraka*); and (c) retention in the breath in the lungs, when apparently it pervades all the limbs of the body by means of meditation. The *Dhyānabindu* says that the exhalation (*recaka*) should be accompanied with the thought of Śiva, inhalation (*pūraka*) with that of Viṣṇu and retention (*kumbhaka*) with that of *Brahman*. According to the *Amṛtabindu prāṇāyāma* has the power to destroy all sins.

Pratyāhāra: It consists in withdrawing the senses from their respective external objects and keeping them under the control of mind. The *Chāndogya Upaniṣad* says that one has to concentrate all his senses in the self. As the tortoise draws in its limbs, so are all the senses withdrawn into the man together with the active *manas*, for these are only emanations of the *ātman* and they can be checked, and shut up in the heart and reduced thereby to tranquillity. The *Kaṭha Upaniṣad* says: "when the five (Sense)-knowledges together with the mind cease (from their norml activities) and intellect itself does not stir,

that, they say, is the highest state".

Stressing the same point, the *Maitrī* says: "Verily, when a knower has restrained his mind from the external, when his breath has put to rest all objects of sense, let him then remain void of conceptions...." So, in this state, mind is not disturbed by sights, sounds, etc, coming through the eye, the ear, and other senses, but keeps all of them under perfect control. It requires a resolute will and long practice to gain mastery over one's senses.

6. *Dhāraṇā*: It consists in fixing the mind (*citta*) on the desired object. In ordinary thinking, the mind constantly shifts from one object to another. What the subject aims at in the *dhāraṇā* stage is to keep the mind continuously engaged in the consideration of one object and to bring it quickly back to the object whenever it shifts to some other object. The *Maitrī* says: "By freeing the mind from sloth and distraction and making it motionless, he becomes delivered from his mind (reaches mindlessness), then that is the supreme state". The ability to keep one's attention steadily fixed on some object is the test of fitness for entering on the next higher stage of yoga.

7. *Dhyānam*: It is the uninterrupted flow of the mind toward the object chosen for meditation. Thus the subject passes from the *dhāraṇā* to the *dhyāna* stage by being able to keep the mind steadily on one and the same object. The *Muṇḍaka Upaniṣad* beautifully puts it with an imagery of bow and arrow. The syllable *aum* is the bow; one's self, indeed, is the arrow. *Brahman* is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow becomes one with the target. The uninterrupted flow of mind is now centred on the sacred syllable *aum* which has the power to elevate the soul of *sādhaka* straight to *Brahman*. Deussen is of the opinion that it was the unknowableness of the first principle of the universe, the *Brahman*, and the impossibility of expressing it by word, conception or illustration, which had compelled the choice of the syllable *aum*. He says that the highest state, which is not expressed by any word or combination of words. cannot be imeditated on by means of *aum*, but only in the absolute silence.

8. *Samādhi*: It is the absorption of the mind in the object of contemplation. The same contemplation, when there is consciousness only of the object of meditation and not of the mind, is *samādhi*. Deussen says that the meditation becomes absorption when subject and object, the soul land God, are so completely blended into one that the consciousness of the separate subject altogether disappears. In the *Maitrī Upaniṣad* we read:

> When by the suppression of the mind, he sees through *ātman*, he sees the shining *Ātman*, more subtle than the subtle, then having the self through the self he becomes selfless. Because of his being selfless he is to be thought of as immeasurable, without origin. This the mark of liberation, the highest mystery.

The *Chāndogya Upaniṣad* says that the soul that meditated from the heart through the vein *suṣumnā* and the *Brahmarandhram* ascends to union with the *Brahman* who fills the universe:

> A hundred and one are the arteries of the heart, one of them leads up to the crown of the head. Going upward the through that, one becomes immortal: the others serve for going in various other directions.

Thus in *samādhi*, the awareness of the mind completely disappears, giving place to the object; that is,there now takes place the fusion of the mind with its object—the fusion of the subject and the object. There are no longer two things there; there is

only one pure consciousness, which is not an object.

The emphasis given to *sannyāsa* and yoga practice has made some critics believe that the Indian pursuit of spirituality is a selfish quest, and the saint and the sage are concerned with only their own salvation. T.M.P. Mahadevan points out that the goal of Indian spirituality is not a selfish gain:

> God-realization or self-realization is the state of perfection where there can be no room for even the least trace of selfishness. For the man of wisdom (realization) there is not the distinction of 'mine' and 'not mine'. He regards the whole world as his household. But what is the true help that the world could receive from the *mukta*? The realization of the self, declares Ramaṇa Maharshi, is the greatest help that can be rendered to humanity..... A saint helps the whole humanity unknown to the later.

The Cāturvarṇya or the Four Castes

The word *varṇa* literally means outward appearance, exterior, form, figure, shape, or colour. The Hindu scriptures in general regard *varṇa* or caste as a divine institution. The caste system is based on the *Puruṣa-sūkta* of the *Ṛg-Veda*, where it is said that when the Primeval Person was sacrificed by the gods:

> His face became the Brāhmin; his arms were made into the *kṣatriya*, the warrior; his thighs became the *vaiśys*, the merchant; from merchant; from his feet the *śūdra*, the servant, was made.

As the members of the body of the primaeval *Puruṣa*, the Brāhmins, the *kṣatriyas*, the *vaiśyas* and the *śūdras* were complementary. Being conscious of their mutuality, they should be more concerned about fulfilling their duties for the welfare of the society rather than claiming priority over others.

The Brāhmins were to maintain and develop the ancient ritual, which was already elaborate from the Ṛg-Vedic times. They should dive deep into the mysteries of the universe to investigate the relation between the Supreme Spirit and the individual soul, and to find out how best to translate the truths discovered into actual practice. The conduct of a Brāhmin naturally was characterized by tranquility, self-restraint, penance, purity, forgiveness, straightforwardness, knowledge, wisdom, realization of truth and faith. These selfless workers and thinkers naturally took the lead in a society whose ideals were spiritual.

SOCIAL ORDER

The Upaniṣads do not mention clearly the four stages of life or *āśramas*. However, there are references about three stages of life. Yājñavalkya, while answering the question raised by Kahola Kauṣītakeya at the sarcificial function of king Janaka, spoke about three stages of life: The first is childhood (bālya), the second is learning (pāṇditya) and the last is the state of an ascetic (muni). In the *Maitrī* also life is divided into three phases: Childhood (Kaumāra), youth (yauvana), and old age (jarā). In the same Upaniṣad a king named Bṛhadratha, after establishing his son in the kingdon and realising indifference (vairāgya) towards the world, went into the forest and performed austerity to attain the knowledge of Atman. Yājñavalkya, as a householder, had two wives; he was a teacher with pupil like Sāmaśravas ; and he was a victorious discussant in the court of king Janaka; but later he wished to become a religious mendicant (pravrājin). Thus, from the two examples, it is clear that the ascetic stage or the state of forest dweller follows after the householder state.

The Naciketas story proves that without going through the stages of life one would succeed in attaining Brahman knowledge. Naciketas was very young and he was able to get knowledge of the Self. Śvetaketu received the 'tat tvam asi' teaching immediately after his return from his guru's place. Maitreyī got Brahman instruction though she was a housewife, while Gārgi was perhaps an unmarried Brahma-vādinī. So āśrama had evidently nothing to do with fitness for receiving Brahma-jñāna.

Brahmacarya, through which one obtain the knowledge of Brahma and ultimately the world of Brahma is mentioned often. Usually it was practised while young. For example at the age of twelve, Śvetaketu became a brahmacārin. Sāmaśravas, Satyakāma Jābala, Upakosala Kāmalāyana and others also began brahmacarya while young, and during that time they lived with their teachers. After the brahmacarya, usually lasting about twelve years, the pupil was expected to enter the stage of a householder. In this stage he had to continue the Vedic study while living in a pure neighbourhood, producing sons and living an exemplary life. Polygamy was allowed but was not a regular uniform practice.

In addition to this, the *Chāndogya* informs that the ruler of gods, Indra went to Prajāpati and practised brahmacarya for 101 years at the end of which only he received the sacred knowledge. Janaka was given the highest teaching while he was reigning monarch. The five great householders along with Uddlāka Āruṇi just approached the king Aśvaptai Kaikeya and submitted themselves as disciples and on the next day were given instruction. After renouncing the kingdom, developing indifference (vairāgya) towards this world and performing extreme austerity, king Bṛhadratha obtained knowledge from Śākāyana. It may be concluded from all this, that usually one becomes a brahmacārin and lives with his teacher; but one can also practice Brahmacarya temporaily, even after marriage in order to make one's mind pure. What is important is, during Brahmacarya, one must train oneself in such a conduct that will make one fit for Brahma-jñāna. Brahmacārin is one who moves in Brahma. Brahma means either the Veda or the Absolute. One who study the Veda with concentration under a teacher practises brahmacarya and one who, under a spiritual teacher, disciplines his sense and mind to be worthy recipient of Brahman knowledge also practises brahmacarya. Formal brahmacarya is not necessary if one is otherwise fit for Brahma-jñāna, the examples of Janaka and five great hosueholders illustrate this.

The Upaniṣads do not advocate leading a life without marriage, but assert procreation as ordinarily a duty for man. The state of a householder is normally a phase in one's life, according to the Upaniṣads. After this state one may leave one's family and property and go forth. But that is not obligatory. Life in the forest (araṇya) with austerity and faith is praised as that leads one to the Brahma-world. On the other hand they also praised life in the village, .in which one performs iṣta, pūtra and charity as that leads to the world of fathers. The former is superior to the latter. According to the *Chāndogya* the life in forest is like that of brahmacarya. The *Muṇḍaka* also extolled life of austerity and faith in the forest.

Again the *Muṇḍaka* says that the seers (ṛṣis) are perfected souls free from passion and are tranquil in nature. They are ascetics (yatis) who Know the meaning of Vedānta knowledge and have purified minds through the application of renunciation (saṁnyāsa-yoga). They ultimately attain Brahma-world. The *Maitri*

describes that the saṁnyāsi-yogi is a person who is not interested in the objects of senses. In these passage, we cannot be assured that saṁyāsa means a necessary fourth stage in life. It may just mean renunciation of the desire for and attachment to anything, which is possible irrespective of age, sex, status in life or profession. But if saṁyāsa here means actual abandonment of social ties and possessions, then it implies that these passages assert that only through it one can reach the Brahma-world.

References have been made to sacrifices (yajñas), austerity (tapas) and a practical technique of the concentration and control of mind (yoga) in the Upaniṣads. The *Chāndogyā* says that sacrifice lead one to meritorious worlds. Brāhmaṇas and Kṣatriyas performed sacrifices for this purpose. Sacrifices provided occasions for subtle discussions about Brahman, about the nature of sacrifice itself and reincarnation of the soul. They helped the priests to get money. Elsewhere the entire life of a person is divided into three periods and the person is expected to offer three different libations according to the period of life. The *Maitri* prescribes Agnihotra sacrifice to attain Brahma-world. Contrary to it the *Kauṣītakī* mentions that the ancient people did not practise the Agnihotra sacrifice and asserts that sacrifices are limited in value, since it consists of actions (karmas) only. The *Muṇḍaka* explains that the sacrifices are unsafe boats. According to *Bṛhadāraṇyaka* the value of the performance of sacrifice and austerity is limited. Further Yājñavalkya says that through them one cannot know the selt. This shows the disparagement of sacrifices.

Austerity (tapas) is said to be one of the foundations of the Upaniṣads. It is the contemplative power through which Brahman became many and created the world. It is one of the virtue of the student of sacred knowledge, and one of the means to attain knowledge. But it is to be understood that 'tapas' is not the only means to obtain the knowledge of Brahman. It is to be practised along with brahmacarya, meditation, truth, and faith. It helps one to be successful in obtaining knowledge, perfection in works and to be passionless.

Yoga is also said to be one of the means for attainment of Brahman. The *Taittirījya* personified yoga according to which understanding is the body, faith is head, right and truth are its two sides and might is the lower part. The *Kaṭha* says that yoga is the highest state in which the five senses together with mind cease. In other words, yoga is that in which one has the vision of Ātman. Thereby one is liberated from all desires and attachments.

Yoga was developed into a system in the *Śvetāśvatara* and its method is clearly described in it. A man who wishes to practise yoga should hold the upper part of the body erect and has to control his senses and mind in order to enter into his heart. He should repress his breath and cheek the movements of his body. After that he should breathe in a diminished way through his nostrils. This is the method of restraining one's mind. For the success of this exercise one has to select a place which should be a clean level spot, free from pebbles and gravel. It should be protected from fire, winds, sounds and sights likely to distract him. In such a way, if one practises yoga he will be free from sickness, old age and death. Like a mirror that shines brilliantly after it has been cleaned, a Yogi will then be free from all fetters and gets light, health, steadiness, pleasant voice and sweet odour.

The *Maitrī* enumerates six elements of Yoga-control of breath (prāṇāyama), withdrawal of the senses (pratyāhāra),

meditation (dhyāna), concentration (dhāraṇā), contemplation (tarka) and obsorption (samādhi). It says that to get a higher concentration one should press the tip of one's tongue against the palate and should restrain his voice, mind and breath. Then one sees the brilliant self through oneself and becomes selfless (nirātman). This is the state of selflessness where one obtains the Absolute and becomes free from all attachments. Further in the system of yoga the use of 'OM' is necessary important. It is stated that the syllable 'OM' is necessary and important. It is stated that the syllable 'OM' is the bow and the self is the arrow, which is sharpened by meditation and the target is Brahman.

SOCIAL PHILOSOPHY

The Upaniṣads attempt to give a picture of man taking into account a number of aspects of his physiology, psychology and eschatology; and they also do not ignore him as an individual in the social process. They admit that man is born by the copulation of male and female and that food is essential for body and for the normal functioning of the senses. They make an effort to analyse the functions of the senses. Yājñavalkya asserts that man has eight appreheners or organs of perception (grahas) and eight over-apprehenders or objects of perception (atigrahas). The nose, speech, tongue, eye, ear, mind, hands and skin are apprehenders, while out- breath, name, taste, form, sound, desire, action and touch are the over-apprehenders.

Regarding the interaction between the body and mind, the fifteen day's fast of Śvetaketu proves that mind depends upon the body, and that food is essential for man to become a hearer, thinker, worker, perceiver and understander. However, the mind which depends on the body controls the movement of the latter and directs the individual. In the *Kaṭha Upaniṣad* the body is compared to a chariot and intellect (buddhi) to a chariot-driver; and it is explained that by controlling the senses (indriyas) with a firm mind (manas) one reaches the goal. As such the desire for learning, and for sons, cattle and ritual performance are due to what occurs in the mind; and thus one's way of life is regulated by desires. Yet the mind depends upon the conditions to actualise its desires. So the *Bṛhadāraṇyaka Upaniṣad* states as follows:

> "Would that I had a wife; then I would procreate. Would that I had wealth; then I would offer sacrifice".

The roles of various faculties of man have been mentioned by Sanatkumāra in the seventh prapāṭhaka of the *Chāndogya Upaniṣad*: speech (vāc), mind (manas), conception (saṁkalpa), thought (citta), meditation (dhyāna), understanding (vijñāna) and strength (bala) help man to know and acquire Vedas, arts, various branches of knowledge and what is right and wrong. A man who possesses understanding will have pleasure (priya), delight (ānada), according to the *Taittirīya Upaniṣad.*

Another type of explanation of human personality is known to the *Taittrīya*. According to it a person (puruṣa) consists of five sheaths (kośas), i.e., annamaya, prāṇamaya, manomaya, vijñāmaya; and ānandamaya. The body and various parts of it are the essence of annamaya; the inbreath, diffused breath and the out-breath constitute prānamaya; while the Vedas and teachings are manmomaya; faith, right, truth, contemplation and might form vijñānamaya; and pleasure and delight belong to ānandamaya. In other words, it conceives man as more than an animal, as not only a rational but also a spiritual being.

According to the Upaniṣads, though the body (śarīra) is mortal it is the habitation of the bodiless and deathless

self, which has to be sought by man. If man speaks of anything other than the self, he losses what he holds; if he holds the self alone as dear he is not perishable; and thus man is advised to be conscious of his true nature. Yājñāvalkya says that a single self is like a half fragment, therefore the space is to be filled by a wife. A clear and simple definition of the self is found in the *Aitareya Upaniṣad* is as follows:

> Whereby one sees, or whereby one hears,
> or whereby one smells odors, or whereby
> one articulates speech, ore whereby one disciminates the sweet and the unsweet."

A passage in the *Bṛnadāraṇyaka* suggests that only the ignorant consider themselves to be under the control of supernatural beings. They worship those beings and offer gifts to them. Just animals which are irrational serve human beings, being domesticated and trained to serv, similarly ignoranta men are made slaves to the supernatural beings, gods by the belief in the latter as the masters of their fate. But the wiseman who realises himself to be Brahman knows that there is no one to worship. He is the slave of none. So, gods, the Upaniṣad says, prefer men to be ignorant in order to continue them to be their slaves. The doctrine that is set forth here seems to identify the self with Brahman, especially when it is said that gods and seers like Vāmdeva realised their self to be so. Man is taught not to be subservient to gods even, but to realise the truth: I am Brahman (aham brahmāsmi). In the *Chāndogya Uddālaka* instructs his son Śvetaketu that the living principle in all beings is the same as that which is in the individual as well as in the whole world; and thus identifies atman with Brahman in its famous truth: "That art thou' (tat tvam asi).

The *Aitareya* talks of the self having three successive births: the first at the time of shedding semen (retas) in a woman, who then has to nourish the embryo, the second is the birth of a son, to nourish him is the father's responsibility; and the third is the departure which is indeed a passage to rebirth. Accordingly, the other Upaniṣads say that the self's future life depends upon its deeds in the present life, and the future life may be an one of the following: worm, moth, fish, bird, lion, wild boar, snake, and tiger: or something else like rice, barley, herbs, trees, plants and beans; or persons of different castes.

Every man is responsible for his actions according to the *Upaniṣads* because his future life depends upon his actions. The Brahma-world (Brahma-loka) or the world of the fathers is to be attained by his choice through actions. One must reflect on one's actions, whether good or bad, because only then he may be impelled to do good. Moreover, one's personality also depends on one's actions. As the *Bṛhadāraṇyaka* states:

> "Verily, one becomes good by good
> action, bad by bad action."

The Upaniṣad also try to understand the phenomenon of states of experience: waking, dreaming and sleep. Ajātaśatru says that a person in the state of dream becomes as a great king and master of his aims and desires. Yājñavalkya says that in dreams a person becomes self-illuminated. In a dream, though here are no objects, an individual projects himself chariots, spans, roads, pleasures and streams; thus he is a creator. Sometimes in dreams an individual may enjoy pleasure with women, and at other times he may see himself being killed by some people, or torn into pieces by an elephant. All this imagination, Yājñavalkya says, is due to the ignorance of the dreamer. According to

Uddālaka Āruṇi, in the state of sleep the individual reaches pure being, and goes to his own. Pippalāda says that the sense function becomes one in mind; and the mind experiences in sleep whatever has been experienced in different places and also what has not been experienced. Thus dreams are the reproductions of waking experiences with something in addition. According to the *Māṇḍūkya Upaniṣad* the waking state (jāgaritasthāna) cognises external objects and enjoys the grasp. This is common to all men. The dreaming state (svapnathāna) cognises inwardly and enjoys subtle objects. In the state of deep sleep (suṣuptasthāna) there are no desires and dreams, and one becomes integrated as mass of cognition (prajñaa-ghana). One is full of bliss and experiences bliss in this state. The self is the lord and source of all, the begining and end of beings and the inner controller (antaryāmin). In the fourth state (turīya), nothing is cognised either inwardly or out wardly and also in thought or speech. It is the essence of the knowledge of the oneself, peaceful and benign. It is without a second and is the pure self which is to be known, says the *Māṇḍūkya*.

The Upaniṣads appear to admit different types of wisemen, such as seer (ṛṣi), silent meditator (numi), ascetic (yati) and the wise (dhīra). Ṛṣis are those who become awakened of their identity with the Supreme self, Brahman and with all and have becomes so,; and they are the learned ones of the Veda. The *Muṇḍaka Upaniṣad* states that they have purified and tranquil minds are without passion. Some Ṛṣis, according to the *Praśna Upaniṣad*, desire offspring and perform sacrifices. The *Bṛhadāraṇyaka* says that a Brāhmaṇa who gets disgusted with learning becomes like a child giving up intellectual concert; and after some time he gets disgusted even with the state of childhood and becomes a silent meditator (muni). From the *Muṇḍaka*, we learn that the Yatis came to know Ātman by practising truth, austerity (tapas), knowledge (jñāna), student life of chastity (brahmacarya); and they attain Brahma-world with their nature purified through the application of renunciation (saṁnyāsa-yoga). According to the Upaniṣads, the Dhīras are knowers of Brahman and attain the heavenly world (śvarga-loka) after the fall of this body, being freed (vimuktah) even while living. They know and teach the distinction between knowledge (vidya) and ignorance (avidyā), and also the respective results of them. The *Kaṭha* says that the Dhīras choose good rather than the pleasant; they seek immortality with steadfastness; they are beyond joy and sorrow; they do not seek for stability among unstable things; and they perceive only the Inner Self (antarātman) of all things and attain eternal happiness. The *Muṇḍaka* says the wise perceive the Imperishable which is without caste (avarṇa), family, sight, hearing and hand or foot.

The *Śvetāśvatara Upaniṣad* explains that a doer of action gets consequences according to the qualities (guṇas) that constitute the mode of his action. The *Maitrī Upaniṣad* says that the three qualities—darkness (tamas), passion (rajas), and purity (sattva) represent Rudra, Brahma and Viṣṇu respectively as the parts of the Lord of creation (Prajāpati). Sattva, which arises out of austerity (tapas) is important for a yogi, while a man of rajas or tamas cannot become a yogi, being controlled by the senses. Tamas obstructs one from getting liberation (mokṣa). So one has to get rid of it to attain liberation. Thus sattva stands as that which is to be followed, while rajas and tamas are denied as they are not conducive to liberation. The characteristics of tamasic quality are:

Delusion, fear, despondency, sleepiness, weariness, heedlessness, old age, sorrow, hunger, thirst, wretchedness, anger, atheism (nāstikya), ignorance, jealousy, cruelty, stupidity, shamelessness, religious neglect, pride, unequableness."

The characteristics of rajasic quality are:

"inner thirst, affection, emotion, covetousness, maliciousness, lust, hatred, secretiveness, envy, instability, unsteadfastness, fickleness, distractedness, ambitiousness, acquisitiveness, favouritism towards friends, dependence upon surroundings, hatred in regard to unpleasant objects of sense, overfondness in regard to pleasant objects, sourness of utterance, gluttonousness".

Thus, the nature and fruit of the three guṇas are explained in the *Maitrī*, except the characteristics of sattva guṇa, since they are connected with personality, way of life and actions done.

Society and Attitude Towards the Words

The Upaniṣads describe a land in which rivers flow towards the east from the snowy mountains and others are to the west; and also the eastern and the western seas. The authors of the Upaniṣads know the twelve months of year and animals like horse, elephant, goat, sheep, cow, mule and dog, some of which were used for transport purposes and as gifts of learned man. Rice, barley, sesamum, beans, millet, wheat, lentils, pulse, panic and vetches were used by the people at that time in the oblations. Making of butter and ghee from the milk was in practice, while honey and salt were known to them. A later Upaniṣad mentions liquor and low shrub also. Meat, veal and beef were used for food. Fire was produced with rubbing of sticks together, and the dead were burned.

Society of that times was developed; the wheel having spokes with a hub was a mark of developed carpentry and technical know-how. It might be the basis for invention and use of carts and coaches for transport and communication. Drum, conch-shell, lute, vessels, mirror, gold necklace, copper ornaments; a nail scissors of iron, garments, garlands, spoon, wooden bowl, metal cup are mentioned at various contexts. The *Chāndogya* gives a list of metals: gold, borax-salt, silver, tin, lead, brass, copper and iron. The use of arrows implies that they know hunting. The use of all these metals and instruments resemble a quite advanced state of affairs based on agriculture, hunting, cottage industries of primitive type and use of earth resources.

While instructing Nārada, Sanatkumāra mentioned that the possession of gold, fields, slaves, wives, cows, elephants, horses and houses was considered great by the people. Since fulfillment of desires make one happy, they desired wealth and entertainment. The common people and teachers also had the same desires. In the *Taittirīya* a teacher prayed for intelligence, immortality, strong body, and sweet things to eat. He desired self-sufficiency in woollen garments, cows, food and drink. He wished to have self-controlled students from different places. The *Bṛhadāraṇyaka* mentions Yājñavalkya's observation that Brāhmanas including himself were interested in possessing cows and gold. Elsewhere he says that he was interested in both cattle and subtle disputations. We find prayers for wealth, cattle, offspring and long life. It is stated that by chanting one can get food also. A number of songs such as Gāyatrī, Rathanatara, Vāmedevya, Bṛhat, Vairūpya, Vairāja, Sakvarī, Revatī, Yajñayajnīya and Rājana are mentioned in the *Chāndogya* as means of the above things. This shows that the Upaniṣadic

seers and teachers desired both the spiritual good and material prosperity.

The seers and teachers of Upaniṣadic times performed both sacrifices and austerity. Like Aghihotra, sacrifices are prescribed for the fulfilment of desire for offspring, cattle, food, health and knowledge, and to win other's affection, particularly of the opposite sex. In the *Taittirīya*, Varuṇa taught his son, Bhṛgu that by performing austerity one would be great in wealth and in all things of the world.

They never ignored the pleasures of life in this world. Every type of happiness, including that of gods and the highest bliss of the Brahma-world is understood in terms of human happiness (manuṣyānanda). Starting from human happiness, the respective happiness of each of the following—father's-world, gandharva-world, devas of meritorious actions, devas by birth, Prajāpati-world and Brahma-world is more than one hundred times to its former. Thus the highest happiness of all these is the happiness of the world of Brahma (Brahma-lokānanda). According to Yājñavalkya the state of a person who embraces the Ātman would be like that of a man, when in the embrace of his beloved wife; for in both cases one would be oblivious of anything else. The point is that in the supreme ecstasy as in sexual ecstasy there is no awareness of internal and external differentiation. In this connection, a dialogue from the *Kauṣītakī Upaniṣad* expresses the same view point.

"Wherewith pleasure and pain?
With the body.
Wherewith bliss, delight and procreation?
With the generative organ".

At least in three different places the *Bṛhadāraṇyaka* mentions the sexual organs and the sexual act. In the first instance, in connection with creation, the Atman feeling lonely in the form of a person becomes a husband (pati) and a wife (patnī) through self-division, and then male and female animals; and thus brought forth human beings and animals. In the second, in relation to the description of individual as a sacrificial fire, mating is compared to a sacrifice from which semen is produced; and the sexual act in which woman produces individuals is imagined as a sacrificial fire. In the third, the essence of man is considered semen, and his firm basis the woman. The sexual intercourse becomes religious ritual if the woman's anatomy is considered as altar, and thus the sexual act is undertaken with intention to produce the best progeny, using appropriate chants, etc. All these ideas, probably in due course helped to give rise to Tantra.

In continuation the same Upaniṣad speaks the loveliness of woman emerging when she removes the cloths of impurity. That is said to be the right time to approach her for the gratification of the sexual desire, on refusal of which force may be used to make her yield. Ways of making a woman conceive as well as preventing her from doing so are mentioned. Spells to harm a paramour of one's wife and taboos are also mentioned in this connection. The *Chhāndogya* explains the sexual intercourse with the Vāmadevya chant; and surprisingly concludes that "One should never abstain from any women. That is his rule" (na kāncanapariharet, tad vratam).

According to the Upaniṣads the nature and sex of the offspring depends upon the food taken by their parents. The *Bṛhadāraṇyaka* says the colour (white, tawny or dark), qualities, longevity and sex of a child can be determined, among other things, by the food, a couple eats. The most interesting thing is that this Upaniṣad prescribes the eating with

melted butter of rice cooked with meat (either veal or beef), if a couple wished to have a son who would be learned, famous, master of all the Vedas and long-lived. Further, the Upaniṣads say that joy is based upon food and drink; and a hungry and thirsty man will not find joy. Accordingly the *Taittirīya* says:

"One should make for himself much food.
That is the rule".

Further, a number of learned men and teachers mentioned in the Upaniṣads are householders. Prācīnaśāla Aupamanyava, Satyayajña, Pauluṣi Indradyamna, Bhāllaveya, Jana Śārkarākṣya and Budila Aśvatatāśvi who went to Uddalaka Āruṇi were great householders and greatly learned in sacred lore (mahāśālā mahā śrotri yāh). The *Muṇḍakya* says that Śaunaka was a great householder too.

In such a state of society oriented towards worldly pleasures and riches, the problem of death and after life, if any arose; because death is the only event that can destroy and put an end to all the pleasures of the world. According to the *Bṛhadāraṇyaka*, death (mṛtyu) and hunger (aśanāyā) were the problems in the beginning; and it asserts that it is impossible to avoid death through sacrificial offerings. We find in the Upaniṣads, that people and gods (devas) were afraid of death. Yājñavalkya tried to explain the nature of death:

"Arising out of these elements (bhūta), into them
also one vanishes away. After death there is no
consciousness (no pretya saṁjñā sti)".

The *Kaṭha* states that the knowledge of death is not clear to those who are interested in the world and wealth. Yet the seers of the Upaniṣads realised that death was certain; and discussed what that take place after death and therefore desired to attain the Brahma-world, where one would be treated with Brahma by mothers (ambās), nurses (Ambāyavīś) and nymphs (Apsarās).

Whether the Upaniṣads contain the doctrine of māyā or not is the point that has given rise to some discussion. The word māyā occurs five times in the major Upanisads. The *Bṛhadāraṇyaka* quotes the *Ṛgveda* passage that Indra, through his māyā has assumed many forms. The *Praśna* informs that Brāhmā-world belongs to those who are free from māyā and falsehood. The *Śvetāśvatara* in which the word occurs thrice describes the Supreme Lord as the possessor of māyā; and nature (prakṛti), time and religious acts as māyā. According to it māyā ceases when Brahman is known. Some Upaniṣadic passages deny duality and multiplicity (naiha nānāsti kim cana). Reality is also spoken of as being covered with a veil and ignorance is preventing knowledge or reality. It is also said that Atman is the only reality and everything else is merely a verbal distinction, name and modification (vācārambhaṇaṁ vikāro nāma dheya). It seems from all this, later commentators formulated the doctrine of māyā.

Human Relations

The Upaniṣads explain man as a social being with family, caste, religious and other social relations. In his dialogue with Maitreyī, Yājñavalkya says that things and beings are dear to each other due to the love of the self (ātman). The love of the self alone is the basis for being becoming dear (priyā). Further, the Upaniṣads enjoin harmonious relationships among family members, and teachers and taught. They condemn harshness towards parents, brothers, sisters, teachers and Brāhmaṇas. All those are compared to vital breath (prāṇa). The following picture of women emerges from various contexts. Woman as

wife is the spiritual and physical companion of man, without whom he would be lonely and restless. She is essential for performance of religious acts, for begetting children, and for happiness. Whatever one has must be shared with her. A mother, especially of male children is praised as a goddess. She is competent to receive education and become a learned person and participate in philosophical discussions. She becomes a heir of her husband in case he renounces the family life and world. The following examples substantiate all this: The *Bṛhadāraṇyaka* mentions that loneliness bred fear and restlessness in the primal person (puruṣa), to get rid of which, he created a woman from himself. The Upaniṣadic people consider children as a priceless possession. So, getting the right kind of children becomes important for them. The *Bṛhadāraṇyaka* as already said, prescribes various ways of getting male and female children, who would become learned famous. The story of Uṣasti Cākrāyaṇa illustrates that even in acute time of famine, what little one gets must be taken home and shared with one's wife. When a woman becomes the mother of a male child, she is glorified as the mother of a hero. The fact that the Upaniṣads prescribe how to get a learned daughter, shows that women also received the best of the education. Gārgi disputation on metaphysical problems with Yājñavalkya, and Maitreyī receiving wisdom of the Absolute self shows that women had access to philosophy. When Yājñavalkya renounced the family life or world, he divided the property and gave his two wives before going away. This shows that women had the right to property.

The son is the good hope of the father. After son's death one's son will be in this world and the father will remembered in this world through his son's existence. The duty of a son is to rectify the mistake of his father. Not only in this way but in many ways the relation between father and son is intimate. The parental love and affection for sons is immense, and equally so in respect of sons for parents. In the *Bṛhadāraṇyaka*, after the birth of a son the father places him on his lap and says as follows:

"In this son may I be increased.
And have a thousand in mine house!
May nothing rob his retinue,
Of offspring or of animals! Hail!"

The *Kauṣītakī* states that whenever the father returns after considerable absence from home, he kisses his son and says:

"From every limb of mine you come!
Right from my heart you are born forth!
You are myself (ātman), indeed, my son!
So live a hundred autumns long!

Regard for one's father is evident from Yājñavalkya teaching to king Janaka. Yājñavalkya refused the repeated offers of a thousand cows by king Janaka, because according to the former's father one should not accept anything without instructing first. Thus Yājñavalkya did what his father taught him.

A father was not only a parent but also teacher to his son. Bhṛgu was taught by his father, and so was Śvetaketu by his father Uddālaka. From the story of Satyakāma Jābāla, it is found that some women had high integrity and spoke nothing but truth. It may be recalled that Satyakāma Jābāla's mother told to him that she did not know who his father was, since she was a maid servant for many.

Human relations, further, extended to the people of one group to another. In the Upaniṣads 'Kula' is usually translated as family; 'varṇa' appears to be denoted by a group or class of people engaged in a common profession. Although 'varṇa' has the meaning of colour, the Upaniṣads did not state at anywhere that a particular

class of people, say the priest, were white in colour and the workers black. On the other hand, there were prayers for begetting tawny and black male children, learned in the Vedas. Dark colour was not associated with inferiority. Society does not seem to have been divided into clear-cut groups based on either colour or profession. It was not mentioned at anywhere in the Upaniṣads that Brāhmaṇas and Kṣatriyas constitute two different 'varṇas'. But from the use of the phrase, "śaudraṁ varṇam" in the *Bṛhadāraṇyaka* it appears that the Śūdras were considered to be a 'varṇa'.

The same Upaniṣad has the following interesting account of the origin of various classes of people: To begin with the whole was Brahma only, because of the uniformity there was no development. So Kṣatriyahood was created. This is in any way superior to Brāhamaṇhood because it rules. But the source of Kṣatriyahood is Brāhmaṇhood, the basis of the former is the letter. Still society remained undeveloped. The commonalty (viś) was created, yet there was no development. So finally the 'śūdra varṇa' was created. It sustains everything (puṣyati yad idaṁ kiṁ ca). Still there was no development, therefore, 'dharma' was created, which is the highest. 'Dharma' alone protects a weak man from a strong man, it is the truth (satya). The Upaniṣad makes it clear that it was Brahma who appeared as Kṣatriya, Vaiśya and Śūdra (tadetad brahma Kṣatram viṭ śūdraḥ).

Various occupational groups were noted in the Upaniṣads. The *Bṛhadāraṇyaka* records noble men, chariot drivers, village heads and policeman (ugra). They used to gather round whenever the king came and departed. The *Chāndogya* refers attendants, cowherds, horsemen along with female slaves. The *Kauṣītakī* mentions doorkeepers, messengers, watchmen, announcers and maids. In the *Praśna*, we read about overlords, village superintendents; and the *Maitrī* describes potters, blacksmiths, actors, hunters, miners, dancers, mercenaries, mendicants, beggars etc. Thus the Upaniṣadic society represents quite an advanced division of work.

According to the Upaniṣads the Brāhmaṇa is pre-eminent among human beings. He is the ideal man for people and he protects sacrifices like a watchdog.

"Whichever ways he turns himself,
In that same way goes common man.
The Brahman priest alone protects
The sacrificers like a dog".

The *Kauṣītakī* says that any kind of ill-treatment of Brāhmaṇas results in the los of property and happiness. There are passages which prohibit any one dishonouring Brāhmaṇas in any way. In all questions of morality it is the Brāhmaṇa who should give decisions. A late Upaniṣad says that the Brāhmaṇas should not study what is non-vedic. But in the Nārada-Sanatkumāra dialogue we find that Brāhmaṇas did study all theoretical and empirical sciences. It is also seen from the Upaniṣads that the Brāhmaṇas did not hesitate to resort to Kṣatriyas for learning what they did not know. Ajātśatru taught Dṛpta-bālāki about Brahma. Pravāhaṇa Jaivali of the princely class (rājanya-bandhu) instructed Śvetaketu and his father about the state and course of the people after death. King Aśvapati Kaikeya, instructed a group of five Brāhmaṇās. Ajātaśatru and Pravāhaṇa Jaivali claimed themselves to be exclusive Knowers of the Truths they taught.

On the other hand, the Kṣtriyas invited Brāhmaṇas to be their sacrificial priests and teachers, and honored them with precious gifts, the classical example is that of king Janaka. Even Ajātaśatru honoured Brāhmaṇas, so did Bṛihadratha and others. Nevertheless there is an interesting passage which compares chanting

Brāhmaṇas to barking dogs. It is also found that Yājñvalkya criticised Brāhmaṇas who solely contented themselves with performance of sacrifices and made themselves unfit for the knowledge of self. The Kṣatriyas are superior to everybody because it is they who uphold 'dharma', by means of which there is peace and order in the society. At the same time it is emphasised that they derive their existence and strength Brāhmaṇas, whom they should revere. Quite a number of Kṣatriyas were not contented with their role as rulers but yearned after the knowledge which gives liberation. Some of them acquired it by themselves and then taught it to other including Brāhmaṇas and others learnt it from Brāhmaṇas.

There is no evidence of active antagonism or conflict among the classes and this is evident in the Upaniṣadic literature. Nevertheless some Kṣatriyas when they became pioneers of higher knowledge and when Brāhmaṇas came to learn from them taunted the latter. This must have hurt the Brāhmaṇas. Similarly when some Kṣatriyas wanted to learn the highest truth, the Brāhmaṇas were reluctant to impart them unless they received the costliest possible gifts. Only in return to herds of cows Yājñavalkya gave Brahman-knowledge to Janaka. Raikva allowed Jānaśruti to be his disciple after receiving a girl as wife.

SOUL: ITS PHILOSOPHY

Originally only one Soul

The texts of the oldest Upanishads do not recognise two souls, but only one . "It is thy soul, which is within all." He who while dwelling in the earth, the water, the fire, in space, wind, heaven, sun etc, is distinct from them, whose body they are, who rules them all from within, "he is not seen, hears but is not heard, comprehends but is not not comprehended, Knows but is not Known; there is none beside him that sees or hears or comprehends or knows." This âtman who alone exists is the knowing subject in us, and as such sustains the whole universe of conceptions, in which is everything and beyond which nothing, and with the knowledge of the âtman therefore all is known.

This is the point of view of pure idealism, which denies the existence of a manifold universe, and of everything outside the knowing subject. It becomes pantheism, when it conceddes a relative existence to the universe, but identifies this entire universe with the âtman, the knowing subject. Such an identification however, often as it is repeated, is always very obscure, and in order to bring it within the range of empirical comprehension a return is effected to the old iosmogony, and it is taught that the âtman created the universe and then entered into it as soul:—*anena jîvena âtmanâ anupraviśya*. Here for the first time was meet with the word *jîva âtman*, which later denotes "the individual soul" as contrasted with the supreme. But no such contrast yet exists here. It is the âtman himself who alone exists and creates the universe, who as *jîva âtman* enters into the universe that he has created. Neither from the point of view of pure idealism, nor in it empirical varieties of pantheism and cosmogonism, does any opposition exist between the supreme and individual souls. The contrast between them is first seen at the moment in which the âtman who creates the universe and then enters into his creation becomes a duality, the part of which are set over-against one another. We have described this further accommodation to the empirical consciousness as theism, since here the original unity of the atman is divided into God and the soul.

The Individual Souls by the side of the

Supreme

All the Upanishads, even the oldest, when they discuss the conditions of bondage in the *saṁsâra* and of deliverance therefrom, distinguish between the imprisoned soul and that to which has been delivered, between the soul entering on deliverance and that to which it enters in; and thus often enough a poetical personification of the two conditions is arrived at, as of the souls imprisoned in saṁsâra and of the divine emancipated souls. An example is furnished by Chând. 3. 14. 4. :—"To him shall I departing hence enter in"; or Kaush. I, where a description is given how the souls that reach the other world appear before the throne of Brahmân (masc.), and are questioned by him with regard to their knowledge. The answer however that is rendered :—"The self of every being and thou, and what thou art, that am I," proves that these poetical contrasts remain throughout dominated by the consciousness of the unity of the âtman. A real distinction between the individual and the supreme soul is first found in those texts in which the latter becomes concrete in the idea of a personal god over-against the souls, whose "grace" then is the condition of deliverance. This first occurs, as we saw before, in the Kâṭhaka Upanishad, and in harmony with this we meet the first real distinction of supreme and individual souls in Kâṭh. 3. 1:-

> Two, quaffers of the recompense for their deeds,
> Yonder in the other world, entered into the pit;
> Light and shadow are they called by him who knows Brahman.

The unity of the two souls here distinguished is expressed in the fact that the "quaffing of the recompense" which is true only of the individual souls is ascribed to both, and also that supreme soul is designated as the light, to which the individual soul clings as mere unsubstantial shadow. On this passage praśna 3. 3 probably depends:—"From the âtman this prâṇa originates; as the shadow on a man, so it projects itself on the other". In the words that immediately follow we meet also for the first time with the description of the individual soul as the *bhoktar*, the "enjoyer," that through the whole course of life has to enjoy, *i.e.* to expiate the fruit of the works of the preceding life. This enjoyer, the individual soul, results from the union of the âtman (the supreme soul) with the organs, manas and the indriyas. The description description of the individual soul as *bhoktar* recurs in Śvet. 1. 8, 9, 12; 5. 7. The borrowing from Kâṭh. 3. 4 is , to judge from the entire relation of the two works, quite beyond doubt. Precisely the same contrast between individual and supreme souls is stated with remarkable heightening of the effect in Śvet. 4. 6-7, adapting the verse Ṛigv. I. 164. 20:-

> Two fair-plumaged close friends
> Surround one and the same tree;
> One of them tastes the sweet, berries,
> The other, without eating, only gazes downwards.
>
> To such a tree the spirit sunk down
> In its impotence mourns, a prey to delusion,
> Yet when it worships and beholds of the other
> The omnipotence and majesty, then its grief departs.

The entire adhyâya, Śvet. 5, serves as a further exposition of this contrast Here, to begin with, vv. 2-6 depict the supreme soul, how at the beginning it gave birth to Hiraṇyagarbha (*kapila ṛishi*) as first- born, how it ever expands and contracts the web of the broad universe, how as Îśvara' exacting recompense it makes to grow and brings to maturity the fruit of all works.

Then follows in vv 7-12 the description of the "other" (the expression links itself with the verses 4, 7 already quoted), *i.e.* the individual soul:-

7. The doer of works of inevitable result, abundant in fruit,
   Yea and the enjoyer of that which he does,
   He wanders as lord of life, in every form,
   Wrought of the three guṇas, on triple path, even according to his work.
8. An inch in height, shining like the sun,
   Endowed with thought and self-consciousness,
   By virtue of his buddhi, his âtman,
   The other appears, small as a needle's point.
9. Spilt a hundred times the tip of a hair,
   And take therefrom a hundredth part,
   That deem I the size of the soul,
   And yet it wins immortality.
10. He is neither male nor female,
    And yet is he not neuter;
    Even according to the body which he chooses,
    He resides in this or in that.
11. Through the delusion of thought, touch, sight,
    He moves as soul, in harmony with his work,
    By the eating, drinking begetting, which he himself effects,
    Changing here and there into various forms.
12. As soul he selects many gross forms,
    Many subtle also, corresponding to his virtue;
    And that which fetters him by force of his deeds and self
    To these, fetters him also to others.

The individual soul is here contrasted with the supreme soul as being endowed with *saṅkalpa* (the activity of the *manas*), *ahaṅkâra* and *buddhi*, enjoying the fruit of its action; and is described in a descending scale as "an inch in height," "small as a needle's point," small as the ten-thousandth part of the tip of a hair,—"and it," so it is further said, "wins immortality"; *i.e.* after getting rid of the delusion of empirical reality, we recognise this infinitely small individual soul as identical with the infinitely great supreme soul. The clear distinction and yet repeatedly asserted identity of the two is already the stand-point of the later Vedânta, as it has been charcterised above at the beginning of this Chapter.

Reason for the Assumption of Bodily Form

If however the individual soul is a mere apparition as compared with the supreme soul, how comes the eternally free and blessed supreme soul to assume this apparitional form, and as individual soul, having strayed from its true being to become fettered,to wander and to suffer? This question first arises in the latest Upanishads, and the answers to it are very indefinite and unsatisfactory.

In Praśna 3.1 the question is proposed:—"Whence does this prâṇa (the individual soul) originate, and how does it enter into this body? and the answer runs:—From the âtman (the supreme soul) this prâṇa originates; as the shadow on a man, so he projects himself on it; and he enters into this body *manokṛitena*". This term Śaṅkara explains as *manaḥ-saṅkalpa-ic'c'hâ-âdi nishpanna-kar. Manimittena*, "because of his works which have originated from the will, desire, etc. of the manas"; thus actions and imprisonment in the saṁsâra as their inevitable consequence would be the result of the free will of the soul. It must be admitted that this explanation is disputable on grammatical grounds, since *manokṛitena* can only be resolved as *mano-(a)kṛitena*, and would mean,—Without assent of its will, contrary to its will the soul is involved

in the saṁsâra.

The answer which is given to the same question in Maitr. 3. 2, falling back upon the terminology current later in the Sâṅkhya, shows a deeper insight. After establishing the distinction between the immortal (supreme) âtman and the natural (individual), it goes on to say here:— "Assuredly his immortal âtman continues to exist (uncontaminated) like the drops of water on the lotus flower (which only apparently assume its coloring); but yet this âtman is overcome by the guṇas of prakṛiti. Being thus overcome then it falls into an illusion, and because of this illusion it fails to recognise the august and holy creator subsisting in itself; but torn asunder and defiled by the stream of guṇas it becomes without support, weak, broken down, sensual, disordered, and a prey to delusion fancies 'This is I,' 'This is mine,' and fetters itself by its own action, as a bird by its nest".

Finally the verse may be quoted which forms the conclusion of the Maitr. UP. 7. 11:-

To taste of reality and illusion
The great Self becomes two fold.

According to this the individual soul would be dependent on the desire of the supreme soul to experience the illusion of a life in the world as well as eternal reality.

In ancient times therefore the same difficulties were encountered which meet us when we search for causal relations in a sphere which by its very nature is beyond the reach of the entire rule of causality.

The Organs of the Soul

Here also it is worth while to begin with the teaching of the later Vedânta in order then to trace ion the sphere of Upanishads the development which led up to it.

In agreement with the views of modern physiology, Śaṅkara distinguishes (1) *manas* and *indriyas* (the organs of relation), (2) the five *prâṇas* (the organs of nutrition) with which are associated as accompanying *upâdhis* of the soul (3) *sûkshmam śarîram*, the subtle body, and (4) a factor that changes from one birth to another, *karma*, the actions of each several existence.

(1) To the brain as the central organ, and its two dependents the sensible and the motor nerves, corresponds the relation of *manas* (mind and conscious will) to the five *jñâna-indriyas*, or organs of Knowledge (these are, following the order of the five elements to which they correspond,— hearing, touch, sight, taste and smell), and the five *karma-indriyas*, or organs of action (speech, hands, feet, and the organs of generation and secretion). The jñâna-indriyas convey the impressions of the senses to the manas, which manufactures them into ideas (*saṅkalpa*). On this side therefore it corresponds to our mind. These ideas are then formed into resolves (*saṅkalpa*) by the manas in its function as "conscious will," and are carried into execution by the five karma indriyas. The assigning a common organ (*manas*) for mind and conscious will, and a common function (*saṅkalpa*) for ideas and resolves corresponds to the physiological fact, according to which the brain both shapes the impressions of the sensible nerves into ideas, and also carries into execution these ideas, so far as they become resolves of the will, by means of the motor nerves. Manas in Śaṅkara's view is the sole internal organ. Buddhi, ahaṅkâra and cittam, which are treated as separate organs by the Sâṅkhya and Yoga, are with him merely functions of manas.

(2) Breathing, circulation of the blood, and nourishment equally with the quickening of the body are the functions of the prâṇa, which penetrates the whole body in its varieties as *prâṇa, apâna,*

vyâna, *udâna*, and *samâna*. According to Śaṅkara, the *prâṇa* causes exspiration (*uc'c'hvâsa*), the *apâna* inspiration (*niśvâsa*). The *vyâna* sustains life when the breath is arrested. The *samâna* is concerned with digestion. The *udâna* effects the departure of the soul from the body at death. According to other teachers, the *prâṇa* serves for breathing, the *apâna* for evacuation, the *vyâna* for quickening, the *udâna* for the departure of the soul, the *samâna* for the assimilation of food.

(3) A third companion of the soul in its wanderings is the "subtle body" (*sûkshmam śarîram*), *i.e.* "the subtle parts of the elements which form the seed of the body" (*deha-vîjâni-bhûta-sûkshmâṇi*). While the gross body is dissolved at death, the subtle body departs with the organs. It is related to the gross body as the seed to the plant, or as the functions of seeing, hearing, etc., which depart with the soul, to the physical eye and ear.

(4) Besides this substratum of the elements (*bhûta-âśraya*), out of which the body is built up in the following birth, the soul lastly is further attended by the ethical substratum (*karma-âśraya*), which determines the character of the new body and life. This ethical substratum is formed by the actions committed in the course of each several life, and is therefore different for each several life, and is therefore different for each soul and for each life course. Without these factors the souls with their organs would be indistinguishable from one another.

The Âtman and the Organs

"In the beginning the âtman alone in the form of a man was this universe. He gazed around; he saw nothing there but himself. Thereupon he cried out at the beginning:—'It is I.' Thence originated the name I. Therefore today, when anyone is summoned, he answers first 'It is I'; and then only he names the other name which he bears". According to this passage, the first consciousness, and therefor the starting—point and vehicle of all certainty is self-consciousness, and that for the supreme as well as for the individual soul, for the two are one . Only later, when this original idealism had been obscured by the advancing realism, and a distinction had been set up between supreme and individual soul, does *ahaṅkâra* appear among the functions or organs of the latter, as though the âtman the creator of the universe were something other than the self in me; a proposition which to the Indians as well as to Descartes serves already as the alpha and omega of all knowledge of the truth. "The self is the basis (*âśraya*) for the validity of proof, and therefore is constituted also before the validity of proof. And because it is thus formed it is impossible to call it in question. For we may call a thing in question which comes up (*âgantuka*) to us (from without), but not our own essential being. For if a man calls it in question, yet is it his own essential being". This thought is found expressed in the Upanishads, besides the passage above quoted from Bṛih. 1. 4. 1, in Śvet. 1. 2 also, in so far as it is there said:-

There are time, nature, necessity, chance,
Primitive matter, spirit—is the union of these
As primal basis conceivable? Not so.
For it is one self.

All the first principles proposed by other schools, time, nature, necessity, etc. are to be abandoned, *âtmabhâvât*, because the self, the âtman, is to be assumed as the first principle of things, since it is the necessary presupposition of them all.

This âtman which in each one of us, as before the beginning of things is conceived as the I, as the passage from the

Bṛih. sets forth further from the empirical standpoint, created the universe of names and forms, and then as soul entered into it:—"right to the tips of the fingers" he fills the body, and is hidden in it like the knife in the sheath or the fire in the fuel. "Therefore he is not seen, for he is divided; as breathing he is called breath, as speaking speech, as seeing eye, as hearing ear, as understanding mind; all these are only names for his effects". As eye he is the centre (*ekâyanam*) of all forms, as ear the centre of all sounds, etc. "When the eye directs itself into space, it is the spirit in the eye, the eye (itself) serves (only) for seeing; and if a man desires to smell, that is the âtman, the nose serves only for odours," etc. The eye is nothing but eye, the ear nothing but ear, of that he who knows Brahman is aware, and abandons the hearing of hearing, the thought of thinking, the speaking of speech, etc. In order to grasp that by which speech, breath, eye, ear and manas are harnessed and dismissed to their occupations. This essential identity of the organs with the âtman, when regarded empirically, appears as a creation of them from it:—"from it originates breath, the mind, and all the senses". According to Chând. 6. 5, manas, prana and prâṇa and speech are the most subtle product of the elements, food, water and heat, created by the âtman. To the organs of the individual âtman there correspond in the universe the forces of nature (nature gods) as organs of the cosmical âtman.

Following up the ideas, which we learnt to know from the hymn of the purusha, Ait. 1. 1-2 represents the gods Agni, Vâyu, Âditya, Diś, etc. as originating from the mouth, nose, eyes, ears, etc. of the primeval man, and these then enter into the individual man as speech, smell, sight, hearing. According to the Bṛih. Up. on the contrary, which in general prefers to start from the individual, the individual organs, speech, smell eye, ear, manas, which are born at first as children of Prajâpati, are filled with evil by the demons, and then by the prâṇa are led beyond the reach of evil and death, to enjoy a continued existence as fire, wind, sun, the heavenly regions and the moon. The later theory of the protectorate which the nature gods exercise over the psychical organs depends upon conceptions of this kind. It makes its appearance first in Bṛih. 4. 4. 1, where a description is given how at death the material eye is set free, and the spirit that dwells in the eye returns outwards to the sun, while the psychical organ of the faculty of sight gathers with the rest of the organs in the heart around the soul, in order to journey forth in its company.

The names and number of the organs are still uncertain in the older texts. In Chând. 3. 1. 3 and Bṛih. 6. 4. 5f. the word *indriyam* has still the meaning of "force"; it is first employed by Kaush. 2. 15, Kâṭh. 3. 4 as a name for the organs, as physical forces in man. In the older texts the organs collectively are called the *prâṇas*, the "vital breaths," by virtue of a *denominatio a potiori*, from the organ of breathing (*prâṇa*), as being the most important and that upon which the life is dependent. "Therefore, they are not called voices, eyes, ears, minds, but vital breaths (*prâṇâḥ*), for the breath (*prâṇa*) is all of them". As regards the number also of the organs, no agreement exists. It is frequently mentioned that man, like Prajāpati in his character as the moon, consists of sixteen parts. This is the case in the narrative of Chând. 6. 7. How little what was intended by the sixteen parts was understood is shown by Śatap. Br. X. 4. 1. 17, where the sixteen syllables of the words *loman, tvac', asṛij, medas, mâṁsam, snâvan, asthi, majjâ* (hair,skin, blood, sap, flesh, sinew, bones, marrow) do duty as

such. In *Praśna* 6 the sixteen parts are enumerated as (1) *prâṇa*, (2) *śraddhâ*, faith, (3-7) the five elements, (8) *indriyam*, the organs of sense considered as one, (9) *manas*, (10) *annam*, food, (11) *vîryam*, strength, (12) *tapas*, (13) *mantrâḥ*, (14) *karman*, (15) *lokâḥ*, (16) *nâman*. The same are to be understood in Śvet. 5. 14, according to the commentary. It is perhaps on this sixteenfold enumeration of the parts of a man that the later summary of the organs as the ten indriyas with manas and the five prāṇas depends. By the "seven prâṇas" of Muṇḍ. 2. 18 should be understood, as in Śatap. Br. VI. 4. 2. 5 and elsewhere, the seven openings in the head; these with the two lower are described in Śvet. 3. 18 and later as the nine gates of the city of the body. Adding the navel and Brahmarandhram the number becomes eleven. An older verse describes the head as a drinking bowl with the opening at the side, on whose edges (the seven openings in the head) seven ṛishis (the seven organs of sense) dwell, who are identical with the seven guardians of the universe. A modification of this verse names speech as the eighth, and therefore by the seventh ṛishi (after ears, eyes, nostrils) *vâc'* must again be understood as the organ of taste, and to this the explanation that follows refers.

The seven so-called openings of the head have undoubtedly been the starting—point for the original enumeration of the organs of sense, as is clear from the fact that in the texts of the older Upanishads only speech, breath (smell), eye, ear and manas as fifth are usually name as organs of sense (*prâṇas*). Where the number is fewer, special reasons are generally present, as in Bṛih. 1. 3-6, where the number four is found, or Chând. 3. 13. 5, 5. 23. 2, where the surprising omissions are perhaps to be explained by the fact that smell was supposed to be already included in the five *prâṇas*. Where more than five organs are named the additions are usually appended to, or even made to precede the original speech, breath, eye, ear, manas. Thus in Bṛih. 2. 5. 1-7 (*śarîram, retas*), 3.2. 13, 3. 7. 16-23 (*tvac'*, *vijñânam, retas*), 4. 1. 2-7 (*hṛidayam*). Bṛih. 3. 2. 2-9 is peculiar, where eight organs of sense are enumerated as the eight *grahas* or seizers (organ of smell, speech, tongue, eye, ear manas, hands, skin), to which their objects correspond as *atigrahas* or over-seizers (smell, name, taste, form, sound, desire, action, touch). The assigning here of the names *prâṇa* and *apâna* severally to the organ of smell and to smell itself will be discussed later on. The name *graha* (seizer) for the organs of sense, according to Saṅkara would signify that by them the soul is fettered to objects (*badhyate kshetrajño 'nena graha-sañjñakena bandhanena iti*). In this may be found a confirmation of our conjecture that the later conception of the "bands of the heart" is derived from this passage or the view contained in it, that *graha* and *atigraha* tie the knots, which are unloosed on deliverance. The name *indriyas* for the organs of sense first meets us in the Upanishads in the rite of Kaush. 2. 15. The later enumeration of ten together with manas is followed with one exception. In the summary at the close they are again described by the old name of *prâṇas*. The oldest passage which cites the ten later *indriyas* complete, with the addition of *manas* and *hṛidayam*, is Bṛih. 2. 4. 11. With *manas* but without *hṛidayam* in the later total of eleven they appear first in Praśna 4.2, in evident contrast with the five prâṇas; while in the continuation of the passage there are enumerated the five elements, five tanmâtras, ten indriyas with their objects, together with manas, buddhi, ahaṅkâra, c'ittam, tejas and prâṇa. This passage is at one and the same time the

precursor of the Vedânta's sixteenfold enumeration of the psychical organs, and of the Sâṅkhya's twenty-five principles.

Manas and the Ten Indriyas

The earliest passage in which, as in the later Vedânta, the indriyas are specified as neither more nor less than ten, subordinated to the manas as the central organ, and with it placed in contrast with the five prânas as the forces of unconscious life that are active even in sleep, is Praśna 4. 2. As the rays of light are gathered into the sun at sunset "so also (on falling asleep) all this becomes one in the manas as supreme deity; therefore, it comes to pass that then nothing is heard by a man, nothing spoken, nothing comprehended, nothing begotten, nothing evacuated, no motion hither and thither, but as it is said he is asleep. Then the fires of prâṇa awaken (*prâṇa, apâna, vyâna, samâna, udâna,* which are then further explained) in this city (of the body)".

This conception of *manas* as the central organ of the faculties of knowledge and action, of the powers of perception and conscious determination, and therefore of that which we call "mind" and " conscious will," was at first gradually elaborated. Originally *manas* had a more general meaning, and in its indefinite character corresponded nearly to our "disposition," "feeling," heart, " spirit". As such manas represents not infrequently the spiritual principle in general, and becomes sometimes a name for the first principle of things, Brahman or the âtman. Even in the Upanishads, epithets of Brahman like *manomaya*, "consisting of manas," are occasionally found, and manas is one of the symbols under which Brahman is worshipped. In Ait. 3. 2 also manas appears still among the functions or modifications of Brahman described as "consciousness" (*prajñânam*):—"what this heart and manas is, reflection, imagination, meditation, invention, mind, insight, resolve, purpose, desire, emotion, recollection, conception, force, life, love, will,—all these are names of consciousness". Nay, even in the section Kaush. 3, where generally manas appears in its later signification as an organ side by side with speech, sight, hearing, and as such is subordinated to "consciousness" (*prajñâ=prâṇa=brahman*; cp. 3. 8:—"we should not seek for manas, but to know the thinker). even here in 3. 7, in contradiction to the ordinary usage, manas is again employed in the old way as synonym for "consciousness":—"For speech bereft of prajñâ (consciousness) cannot bring any name whatever to consciousness, for it is said, 'My manas (mind) was elsewhere (*anyatra me mano 'bhût*), therefore have I not become conscious of that name".

Precisely the same is then further said of the remaining organs, breath, eye, ear, tongue, etc. until the series reaches manas, where the formula is dropped, in order to conceal the contradiction in the double use of the word. In its second narrower meaning as the psychical organ of conception and will manas stands originally on a line with the organs of sense, as is shown by the description of the organs of sense (*prâṇas*) quoted above, and frequently repeated as speech, breath, eye, ear, and manas. All five are subordinated to the âtman:—"As breathing he is called breath, as speaking speech, as seeing eye, as hearing ear, as understanding mind (*manas*); all these are only names for his effects". In Bṛih. 1. 3. 2-6 all five are filled with evil by the demons, and then by the vital breath in mouth (*âsanya prâṇa*) are led beyond evil and death. But the true knowledge that every sensible perception is a work of the mind (*manas*), from which it follows that the rest of the organs of sense are subordinated to the *manas*,

comes to the front in the Upanishads, appearing in the famous oft-quoted saying of Bṛih. 1. 5. 3. "I was elsewhere with my mind (*manas*), therefore I did not see; I was elsewhere with my mind, therefore I did not hear, so it is said; for only with the mind do we see, and only with the mind do we hear. Desire, judgement, doubt, belief, unbelief, firmness, weakness, modesty, knowledge, fear,—all this is only manas. When then anyone is touched from behind, he knows it through the manas".

This passage which is reproduced in Maitr. 6. 3, and countless times subsequently, and which all future ages regarded as authoritative, asserts that the manas, although only the organ of the âtman, is yet the central organ of the entire conscious life; which not only as "the primary root of the five faculties of knowledge" shapes into ideas the impressions of sight, hearing, taste, smell, touch, since we "see only with the mind, hear with the mind," but stamps these ideas further as resolves of the will (*saṅkalpa*, cp. Chând. 7. 4), so that in the latter sense the manas becomes the organ of the will and its expression by the five organs of action (speech, grasp, movement, evacuation, begetting). "For by the manas is a man impelled towards his wife, and begets with her a son, who is like him"; "And when a man directs his manas to the study of the sacred hymns and sayings, then he studies them; or to the accomplishment of works, then he accomplishes them; or to the desire for sons and cattle, then he desires them; or to the desire for the present and the future world, then he desires them". Accordingly in Taitt. 2. 3 also, of the purusha consisting of manas (*manomaya*) "the Yajus is the head, the Ṛic' is the right side, the Sâman the left side,"etc.; because the sacrificial cult depends upon the Vedas, and this is founded on the selfish desires of the gods for offerings, and of men for the blessings of the gods. The superiority of manas to the indriyas is further expanded in Kâṭh. 6. 7:—"Manas stands higher than the senses"; and in Kâṭh. 3. 3, where the senses are represented as the horses Yoked to the waggon of the body, but the manas as their bridle. This illustration is changed in a sense still more favourable to the manas in Maitr. 2. 6, where the organs of Knowledge (*buddhi-indriyâṇi*) are the five reins, the organs of action (*karma indriyâṇi*) are the horses, the manas is the driver, and the prakṛiti his whip. By means of this manas drives the organs of action (speech, grasp, movement, evacuation, begetting) to their work, and they are then guided and controlled by manas by means of the organs of knowledge (sight, hearing, taste, smell, touch). Later passages which exhibit manas side by side with the *budhîndriyâṇi* and *karmendriyâṇi* are Garbha 4 and Prâṇâgnihotra 4. Mention is made in Mahâ 1 of ten *indriyâṇi* with manas as an eleventh. Their ten functions are already named in the passage quoted above from Praśna 4. 2. An enumeration of the ten corresponding organs is not found within our recollection earlier than Manu 2. 89 f.

The Prâṇa and its Five Varieties

Prâṇa also, like manas, is a word of very varied meaning, which only gradually attained its later technical significance. Originally prâṇa is the "breath" ; then the "life" as connected with the process of breathing. In this character the prâṇa frequently becomes an empirical and consequently symbolical representation of the âtman. In the older period all the vital powers (speech, breath, eye, ear, manas, etc.), like the life, were called the prâṇas. Only gradually manas and the indriyas as the forces of conscious life were separated from prâṇa, which with its five sub-

divisions is incessantly active in waking and in sleep, and is consequently the especial vehicle of life as such. In sleep manas enters into the prâṇa, and causes the soul "to guard its lower nest by prâṇa". It is from this perhaps that the later conception is derived that in sleep, while the organs of sense are absorbed into manas, the fires of prâṇa keep watch in the city of the body. These fires of prâṇa, which are on the watch in sleep, are themselves five in number, viz. *prâṇa, apâna, vyâna, samâna, udâna,* and they are mentioned together both earlier and later numberless times, and employed in the most varied allegories, without its being possible to obtain a clear and consistent explanation of them. Sometimes only two (*prâṇa* and *apâna*) are named, or three (*prâṇa, apâna, vyâna*), or four (*prâṇa, apâna, vyâna, udâna*), usually however all five. This number is exceeded, as far as we know, only in Sarvopanishats. 10, where fourteen prâṇas are mentioned.

Often as the five prâṇas are enumerated in the Upanishads, it is rarely that anything is found which serves to explain them. We propose to attempt to determine the several conceptions involved, so far as is practicable.

(1) *Prâṇa* and (2) *Apâna*. In the first place, it is certain from the witnesses cited on p. 264 that, according to Śaṅkara, *prâṇa* denotes exspiration, *apâṇa* inspiration. The question is how this result is arrived at. Originally, in all probability *prâṇa* and *apâna* both denoted the same thing, viz. breath (without distinction of exspiration and inspiration) in general (whether with the slight difference that *pra-an* signifies "to begin to breathe," *apa-an* "to cease to breathe," in support of which view Ṛigv. X. 189.2 is quoted, may be left undetermined considering the uncertainty of this passage). There is nothing in the pre-positions to form the basis of a distinction, since *pra* (προ) "forwards, onwards" is quite ambiguous, and *apa* (απο, from) may just as well mean "from within outwards" as "from without inwards". *Prâṇa* however is by far the more usual expression, and therefore where it stands alone frequently denotes the sense of smell, consequently inspiration, as in the passage Śatap. Br. X. 5. 2. 15 quoted by Böhtlingk, or in Bṛih. 1. 3. 3, Chând. 1. 2. 2, Ait. 1. 3. 4. So very clearly in Kaush. 2. 5:—*yâvad vai purusho bhâshate, na tâvat prâṇitum śaknoti.* Where however *prâṇa* and *apâna* stand side by side, there (apart from the conception of *apâna* as the wind of digestion, as to which see below), so far as a distinction can be recognised, *prâṇa* is exspiration and *apâna* inspiration. This is the case probably as early as Chând. 1. 3. 3, because it is said previously "this is hot," and "as sound is it described". Both definitions apply better to exspiration than to in spiration. Though in Bṛih. 1. 3. 3 and Chând. 1. 2. 2 prâṇa as the vehicle of scent appears in its more general meaning of "breath" (inspiration and exspiration). in the parallel passage Tal. Up. Br. 2. 1. 16 the apâna takes its place:—"Its misfortune is that it inspires an evil odour by the apâna". Here therefore apâna is certainly inspiration . So in Tal. Up. Br. 1. 60. 5:-*apânena jighrati,* "a man smells with inspiration," not "one smells with exhalation (!)". The same argument applies in Tal.Up. Br. 4. 22. 2-3; the world-producing waters "*huss*" *iti eva prâcîḥ prâśvasan; sa vâva prâṇo 'bhavat. Tâh prâṇya apânan, sa vâ apâno 'bhavat.* The sound *huss* and the expression *Prâcîḥ prâśvasan* point quite unmistakeably to prâṇa as exspiration, and consequently to apâṇa as inspiration. The principal passage is Bṛih. 3. 2,2:-*Prâṇo vai grahaḥ; so 'panena atigraheṇa gṛihito; pânena hi gandham jighrati.* Everyone sees that the context requires the meaning faculty of

smell and smell, and Böhtlingk need not have reproached me on the supposition that I failed to see it. He might have assumed that I had other reasons for my inability to accept his suggestion of a simple correction here in the desired sense. My reason was, that there existed here something in the background which exercised possibly stronger attraction on the author or redactor of the passage than analogy or consistency, viz.—the wish to join prâṇa and apâna together here also as *graha* and *atigraha* in accordance with their usual association. *Apâna* therefore, inspiration as the vehicle of smell, represented the latter, and the explanatory addition (*apânena hi gandham jighrati*) was employed in order to justify the connection, not as before and usually between *graha* and *atigraha*, but between *atigraha* and the object which it represented. That apâna being inspiration, prâna by its side (in its general meaning of "breath") could not at the same time denote the sense of smell, as so often elsewhere, would therefore be overlooked. That the original author of the paragraph caused this confusion, I find myself unable to believe; but the mistake, if we must so call it, is older than the separation of the Kâṇvas and Mâdhyandinas, and therefore not much less than three thousand years old, and certainly would not have maintained its ground all this time if apâna had not already at that period denoted the faculty of smell, and therefore inspiration. The same conclusion follows from the symbolical treatment in Bṛih. 6.4. 10-11, where the direction is given, if unfruitfulness is desired, *abhiprâṇya apânyât*, if fruitfulness, *apânya abhiprâṇyât*. The suppression of the vital power is symbolised by inspiration, its excitation by exspiration. Since however the emphasis lied not on the gerund but on the finite verb, *apânyât* signifies already in this passage "he inspires,"*abhiprâṇyât*, "he exspires". It is doubtful whether in Kâṭh. 5. 3 *ûrddhvam prâṇam unnayiti, apânam pratyag asyati*, exspiration and inspiration are to be understood as suggested by 5. 5, or not rather already as breath and the wind of digestion. In contrast, that is to say, to the accepted idea of prâṇa as exspiration, apâna as inspiration, a disposition was formed, and grew stronger as time went on, to see in prâṇa the breath (exspiration and inspiration), and in apâna the wind of digestion dwelling in the bowels. For this view the following passages are cited. The prâṇa originates from the noise, the apana from the navel of the primeval man; Vâyu corresponds to the prâṇa, Mṛityu to the apâna; the prâṇa smells the food, the apâna overmasters it. So possibly in the passage quoted, Kâth. 5. 3. In Praśna 3. 5, the prâṇa has its seat in eye, ear, mouth and nose, the apâna presides over the organs of evacuation and generation. The prâṇa makes its exit upwards, the apâna downwards, and carries off the excrements. The apâna serves for evacuation. The prâṇa dwells in the heart, the apâna in the bowels. The apâna is neighbour to the testicles. This is the view adopted also by Vedântasâra 94-95, and the commentary on Chând. 3. 13. 3 and Śaṅkara's judgement on 1. 3. 3 maintains the same.

(3) *Vyâna*, "interspiration," is "the bond between prâṇa and apâna. The conception of it is accommodated to that of apâna. If this is inspiration, then *vyâna* is the breath which sustains the life, when *e.g.* in drawing a stiff bow a man neither inspires nor exspires. If, on the contrary, apâna is the wind of digestion, then vyâna is the bond of union between it and the prâṇa, rules in the veins, and sweeps like a flame through all the limbs. So also in Vedântasâra 96.

(4) *Samâna*, "all -breathing," bears the

name because, according to Praśna 4.4, it "leads to union" (*samam nayati*) exspiration and inspiration. On the other hand, according to Praśna 3. 5 and Maitr. 2. 6, it assimilates the food, and according to Amṛitab. 34, 37 dwells white as milk in the navel. Cp. Vedântasâra 98.

(5) *Udâna*, or "Up-breathing," according to the usual view maintained also in Praśna 3. 7, conducts the soul from the body at death, while according to Praśna 4. 4 already in deep sleep it guides to Brahman; it is maintained however in Maitr. 2. 6 that udâna "either brings up again or swallows down that which is eaten and drunk". Elsewhere it is represented as dwelling in the throat. Similarly also in Vedântasâra 97, where it is otherwise explained as the wind of exit.

The subtle Body and its ethical Qualification

As further companions of the soul on its wanderings together with the indriyas, manas, and the prâṇas, the later Vedânta reckons "the primitive substance" (*bhûta-âśraya*), *i.e.* the subtle body, and "the foundation of works" (*karma-âśraya*), *i.e.* the moral qualification which conditions the future life. On both we are able to adduce but little from the Upanishads.

In Chând. 6. 8. 6 it is said of the dying man:—"In the case of this man, my dear sir, when he dies, his speech enters into the manas, manas into the prâṇa, prâṇa into the heat, heat into the supreme godhead". Here, according to Śaṅkara, as by speech the indriyas as a whole are to be understood, so by heat (*tejas*) the elements as a whole, as they constitute the subtle body in their character of vehicles of the organs on the departure of the soul. According to the words of the text however nothing further is implied here than the thought that the organs, manas, prâṇa and speech, as they have been derived according to Chând. 6. 5 by means of food, water, and heat from the "one being without a second," so in a similar way at death they are again resolved into it as the supreme godhead.

We may recognise a trace of the later theory of the subtle body more clearly in the great transmigration text Chând. 5. 3-10, where a description is given how the waters, having been five times in succession offered in sacrifice as faith, soma, rain, food and seed, in the sacrificial fires of the heavenly world, of rain, the earth, man and woman, "at the fifth sacrifice became endowed with human voice". Here by the "waters" which were offered as faith, etc. may certainly be understood the still undivided unity of the two companions of the soul, which later were distinguished from one another as the subtle body and the ethical qualification.

The same is true of the leading passage for both doctrines, where it is said of the soul as it departs and hastens to a new birth:—"In truth, this self is Brahman, consisting of knowledge, manas, life, eye and ear, consisting of earth, water, wind and ether, consisting of fire and not of fire, of desire and not of desire, of anger and not of anger, of justice and not of justice, consisting of all. Exactly as a man in this life consists of this or of that, exactly as he acts, exactly as he moves, so will he be born; he who does good dwill be born good, he who does evil will be born evil, he becomes holy by holy deeds, evil by evil". If we leave out of consideration the addition "and not by fire" which is wanting in Mâdhyandina recension, and from which a satisfactory meaning can only with difficulty be extracted, the passage enumerates as permanent companions of the soul the organs and five elements, as changing factors the moral qualities. We see here the theories of the subtle body

and the ethical qualification growing up side by side. The following verse is appended:

> To this clings, after this he aspires by his actions,
> Whereby his inner man (*liṅgam*) and his desire (*manas*) abide.

Here we meet, apparently already a technical term, the word *liṅgam*, by which the adherents of the Sâṅkhya were accustomed later to denote the subtle body. It is perhaps to be taken in the same meaning further on in Kâṭh. 6. 8 and Śvet. 6. 9; where moreover the âtman is described as "lord of the lord of the senses," *i.e.* lord of the subtle body. A similar conception may underlie the description of the âtman as "higher than this highest complex of the life". The *liṅgam* makes its appearance precisely as in the later Sâṇkhya in Maitr. 6.10, especially if we read *mahad-âdi-aviśesha-antam liṅgam*, removing the anusvâra point, since the subtle body extends from the *mahân* to the subtle elements (*aviśesha*), not to the gross (*viśesha*). The *liṅgaśarîram* is described in Sarvopani shats. 16 as the vehicle of the organs, the prâṇas, the guṇas, and the ethical qualification, and accordingly is identified with the bands of the heat, of which we have put forward another explanation (*sup.* p. 270), referring to Bṛih. 3. 2. 1-9.

That finally the actions of the soul (the later *karma-âśraya*) accompany it in the other world, and determine the formation of the next life, is often emphasized in the Upanishads, and will demand fuller consideration here after. The principal passages for this doctrine are Bṛih. 3. 2. 13, 4. 4. 5-6, Chând. 3. 14. 1, Kâṭh. 5. 7, Îśâ 17, etc. above all Bṛih. 4. 4. 3:—"Then knowledge and actions take it by the hand, and its earlier formed experience". According to later belief also the thoughts which occupy a man in the hour of death are of especial significance. This idea is found suggested in Praśna 3. 10.

The Four States

As the âtman,"becoming incarnate in bodily form," in space occupies the body as the aggregate of the organs "right up to the finger-tips," so also in time it passes in this its individual condition through a series of states, in which its real metaphysical nature becomes gradually more and more plainly visible. These states are:—(1) waking (2) dream sleep, (3) deep sleep (*sushupti*), *i.e.* deep, dreamless sleep, in which the soul becomes temporarily one with Brahman and enjoys a corresponding unsurpassable bliss, and (4) the "fourth" state (*c'aturtha, turya, turîya*), usually called *turîya*, in which that disappearance of the manifold universe and the union with Brahman on which the bliss of deep sleep depends takes place not as before unconsciously, but with continued and perfect consciousness.

The theory of these four states took shape at first by degrees. To begin with, it may well have been the loss of consciousness in sleep, and its return on waking which aroused attention and suggested such questions as in Bṛih. 2. 1. 16:—"When he fell asleep here, where was that spirit consisting of knowledge (*vijñânamayaḥ purusha*), and whence has it now returned (on waking)?" This marvellous phenomenon of sleep was then explained as a transient immersion of the organs (speech, eye, ear and manas) in the *prâṇa*. This is the case in Śatap. Br. X.3. 3. 6, and in the passage Chând. 4. 3. 3. which agrees with it almost verbally:—"For when a man sleeps, his speech enters into the prâṇa, the eye into the prâṇa, the ear into the prâṇa, the manas into the prâṇa". Chând. 6. 8. 2 is a mere amplification of this explanation of sleep (perhaps with a recollection of Bṛih. 4. 3. 19):—"just as a

bird tied to a string flies to this side and to that, and having found no resting-place elsewhere settles down on the spot to which it is tied, so also, my dear sir, the manas flies to this side and to that, and having found no resting-place elsewhere, settles down into the prâṇa, for the prâṇa, my dear sir, is the spot to which the manas is spot to which the manas is tied". The immediately preceding words of Chând. 6. 8. 1 are derived from a somewhat different conception:—"When it is said that the man is asleep, then has he, my dear sir, attained to union with the self-existent (previously described in Chând. 6. 2 f.). He has entered into himself, therefore, it is said of him "he sleeps" (*svapiti*), for he has entered into himself (*svam apita*)".

None of these passages make any distinction between the sleep of dreams and deep sleep. Such a distinction is first found in Bṛih. 4. 3. 9-18, 19-33, then in Bṛih. 2. 1. 18-19, and finally Chând. 8. 6. 8. 10. 11-12. This may well be the historical order. In Bṛih. 4. 3. 9-33 the distinction is not so fully carried out as in Bṛih. 2. 1. 18-19, where the name *sushupta* for the "deep sleeper", which is still wanting in Bṛih. 4. 3. 9-33, first makes its appearance, and from this are further developed the terms *sushuptam* and *sushupti* for "deep sleep." The amplifications of Chând. 8 seem to be the latest of all, and dependent already on Bṛih. 4. 3. 9-33; for when in Chând. 8. 3. 4 deep sleep is described (not as in Chând. 6. 8. 3 in connection with Chând. 6. 2. 3, 6.8.6 as a union with the *tejas*, but) as an entrance into the purest light, and an emergence therefrom as a necessary consequence in its own true form (*param jyotir upasampadya svena rûpeṇa abhinishapadhyate*), this peculiar conception may of course be referred back to Chând. 3. 13. 7, but it seems more natural to find in it a reminiscence of the "spirit consisting of knowledge, giving light within in the heart" of Bṛih. 4. 3. 7, which, as is there further expounded, "by virtue of its own brightness, its own light, serves as a light for itself" in waking, dreaming, and deep sleep. It is surely also a proof of dependence that the word *samprasâda*, which in Bṛih. 4. 3. 15, a passage that had probably already suffered interpolation, still has the meaning of the "Perfect rest" of deep sleep, is used in Chând. 8. 3. 4, 8. 12. 3 directly of "the soul in deep sleep".

The brief notice of Ait. 1. 3. 12 is drawn from these older passages, and the more detailed discussions on dream sleep and deep sleep of Praśna 4 are similarly dependent.

By the side of waking, dreaming and deep sleep, there is found a fourth and higher condition of the âtman, viz—the *c'aturtham, turyam, turîyam* (sc. *sthânam*), or the *turîya* (sc. *âtmâ*). It occurs first in Mâṇḍ. 7, as compared with which the passages Maitr. 6. 19. 7. 11, which belong to the appendix, are probably later. Here also the three first states are denoted by the mystical names *Vaiśvânara, Taijasa, Prâjña*. The waking soul is in this instance called *vaiśvânara* perhaps because all men in their waking hours have a world in common, but in dreams each has his own; the dreaming soul *taijasa*, probably because then the âtman alone is its own light; the deep-sleeping soul *prâjña*, because in deep sleep the âtman, according to Bṛih. 4. 3. 21, is temporarily one with the *prâjña âtman, i.e.* Brahman.

The discussion of the four states severally may be introduced by the definition of them given in Sarvopanishatsâra 5-8:-

"When using the fourteen organs of which manas is the first (manas, buddhi, c'ittam, ahaṅkâra, and the faculties of knowledge and action), that are developed outwards, and besides are sustained by

deities such as âditya, etc. a man regardsd as real the external objects of sense, as sounds, etc. this is named the waking (*jâgaraṇam*) of the âtman".

"When freed from waking impressions, and using only four organs (manas, buddhi, c'ittam, ahaṅkâra), apart from the actual of the sounds, etc. a man regards as real sounds dependent on those impressions, this is named the dreaming (*svapnam*, here neuter) of the âtman".

"When as a result of the quiescence of all fourteen organs and the cessation of the consciousness of particular objects, a man (is without consciousness), this is named the deep sleep (*sushuptam*) of the âtman".

"When the thee states named have ceased, and the spiritual subsists alone by itself, contrasted like a spectator with all existing things as a substance undifferentiated, set free from all existing things, this spiritual state is called the *turiyam* (the fourth)".

The Waking State

"The *Vaiśvânara*, that exists in a waking condition, recognising external objects, with seven limbs and nineteen mouths, enjoying that which is material, is his first quarter". The âtman in the first of the four states, that of waking, is said to be "seven-limbed" because, according to Chând. 5. 18. 2, whence the name *vaiśvânara* is derived, it consists of sky, sun, wind, ether, water, earth and (sacrificial) fire, and recognises this its cosmical being by means of its "nineteen-mouthed" (ten indriyas, five prâṇas, manas, buddhi, ahaṅkâra, c'ittam) psychical being. Thus it enjoys the world of "material" objects. Kaivalya 12 may be quoted in explanation:-

When his soul is blinded by mâyâ,
It inhabits the body and accomplishes actions;
By women,food, drink, and many enjoyments,
It obtains satisfaction in a waking condition.

As these passages already indicate, it is his own being alone which in the waking state the *vaiśvânara* evolves out of himself and enjoys as the world of material objects. On this the relation of waking and dreaming depends, which is already indicated when in Ait. 1. 3 . 12 there are ascribed to the âtman "three dream-states" (*trayaḥ svapnâḥ*), by which, according to the commentators, waking, dreaming and deep sleep are to be understood. Even waking is a dream-state, because in it, as Śaṅkara remarks on this passage, "a waking of one's own real self does not occur, and a false reality is contemplated, just as in a dream". This connection of waking with the dream-state is discussed in great detail by Gauḍapâda in the Mâṇḍûkya-kârikâ. Waking, like dreaming, is a delusion, since it reflects for us a manifold universe; the perceptions of waking, just like those of a dream, have their origin solely within us, and have no. other existence than in the mind of him who is awake. And as the reality of the dream is dissipated on awakening, so, on the other hand, the waking reality is dissipated by the oblivion of dream. The same thought may perhaps be traced as early as Bṛih. 4. 3. 7, where the knowledge and initiative of the âtman are first explained as merely apparent, and then the reason for this is assigned, that the âtman in the dream transcends the unreal phenomena of waking:—"it is as though he meditatedd, it is as though he moved about; for in sleep he transcends this world and the forms of death". Just as a fish swims between two banks without touching them, so the âtman between the states of waking and dreaming; from waking he hastens to dreaming, and from

this again "back to the waking state; but by nothing which he sees therein is he affected; for nothing cleaves to this spirit".

Dream-sleep

The principal passage on which apparently all others depend is Bṛih. 4. 3. 9-14:—

"When now he falls asleep, he takes from this all comprhending universe the timber, cuts it down, and himself builds up of it his own light, by virtue of his own brilliance; when therefore he sleeps this spirit serves as light for itself. There are there no carts, no teams, no roads, but carts, teams and roads he fashions for himself; there are no wells, pools and streams, but wells, pools and streams he fashions for himself; for he is the creator. To this the following verses refer:-

> Throwing off in sleep what pertains to the body,
> Sleepless he contemplates the sleeping organs;
> Borrowing their light he returns then back to his place,
> The golden spirit, the sole bird of passage.
>
> This lower nest he would have guarded by the life,
> And himself rises aloft immortal from the nest;
> Immortal he moves whither he will,
> The golden spirit, the sole bird of passage.
>
> In the dream-state he moves up and down,
> And fashions for himself as god many forms,
> At one time gaily sporting as it were with woman,
> At another again glowering as it were with terrible mien.
>
> Only his playground is seen here,
> He himself is not seen anywhere.

Therefore, it is said,—he should not be wakened suddenly, for it is difficult to find a cure for one to whom he fails to find his way back. Therefore, it is said also,—it (sleep) is for him only a waking state, for what he sees waking, the very same also he sees in sleep. Thus therefore this spirit serves for a light for itself".

In this passage two methods of conceiving the dream are poetically united. According to the one, the spirit remains in its place, and fashions from itself "by virtue of its own brilliance its own light," a new world of forms, using the materials of its waking hours. According to the other, the spirit in dreaming forsakes the body, and "moves whither it will," and consequently at times finds difficulty in returning to the body.

These two conceptions which are derived only from poetical imagination and do not essentially differ are taken up seriously in Bṛih. 2. 1. 18, and are reconciled with one another by limiting the wanderings of the dreamer to his own body:—"Where then he wanders in dreaming, these are his worlds; for he is as it were a great king or a great Brâhman; or he ascends as it wee or descends. And just as a great king takes his subordinates with him, and journeys throughout his land at will, so he takes with him those vital spirits, and journeys about at will in his body". This extraordinary theory which has no natural foundation of a journeying about in the body during dreams, finds its explanation as an attempt to reconcile the different conceptions of the fundamental passage above quoted. The comparison also with the great king and great Brâhman seems to be based on the succeeding words of Bṛih. 4. 3. 20, which describes as follows the transition from the dreaming consciousness of being this or that to the deep sleep consciousness of being another:—"When now (in a dream) it

is as though he were slain, as though he were flayed, as though he were trampled upon by an elephant (*vic'c'hâyayati*), or plunged into a pit,—everything of which he was afraid in his waking hours, that very thing in his ignorance he regards as real; or, on the other hand, when it is as though he were a god or a king, on becoming conscious I alone am this universe,—this is his highest state". That is to say, as the paragraph goes on to state, it is the condition of deep sleep, in which a man knows himself to be one with the universe, and is therefore without objects to contemplate, and consequently without individual consciousness. And when in Chând. 8. 10. 2 it is said of the dreamer:—"It is still however as though he were slain, as though he were trampled upon (*vic'c'hâyayanti*), as though he experienced hardship, as though he lamented," the connection with the passage quoted from Bṛih. 4. 3. 20 is obvious. The meaningless *vic'c'hâyayanti* of Chând. 8. 10. 2 was changed by M. Müller into *vic'c'hayayanti*. An almost inevitable consequence of this change, bearing in mind the great rarity of this expression, is that Chând. 8. 10. 2 is immediately dependent on Bṛih. 4. 3. 20. The converse supposition, or even the idea of an interpolation of Bṛih. 4. 3. 20 from Chând. 8. 10. 2, is scarcely probable in view of the general character of the two passages.

Praśna 4. 5 is more certainly dependent on Bṛih. 4. 3. There, after it has been shown how in sleep manas absorbs into itself the ten indriyas, so that only the prâṇa fires keep watch in the city of the body, the dream is described as follows:—"Then that god (viz. manas) enjoys greatness, inasmuch as he sees yet again that which was seen here and there, hears yet again things heard here and there, perceives again and again in detail that which was perceived in detail in its surroundings of place and circumstance; the seen and the unseen, the heard and the unheard, the perceived and the unperceived, the whole he views, as the whole he views it (*sarvam paśyati, sarvaḥ paśyati*)." The last words especially, when compared with Bṛih. 4. 3. 20 (*aham eva idam sarvo 'smi, iti manyate*), place the derivative character of this passage quite beyond doubt.

Of later passages we cite only Mâṇḍ. 4, where after the exposition of the waking state discussed above it is similarly said of dreaming:—"The *Taijasa*, existing in the dream-state, possessed of inner knowledge, with seven limbs and nineteen mouths, enjoying that which is excellent, is his second quarter". The expressions "seven-limbed," "nineteen-mouthed" are explained as above on waking. The dream-soul is said to be "enjoying that which is excellent" (*praviviktabhuj*) undoubtedly with reference to Bṛih. 4. 2. 3, where it is said of the individual soul that it in contrast to the body "has an excellent provision" (*pravivikta-âhâratara*).

A discussion of the illusion of dreams with a view to elucidate the illusion of waking is furnished by Gauḍapâda 2. 1 f.,4. 33 f. where the same thoughts already appear, which later on Śankara, a pupil of his pupil, has further expanded.

Deep Sleep

Dream-sleep passes over' into deep sleep, when by virtue of a nearer approach to the other world the dreaming consciousness of being this or that, a god or king, etc. passes over, as is described in Bṛih.4. 3. 20, into the consciousness of being the universe; and this, since there are no longer any contrasted objects, is no consciousness in an empirical sense, but a transient union with the *prâjña âtman*, the eternal knowing subject, *i.e.* with Brahman. These thoughts are expanded in

the most important text that treats of deep sleep, and which is probably also the oldest, Bṛih. 4. 3. 19-33:—"Just as there however in space hawk or an eagle, after it has circled round, folds its wings wearied, and drops to the ground, so also the spirit hastens to that state in which fallen asleep it no longer experiences any desires nor sees any dream image". Then after a reference to the veins *hitâḥ*, in which according to Bṛih. 2. 1, 19, etc., the soul rests in deep sleep, and after the description of the transition from dreaming to deep sleep it is said:—"That is its real form, in which it is exalted above desire, free from evil and is fearless. For just as a man, embraced by a beloved wife, has no consciousness of outer or inner, so also the spirit embraced by the self consisting of knowledge (*prâjñena âtmanâ, i.e.* by Brahman) has no consciousness of outer or inner. That is his real form, in which desire has been laid to rest, be is himself his own desire, is without desire and free from pain. Then the father is no longer father, the mother no longer mother, the worlds no longer worlds, the gods no longer gods," etc, all contrasts are lost in the eternal one, "then is he unaffected by good and unaffected by evil, then has he overcome all the pangs of his heart. If he then sees not, Yet is he seeing,, though he sees not; since for the seeing One there is no interruption of seeing, because he is imperishable; there is moreover no second besides him, no other distinct from him for him to see". It is in this prologation of existence as pure objectless knowing subject that the bliss of this state consists; an existence such as is seen in deep sleep, as is expounded later on in a continuation of the passage already discussed. Bṛih. 2. 1. 19 might perhaps be regarded as a brief summary of the thought of this section:—"When however he is in deep sleep, when he is conscious of nothing, then the veins called itâh, seventy-two thousand of which branch out from the heart into the pericardium, come into action; into these he glides, and rests in the pericardium; and just as Youth or a great King or a great Brâhman is at rest enjoying an excess of bliss, so he also is then at rest".

Union with the *prâṇa* (which is identified with the râjñâtman) is the essential element of deep sleep in Kaush. 3. 3 also:—"When a man has fallen so sound sleep that he sees no dream-image, then he has attained union with this prâṇa; then speech enters therein with all names, the eye with all forms, the ear with all sounds, the manas with all thoughts". Kaush. 4. 19-20 is a embination of the two last-quoted passages.

The passages of the Chând. Up. also which deal with deep sleep give throughout the impression of being of a cerivative character. We quote them, referring as far as possible within parentheses to passages that have been employed as models.

"When a man has fallen so sound asleep, and has so completely and perfectly been lulled to rest, that he knows no dream-image, then he has glided into these veins (Bṛih. 2. 1. 19, 'into these he glides'); therefore no evil troubles him (Bṛih. 4. 3. 22, 'then is he untouched by good and untouched by evil'), for he has then become one with the heat" (Chând. 6. 2. 3, 6. 8. 6). "When a man has fallen so sound asleep, and has so completely and perfectly been lulled to rest that he knows to dream-image, that is the Self, so he spake, that is the immortal, the fearless, that is Brahman". The rejoinder is given:—"He has entered then into nothingness; herein I can discern nothing consolatory," and this is met by a reference to wind and cloud, lighting and thunder, which emerge from the latent condition, and thereby reveal their true nature:—"so also this perfect tranquillity (*samprasâda*, in Bṛih. 4. 3. 15 'deep sleep,' here and

Chând. 8. 3. 4 'the soul in deep sleep,'cp. Bṛih. 4. 3. 7 *sa hi svapno bhûtvâ*) emerges from this body (Bṛih. 4. 3. 11:—'casting away in sleep what pertains to the body'), enters into the purest light, and issues forth through it in its own form (Bṛih. 4. 3. 9:—'when he thus sleeps, then this spirit serves for its own light'); that is the supreme spirit, who wanders about there (Bṛih. 4. 3. 12:—'Immortal he roves whether he pleases'), while he sports and plays and amuses himself, whether it be with women (Bṛih. 4. 3. 13:—'at one time as it were gaily sporting with women'), or with chariots (Bṛih. 4. 3. 10), or with friends, and gives no thought to this appendage of a body, to which the prâṇa is Yoked, like a team to the waggon (Bṛih. 4. 3. 35:—'Just as a cart, when it is heavily laden, goes creaking')". It seems to be due to a misunderstanding of the verse Bṛih. 4. 3. 11-14 that here as already in Bṛih. 4. 3. 15, that which belongs solely to dream-sleep is ascribed to deep sleep. In Praśna 4. 6 also, as in Chând. 8. 6. 3, deep sleep is conceived as a union with the heat (*tejas*):—"When however that god is overcome by the heat, then he sees no dreams, and then that joy rules in this body".

Finally the description of deep sleep in Mâṇḍ. 5 in entirely composed of reminiscences of other passages:—"The state in which he, fallen asleep, no longer experiences any desires, nor sees any dream-image (Bṛih. 4. 3. 19), is deep sleep. The *prâjña* that exists in the state of deep sleep, that has become one (Bṛih. 4. 4.2), that consists entirely through and through of knowledge (Bṛih. 4. 5. 13), consisting of bliss (Taitt. 2. 5), enjoying bliss having consciousness as its mouth (Bṛih. 4. 3. 21, 35), in this third quarter. He is the lord of all (Bṛih. 4. 4. 22), he is the all-knowing (Muṇḍ. 1. 1. 9), he is the inner guide (Bṛih. 3. 7), he is the cradie of the universe (Muṇḍ. 1. 1. 6), for he is the creation and dissolution (Kâṭh. 6. 11) of living beings".

The Turîya

Waking, dream-sleep and deep sleep are the only three states of the âtman which are found in the older Upanishads. According to their view, perfect union with Brahman, and therefore the highest attainable state, is reached in deep sleep. "This is his highest aim, this is his highest good fortune, this is his highest, world, this is his highest bliss". These words, which are used of deep sleep, exclude the thought of a yet higher state.

It was first later on, with the rise of the Yoga system, that in the yoga a state of the soul gained recognition, which was exalted above deep sleep, inasmuch as that union with Brahman and the supreme bliss associated therewith, which manifests itself in deep sleep apart from continued individual consciousness retaining its memory even after waking, is realised in the yoga together with complete maintenance of the waking individual consciousness. This distinction between the yoga and deep sleep a very clearly described by Gauḍapâda:-

As eternal changeless Knowledge,
Not distinct from that which is known,
Brahman is ever known,—
By the eternal is the eternal known.

This process consists in this,
The irresistible suppression
Of all movements of the spirit,—
It is otherwise in deep sleep.

The spirit gives light in deep sleep.
But when suppressed it gives no light,
It becomes Brahman, the fearless,
The sole and entire light of knowledge.

This suppression of consciousness of objects and union with the eternal knowing subject which is brought about by the yoga and is coincident with

absolute wakefulness is designated as the "fourth" state of the âtman by the side of waking dreaming and deep sleep; as *c'aturtha*, or adopting the ancient Vedic and therefore more form a word for *c'aturtha*, as *turîya*; and in the latter case both "the *turîya*" (sc. *âtmâ, masc.*) and also "the *turîyam*" (*scsthânam*, neut.) were employed. Since this state form in fact a part of the yoga system, we shall learn more of it in detail in our discussion of the latter in a later connection, and here we propose merely to cite the passages in which the doctrine of the turîya makes in first appearance. This conception is undoubtedly anticipated by the ancient doctrine of the four feet of Brahman in his character of Gâyatrî; but the oldest passages in which the *turîya* is announced as a fourth distinct state of the âtman are Mâṇḍ. 7 and Maitr. 6. 19. 7. 11. Of these the passages from the Maitr. Up. (appendix) would seem to be the later, since they assume the *turîya* state already known, which is not the case in Mâṇḍ. 7. In the latter also the technical term *turîya* is still missing, and in its place *c'aturtha* is once employed. This passage, of which later writers make much use, runs as follows:

"Knowing neither within nor without nor yet on the two sides, nor again consisting throughout of knowledge, neither known nor unknown,—invisible, intangible, incomprehensible, indescribable, unthinkable, inexpressible, founded solely on the certainty of its own self, effacing the entire expanse of the universe, tranquil, blissful, timeless,—that is the fourth (*c'aturtha*) quarter, that is the âtman, that we must know".

The best exposition is given by the pertinent strophes of Gauḍapâda:

Neither of truth nor untruth,
Neither of itself nor another
Is *Prâjña* (deep sleep) ever conscious.
The fourth (*turya*) views everything eternally

In the refusal to recognise plurality
The *Prâjña* and the fourth are equal;
Yet *prâjña* lies in slumber like a germ,
The fourth knows no slumber.

Dreams and sleep belong to the two first,
A dreamless sleep is the possession of the *prâjña*,
Neither dreams nor sleep does he who knows it
Ascribe to the fourth.

The dreamer's knowledge is false,
The sleeper knows nothing at all,
Both go astray, where all this vanishes
There the fourth state is reached.

In the world's illusion that has no beginning
The soul sleeps; when it awakes
Then thee awakes in it the eternal,
Timeless and free from dreams and sleep.

Assuming this doctrine of the *turîya* in its description of the yoga, the passage Maitr. 6. 19 urges the "keeping under of the individual soul called *prâṇa* in that which is called *turyam*" ; and in 7. 11 assigns the four states of the âtman to the four feet of *purusha* (one of which is composed of all living beings, while three are immortal in heaven), in such a way that waking, dreaming and deep sleep form the one foot, the turîya the three others:-

He who is in the eye, he who is in the dream,
He who is in deep sleep, and he who is supreme,—
These are his four varieties,
Yet the greatest is the fourth.

A quarter of Brahman is in three,
Three-quarters are in the last;
In order to taste truth and delusion
The great self became twofold.

From later passages on the *turīya* we propose to mention only the amplifications of Nṛisiṁhoittaratâp. Up. 2. and 8, where the conception is further refined, and four degrees of turīya also are distinguished, viz.- *ota, anujñâtṛi, anujñâ* and *avikalpa* (pervading the universe, enlightening the mind, spirituality, indifference), of which the three first are still constantly affected by: deep sleep, dreaming and sheer illusion," and only *avikalpa*, the entire obliteration of all distinction, purified from every taint of the world is, as *turīya-turīya*, "the fourth of the fourth" pure, absolute thought.

SPACE WITHIN THE HEART

The capacity to fulfil a desire is actually the power of the vision to find out where the object of desire is and what connection the object has with one's own self. The lack of this vision in respect of the object of desire, is the impediment which acts as an obstacle to the fulfilment of the desire. Desires are really the visions of consciousness which act in different ways, in different levels of experience. When, due to the locking up of consciousness in a particular level of experience, it cannot visualise what is outside it or beyond it, then it becomes difficult for it to come in contact with the objects of its desires.

The words *satya* and *anrta* literally mean truth and untruth. Truth is the capacity to visualise things as they are in themselves, and untruth is that which obstructs this vision. Things as they are in themselves are not vitally disconnected from one another. There is really no distance between one object and another object. If distance does not exist, the difficulty in contacting objects should not arise. But the distance does exist for a particular type of consciousness which has limited itself and which therefore thinks that it is different from that which the whole universe is capable of in its completeness. This is the reason why those who are not in this physical world cannot be seen by people living in this physical world, and why the former cannot be contacted by the latter. There is no communicating medium between this world of experience and the other world of experience. There is, really speaking, no such thing as this world and the other world. There are not many worlds there is only one vast continuum of experience. The distinction of this world from the next world and many other worlds arises on account of the varying densities of consciousness which appear to cause different levels of experience.

We cannot actually establish a conscious communication between dream and waking, for instance, notwithstanding the fact that there is not real gulf physically speaking between waking and dream experiences. There is absolutely to distinction, if you seriously investigate into the structure of dream as well as of waking. Yet they appear to be so different that one who is awake cannot have entry into the dream world, nor can one who is dreaming have entry into the waking world. It is the distinction of the capacities of certain levels of consciousness which is the reason behind the distinctions made between the two different worlds, viz, the dreams and waking worlds. Worlds are fields of experiences and experiences vary in their intensities corresponding to the particular level in which one finds oneself at any time. Corresponding to the correlative objective world in which one finds oneself, there is the possibility or impossibility of knowing what is beyond the ken of the physical senses. People who are dead are not really dead. They are in some other level of experience. They are in a different realm, in a different density of

consciousness. Those in that particular density cannot contact those in another density.

Now, another startling remark is made here by the Upanishad when it says that all these people who have passed on from this world, those who are born and those who are not yet born, those who have come and those who have gone to other worlds are in our own hearts. They are not outside somewhere. We carry them in our own hearts, in the ether of our consciousness. It has been said earlier that whatever is outside is also inside. So whatever is in the various levels, in the various *Lokas* or realms of being, in the so-called external universe, is present in our own hearts. They can be invoked from within our own selves by the strength of the mind. This cannot be done ordinarily on account of the untruth of bodily attachment and externality-consciousness interfering with the truth of the universality of experience. The great obstacle to the perception of the things that are there in the whole universe is the locking up of consciousness in a particular body. It is imprisoned in a particular individuality, *jivatva*, and it cannot think more than what is finite and limited. This is the untruth referred to here. It is something that is not really there, but which one experiences by habit and by repeated application of oneself to that type of experience which falsely goes by the name of reality to the exclusion of every other possibility of experience. Thus those people who have passed away cannot be seen and those who are not born also cannot be seen. But those who are not born also still exist somewhere in the world. We say this with reference to a distance that appears to exist between ourselves and those unborn ones, as if they are out-side us. The question of outsideness just does not arise in a world of a continuum of consciousness. But still it appears to interfere with our experience on account of body consciousness, individuality and egoism.

If only one were to dive into the ocean of one's own heart, one would see there everything that one cannot even dream of in one's mind. All those who have died since ages, millions and millions of years, ago, and all those who have not yet come into being at all but are to manifest themselves now or in the ages to come,—all these forms are capable of being perceived in one's own heart . But in this world this is not experienced, because this is a world of physicality, and intense bodily awareness. On account of this, everything seems to be scattered hither and thither, as if one thing has no connection with the other thing, while really in the heart of all things can be discovered the treasure of the whole universe wherein you find the entire population of the cosmos right from the time of creation till the time of dissolution.

An example is given here to illustrate this. It is some thing like people walking over a treasure and not knowing that there is a treasure underground, says the Upanishad. Someone might have buried some treasure trove under the earth and many people may be walking over it without knowing that a big treasure is underneath. Similar is the case with us who carry treasures in our own hearts. In our own selves, all these are contained. But we cannot have entry into them, on account of the absence of the awareness of the fact that they are there. The consciousness of this fact is repelled by the very existence of interest in something else. We stumble upon the treause everyday. We fall upon Truth and contact everything, everywhere, in all our experiences—past, present and future—throughout the various incarnations we

take, but we cannot know that we are coming in contact with it, Just as subtle, etheric waves and light waves may be passing through this very hall in which we are seated but we cannot know that they are passing. These waves are of high frequency. Neither that which is too low in frequency nor that which is very high, can be comprehended by us who can experience only a particular range of frequency. Thus it is that we ourselves do not know what we contain in ourselves.

It is impossible to know this great treasure by a projection of the mind outwardly, because it is seated within the heart of things. It is not external. As a matter of fact, it is the search we make externally that is the obstacle in knowing that which is within one's own self. Things do not exist as externally. They are not exclusive. In fact everything is inclusive. The knowledge of this internal connection is denied by the very desire to see things externally. Thus we see that the contradiction that arises on account of the desire which projects itself through the senses in respect of externality of things, prevents the knowledge of things as they really are.

There is a peculiar etymological derivation of the meaning of the word *Hridaya* which usually means heat. The Upanishads are very fond of these kinds of etymological extractions of meanings for certain words giving the significance of the words. As I said, *Hridaya* means heart. It is a Sanskrit word and the Upanishad now explains why the heart is called *Hridaya*. "Here inside is He". This means to say, Truth is inside you, it is the abode of that which is, and therefore, it is called *Hridaya*. One who knows that one's heart is the abode of Truth, attains to the highest heavens in everybody experience. Our day-to-day experiences are not merely empirical or secular, as we normally dub them. There are no secular experiences or worldly experiences or physical experiences. They are only names that we give to the one experience of Truth. And these names are given only for the purpose of convenience in language to distinguish one type from another in our empirical dealings. In fact they are all one mass of experience, like a single body of an ocean of waters with different sizes and forms of waves. In every experience we can plumb into the depths of Truth, even as in every wave we can have water. With every perception we perceive That only. In every kind of cognition there is a cognition of Reality. But unfortunately we mistake the Being for objects on account of the habit of the mind to define things in different ways.

When a person rises above body consciousness, there is a serenity of experience. It is as he is free from a drug effect into which he has entered and to which he has been subjected for long. Consciousness gets muddled on account of the influence of an external toxic matter due to which there is no proper thinking and understanding. As this toxic effect subsides, there arises serenity, tranquillity and composure of experience. He feels as if something new has come into his life. He wades up as if there is a new daylight before him. This is *Samprasada*, the composure of consciousness which arises on account of the freedom of consciousness from bodily shackles. The moment this consciousness is freed from bodily attachment it rises upwards, as it were, like a flame of brilliance. It is the supreme luminosity. It is light by its own right, a light that does not require another light to illumine itself, *Paramjyoti*. When one attains to this supreme luminosity which is one's own real nature, one is established in one's self. Then one is in one's true form. As we wake up from dream and recognise our true nature as being different

from what we felt ourselves to be in dream, so does one recover one's real nature and shake off the old notions of connections with bodies, one differing from the other. One state of consciousness imagines that it is an animal, another state of consciousness imagines that it is a human being, and so on and so forth. Various states identify themselves with various forms of experience which are called the bodies. They may be animals or human beings or celestials. Whatever, they are, those forms are cast off on account of consciousness extracting itself from those shackles and it stands by itself as a liberated being. This is the Atman. The real Atman is that which is free from entanglement in any kind of form. This is the Immortal. It is the disidentification with the body that is the cause of immortality. This is what we call Brahman, the Absolute, ultimately the universal nature of this Atman. What we call Truth, about which we have been speaking up to this time is Brahman Itself. We may call It the Atman or Brahman. It makes no difference. This is the Truth, because that alone is, that which is in all the three periods of time. That knows no distinction of the passage of time. That is perpetually what It is without distinction either in space or in time. That is the Atman, and that is what we call Brahman.

Again here we have the usual symbolic meaning of word *Satyam*, etymologicallly derived. What is *Satyam*? *Satyam* is, says the Upanishad, a word which can be dissected into three syllables—*sa*, *ti* and *yam* and from the point of view of this interpretation of the Upanishad, *Sa*, the first letter stands for what is immortal, the second one *ti* stands for what is mortal, and *yam* the third one is that which holds the two together. The mortal and the immortal are both comprehended in something which is different from the mortal and the immortal, which means to say that as the *Antaryamin* or the indwelling principle, this Supreme Reality holds together in itself both the subject and the object,consciousness and matter. What we call immortal is consciousness and what we call mortal is matter. Both these are held together in this Universal Being. It is something transcendent to our concepts of mortality and immortality. Even the word 'immortal' is relative in its significance. Because to say that something is immortal or deathless would be to relate it to a phenomenon called mortal or death. When death is not there, deathlessness also is not there. Hence these two concepts are connected with the two aspects of experience, the subjective side known as consciousness and the objective side known as matter. The whole world of experience constituted of these two aspects, subjective and objective, are brought together into a single comprehension in the supremacy of the Absolute. This is the significance of the word *Satyam*, says the Upanishad. One who knows this secret reaches the highest heavens of experience even in the little daily perceptions which one passes through or undergoes. In all our daily experiences, we have the experience of this *Satyam*. Truth only, in various forms, various ways and various circumstances.

SPIRITUAL SECULARISM

The Upaniṣads are regarded as spiritual treatises of Indian Philosophy. Spirit is the transcendent reality. As spiritual the Upaniṣads and their philosophy are also believed to be transcendental i.e. implying a negation of secular and wordily values. The Upaniṣads are also understood to be ascetic in their spirit and discipline. Ascetism implies a denial of secular values of life and voluntary courting of privation and suffering. Spiritualism and asceticism are undoubtedly the main themes of the

Upaniṣads and both of them do generally suggest as hostility to secular values. The idea of sucularity seems to be opposite of spirituality and ascetism. Secularity suggests a sort of materialistic, hedonistic and mundane outlook of life, which is scarcely compatible with spirituality and asceticism. Food and sex are the two main secular values. Food is necessary for biological existence. It sustains the body. But the popular notion of spirit as incorporeal and ethereal reality ignores the importance of the body. Importance of body and food appears too mundane to it and consequently unworthy of any spiritualistic philosophy which is also emphatically ascetic in its discipline. Sex, besides, being mundane, has come about to be associated with vulgarity not only in philosophical tradition, but also in civilized society. Though, as food sustains the body, sex is the principle of the continuation of biological existence of human race through procreation. Sex is also a phenomenon of great enjoyment to living beings. But due to an association of vulgarity (perhaps on account of its privacy) with it, it is scarcely talked of in civilized intercourse and in philosophical deliberations of India or the west. There is scarce reference to it in philosophy from Plato to Hegel and his followers. It is only in modern existentialism that the phenomenon of sex is considered worthy of serious philosophical thinking. Hence due to the general impression about philosophic soberness and also the popular belief in the spiritual and ascetic character of the Upaniṣads, treatment of sex is least expected in them.

Studies of Upaniṣadic philosophy undertaken mostly in modern times, also represent them as dominantly spiritual and ascetic gospels of India. Scarcely any reference is made in these studies of the secular values as recognised in the Upaniṣads. On the other hand, these studies, particularly those undertaken by western scholars, criticize the Upaniṣads as being extremely ascetic, painfully, pessimistic and emphatically world denying. The spirit is undoubtedly the supreme reality according to the Upaniṣads and some statements of some Upaniṣads do indicate the ascetic disposition some sages at some moment. Some statements of some Upaniṣads are taken as suggesting the unreality of the world and this treated as a denial of worldly values. Such statements are taken in isolation from the general temper of the Upaniṣads and unsympathetic interpreters have hastened to declare that the Upaniṣads assign no real status to earthly existence in general and particularly to secular values like food, sex, wealth etc. The scope of the treatment of these studies gives a wrong impression to the effect that these secular values are perhaps, not worthy even of mention in the Upaniṣads. Those who have been influenced by the popular tradition which believes the Upaniṣads as entirely spiritualistic and ascetic or by the scholarly (mis) representations of the Upaniṣads as denying the value of the world and with it the importance of social value will be surprised to final that the Upaniṣads have given considerable importance to secular values particularly of food and sex. The references to the texts of the Upaniṣads given in the body of our study will show to all openminded persons interested in the Upaniṣads, that ample space and attention is devoted by the sages of the Upaniṣads to secular values. These mundane fats of Upaniṣads will dispel the illusion about the illusoriness of the world unreality of secular values created by a misguided popular tradition and in modern times by prejudiced studies of Upaniṣads undertaken by western scholars.

The Upaniṣads are, in fat, keenly cognisant of the secular value of life, in spite of their spiritualism and asceticism.

Not only that the secular value are mentioned at numerous places in the Upaniṣads, but also that these values are assigned considerable importance in the axiological view of life. Instead of denying the importance of secular values, the Upaniṣads elevate their status by propounding a spiritualization of these values and thus present a concrete and comprehensive spiritual view of life in which these values are integrated with and elevated by the supreme spiritual value. A general reognition of secular values is found in some Upaniṣads as a general reference to objective existence. Particular secular values are also recognised in the Upaniṣads. Food, sex, health, wealth etc. are notable among them. Instead of denying the well-known secular values, the Upaniṣads pay attention to some rare secular values like the sweetness of speech, lustre of the face etc. which are not so clearly focussed even in modern axiological treaties.

The secularity of the view of the Upaniṣadic sages is evident from their normal domestic way of living and is supported by their conduct and attitude in context of food, sex wealth etc. This secularity is neither contradictory to nor inconsistent with the spirituality or reality which they so deeply explore and so devotedly seek in life. On the other hand, it has a higher coherence with spirituality as it is not an entirely epicurean an empirical secularity, but it is a higher axiologcial secularity in which secular values, generally regarded as lower in axiology are sought to be elevated and transformed by their harmony with supreme spiritual reality which is also supreme value. This secularism of Upaniṣads can be regarded as cultural secularism which secular values are elevated and transformed in their synthesis with moral and spiritual values.

The sages of the Upaniṣad live a normal domestic life with their wives and seem to be interested in food and wealth as a necessary means of life. They are not indulgent in sex. nor do they covet wealth, but they support a moderate view about these both by their conduct and by their utterances. Besides food, sex and wealth, they support the value of vital being, health, action intellect etc. Recognition of the value of sleep and its assimilation to the transcendental spiritual dimension of life is a highly remarkable feature of Upaniṣadic secularism. The Upaniṣadic understanding of sleep is highly valuable in life, particularly in modern life in which sleeplessness is increasing due to various causes.

A still more remarkable feature of Upaniṣadic secularity is its recognition of bio-aesthetic values like the aesthetic modulation of parts of the body, lustre of the face, cheerfulness and smile, sweetness of the voice and socio-aesthetic values like peace and bliss.

STATE

From a passage of the *Bṛhadāraṇyaka* we understand that the state of those times had noblemen, policemen, chariot drivers and village heads. They used to gather round the king whenever he came and departed.

In the Upaniṣads some kings like Ajātaśatru of Kāśī and Janaka of Videha were not only benevolent rulers, but also seekers of Brahman-knowledge. They maintained courts in which learned men participated in discussions and were rewarded. Not only kings but also some individuals connected with royal family were also interested in the knowledge of Brahman. Pravāhaṇa Jaivāli was one such. He taught Śvetaketu and his father.

Some Kings, at least after crowing their sons, used to go to the forest to seek Brahman. The story of King Bṛhadratha

shows further that rulership was hereditary. Thus the government was ordinarily like that monarchy. However, the king should not be an autocrat, according to the Upaniṣads. The *Bṛhadāraṇyaka* states that after creating various people as well as Kṣatriyas, Brahman has created dharma. It is power of the King. It is also considered truth and nothing is regarded higher than that. Thus the king is subordinate to it. Further, the *Chhāndogya* informs us that king Aśvapati Kaikeya claimed that in his kingdom (Janapada) there was no thief, miser, drunkard, a man without sacrifices, an ignorant man and unchaste persons. Although this is given as an actual state of affairs, which might not have been so, but it shows what was considered to be the ideal kingdom. Thus the ideal state, according to the Upaniṣads, would be without amoral and irreligious persons.

SUBĀLA-UPANISHAḌ

Khaṇḍa I

In the Chhāndogya Upanishaḍ, Raikva is said to be the imparter of Samvargaviḍvā. The absolute (Parabrahman) is neither Saṭ (Be-ness) nor asaṭ (not-Be-ness) nor a commingling of both. It is neither spirit nor matter nor a commingling of both.

Then he (Raikva) asked: "What was at first?" To which (He the Lord) replied:

"There was neither Saṭ nor asaṭ nor Saṭ -asaṭ. From it, ṭamas (darkness) was evolved. From ṭamas came bhūṭāḍi; from bhūṭāḍi came ākāś, from ākāś, vāyu; from vāyu, agni (fire); from agni, āpas (water); and from āpas, pṛthivī (earth). Then it became an egg. After remaining so for one (divine) year, it split into two and became earth below, the ākāś above and in the midst, the infinite Purusha of a divine form of myriads of heads, eyes, feet and hands. Prior to the bhūṭas (elements), he had evolved Mṛṭyu (time or death) of three letters, three heads, and three feet, and having a khaṇda-paraśu (broken axe). To him, Brahmā (the Purusha) spoke. He entered Brahmā himself and evolved mentally the seven sons and these Havirāts (or sons) as well as the seven Prajāpaṭis (progenitors). Brāhmaṇas were born from His mouth, Kshaṭṭriyas from his hands, Vaiśyas from His thighs, and from the feet were born the Śuḍras. The moon was born from His manas (mind), the sun from his eyes, vāyu from (His) ears and prāṇas from (His) heart. Thus all things were born".

Khaṇḍa II

"From apāna came Nishāḍas, Yakshas, Rākshasas, and Ganḍharvas. From (His) bones, arose the mountains. From His hairs arose the herbs and the trees. From His forehead, Ruḍra was born through His anger. The breath of this great Being became the Ṛgveḍa, Yajurveḍa, Sāmaveḍa, Aṭharvaveḍa, Śīkshā (the science of the proper pronunciation and articulation of sounds), Kalpa (the science of metthodology), Vyākaraṇa (grammar), Nirukṭa (glossarial explanation of obsolete and other terms in Veḍas), Chhanḍas (prosody or veḍic metre), Jyoṭisha (astronomy), Nyāya (logic), Mīmāmsā (including rituals and veḍānṭa), Ḍharmaśāsṭras, commentaries, glosses and all beings. This Āṭmā (or the Self of Purusha) is Hiraṇyajyoṭis (or golden or effulgent Light) into which all the universe is absorbed. He divided Āṭmā (his Self) into two moieties; out of one moiety, the woman was created; and out of the other, man. Having become a Ḍeva, He created the Ḍevas. Having become a Ṛshi, He created the Ṛshis; also He created Yakṣhas, Rākshasas, Ganḍharvas, wild and domestic beasts and others such as cows, bulls mares and horses, she-asses and asses and Viśvambhara (the Supporter) and Viśvambharā (the earth).

Becoming Vaiśvanara (fire) at the end (of creation). He burnt up all objects. Then (in dissolution), pṛthivī was absorbed in āpas, āpas in agni, agni in vāyu, vāyu in ākāś, ākāś in indriyas (organs), indriyas into tanmātras (rudimentary properties), tanmātras into bhūtādi, bhūtādi into mahat, mahat into avyakta, avyakta into akshara (the indestructible), akshara into tamas (darkness). And tamas becomes one with the supreme Lord. And then there is neither Sat nor asat, nor Sat-asat. This is the teaching of Nirvāṇa and this is the teaching of the Vedas. Yea, This is the teaching of the Vedas".

Khaṇḍa III

"At first, there was Asat, unborn, non-existent, unsupported, soundless, touch-less, formless, tasteless, odourless, and decayless. The undaunted man never grieves, as he known Ātmā to be great, all-pervading and unborn. It (Ātmā) is prāṇaless, mouthless, earless, tongueless, manas-less, tejas-less, eyeless, nameless, gotraless (or clanless), headless, handless, feetless, non-unctuous, bloodless,non-luminous, not hidden, having neither inside nor outside, neither eating anything nor being eaten by others. Some one (out of many) attains to this (Ātmā) by the six means of satya (truth), dāna (charity), tapas (religious austerities), non-injury to any creature, celibacy and complete indifference to worldy objects; and there are no other means. Whoever feels happy with the thought 'I know That', that learned person's prāṇa will never get out of his body at the moment of death, but will become absorbed in Brahman; and being absorbed in Brahman, he attains the state of Brahman itself as he who knows this"

Khaṇḍa IV

"In the middle of the heart is a red fleshy mass in which is the dahara-lotus. Like the lotus, it opens into many (petals). There are ten openings in the heart. The (different Kinds of) prāṇas are located there. Whenever he (Ātmā) is united with prāṇa, he sees cities with rivers and other variegated things; when united with vyāna, he sees Devas and Ṛshis; when united with apāna, he sees Yakshas, Rākshasas and Gandharvas; when united with udāna, he perceives the celestial world, Devas, Skanda (Kārtikeya or the six-faced Mars), and Jayanta (Indra's son); when united with samāna, he sees the celestial world and the treasures (of Kubera); when united with rambhā (a nādi hereafter given out), he sees whatever is seen or not seen, head or not heard, eaten or not eaten, asat or Sat and all else.

"There are ten nādis; in each of these are seventy-one. And these become 72,000 branch nādis. When Ātmā sleeps therein, it produces sound; but when Ātmā sleeps in the second kośa (or sheath) then it sees this world and the higher as also knows all the sounds. This is spoken of as samprasāda (deep sleep rest). Then prāṇa protects the body. The nādis are full of blood, of the colours green, blue, yellow, red and white. Now this dahara-lotus has many petals like a lily. Like a hair divided into 1,000 parts, the nādis called hita are. The divine Ātmā sleeps in the ākāś of the heart, in the supreme kośa (or ānanda-maya sheath); sleeping there, it has no desires, no dreams, no deva-worlds, no yajñas or sacrificer, no mother or father, no relative, no kinsman, no thief, or no Brāhman-slayer. Its body is tejas (resplendent effulgence) and of the nature of nectar (or the immortal). It is as if in sport, a water-lotus. When he returns again to the waking state by the same way (he quitted or went in before to the heart), he is Samrāt. Thus says he"

Khaṇḍa V

"That which joins one place (or centre) with another is the nādis which bind them.

The eye is aḍhyāṭmā (pertaining to the body); the visible objects are āḍhibhūṭa (pertaining to the elements) and the sun is aḍhiḍaivaṭa (spiritual). The nādis form their bond (or connect them). He who moves in the eye, in the visible, in the sun, in the nādis, in prāna, in vijñāna, in ānanḍa, in the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The ear is adhyāṭma, the audible aḍhibhūṭa, and ḍik (the quarters) is aḍhiḍaivaṭa. The nādis bind them. He who moves in the ear, in the audible, in the quarters, in the nādis, in prāṇa, in vijñāna, in ānanḍa, in the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The nose is aḍhyāṭma, the odoriferous aḍehibhūṭa, and the earth is aḍhiḍaivaṭa. The nādis bind them. He who moves in the nose, the odoriferous, the earth, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The tongue is aḍhyāṭma; the tastable aḍhibhuṭa, and Varuṇa is aḍhiḍaivaṭa. The nādis bind them. He who moves in the tongue, the tastable, Varuṇa, the nādis prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The skin is aḍhyāṭma, the tangiferous aḍhibhūṭa, and the vāyu is aḍhiḍaivaṭa. The nādis bind them. He who moves in the skin, the tangiferous, the vāyu, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Vāk (speech) is aḍhyāṭma, that which is acted upon by vāk is aḍhibhūṭa, and Agni is Aḍhiḍaivaṭa. The nādis bind them. He who moves in vāk, that which is acted upon by vāk, Agni, the nādis, prāṇa, vijñāna, the ākāś of the heart, and within all. else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The hand is aḍhyāṭma, that which can be handled is aḍhibhūṭa, and Inḍra is aḍhiḍaivaṭa. The nādis bind them. He who moves in the hand, that which can be handled by it, Inḍra, the nādis, prāṇa, Vijñāna, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The feet is aḍhyāṭma, that which is walked upon is aḍhibhūṭa, and Vishṇu (or Upenḍra) is aḍhiḍaivaṭa. The nādis bind them. He who moves in the feet,that which is walked upon, Vishṇu, the nādis, prāṇa, vijñāna, ānanḍa. the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The anus is aḍhyāṭma, the excreta is aḍhibhūṭa, and Mṛṭyu is aḍhiḍaivaṭa. The nādis bind them. He who moves the anus, the excreta, Mṛṭyu, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else- -That is Āṭmā. It is that which should be worshipped. It is without old age, death, fears, sorrow, or end.

"The genitals is aḍhyāṭma, the secretion is aḍhibhūṭa, and Prajāpaṭi is aḍhiḍaivaṭa. The nādis bind them. He who moves in the genitals, secretion, Prajāpaṭi, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, ear, sorrow, or end.

"Manas is aḍhyāṭma, the thinkable is aḍhibūṭa, and the moon is Aḍhiḍaivaṭa. The nādis bind them. He who moves in the manas, the thinkable, the moon, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā.

It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Buḍḍhi is aḍhyāṭma, the certainly knowable is aḍhibhūṭa, and Brahmā is aḍhiḍaivaṭa. The nādis bind them. He who moves in buḍḍhi, the certainly knowable, Brahmā, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be wershipped. It is without old age, death, fear, sorrow, or end.

"Ahaṅkāra is aḍhyāṭma, that which is acted upon by ahaṅkāra is aḍhibhūṭa, and Ruḍra is aḍhiḍaivaṭa. The nādis bind them. He who moves in ahaṅkāra, that which is acted upon by ahaṅkāra, Ruḍra, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Chiṭṭa is aḍhyāṭma, that which is acted upon by chiṭṭa (producing fluctuation of thought) is aḍhibhūṭa, and Ksheṭrajña is aḍhiḍaivaṭa. The nādis bind them. He who moves in chiṭṭa, that which is acted upon by chiṭṭa, Ksheṭrajña, the nādis, prāṇa, vijñāna, ānanḍa, the ākāś of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"He is the knower of all, the Lord of all, the ruler of all, the one latent in all, the one worshipped for the happiness of all, but Himself not worshipping (or seeking) any happiness, the one worshipped by all, the Veḍas and other books and to which all this is food, but who does not become the food of another; moreover, the one who, as the eye, is the ordainer of all, the one who as annamaya is Bhūṭāṭmā; the one who as prāṇamaya is Inḍriyāṭmā, the one as manomaya is Saṅkalpāṭmā, the one who as vijñānamaya is Kālāṭmā, the one who as ānanḍamaya is Layāṭmā, is one and not dual. How can it be said to be mortal? How can it be said that there is not immortality in it? It is neither internal prajñā nor external prajñā nor both, nor Prajñāna-ghana; it is neither prajñā nor not-prajñā; it is neither known nor is it to know anything. Thus is the exposition of Nirvāṇa; and thus is the exposition of the Veḍas; yea, thus is the exposition of the Veḍas".

Khaṇḍa VI

"At first there was not anything in the least. These creatures were born through no root, no support but the Divine Ḍeva, the One Nārāyaṇa. The eye and the visible are Nārāyaṇa; the ear and the audible are Nārāyaṇa; the tongue and the 'testable' are Nārāyaṇa; the nose and the 'smellable' are Nārāyaṇa; the skin and the tangible are Nārāyaṇa; manas and that which is acted upon by it are Nārāyaṇa; buḍḍhi and that which is upon it are Nārāyaṇa; ahaṅkāra and that which is acted upon by it are Nārāyaṇa; chiṭṭa and that which is acted upon by it are Nārāyaṇa; vāk and that which spoken are Nārāyaṇa; the hand and that which is lifted are Nārāyaṇa; the leg and that which is walked upon are Nārāyaṇa; the anus and the excreted are Nārāyaṇa; the genitals and the enjoyment of pleasure are Nārāyaṇa. The originator and the ordainer as also the agent and the causer of changes, are the Divine Ḍeva Nārāyaṇa only. Āḍiṭyas, Ruḍras, Maruṭs, Vasus, Aśvins, the Ṛk, Yajus, and Sāma, Manṭras, Agni, clarified butter and oblation—all these are Nārāyaṇa. The origin and the combination are the Divine Ḍeva Nārāyaṇa only. Mother, father, brother, residence, asylum, friends and dependents are Nārāyaṇa only. The divine nādis known as virājā, suḍarśanā, jiṭā, saumyā, moghā, kumārā, amṛṭā, saṭyā, sumaḍhyamā, nāsīrā, śiśirā, surā, sūryā, and bhāsvaṭī (fourteen nādis in all), that

which thunders, sings and rains, *viz.*, Varuṇa Aryamā (sun), Chanḍramas (moon), Kalā (part), Kavi (Śukra), the creator Brahmā and Prajāpaṭi. Inḍra, Kāla (or time) of days, half-days, Kalpa, the upper, and the directions—all these are Nārāyaṇa. That which was and will be is this Purusha only. Like the eye (which sees without any obstacle) the thing spread in the ākāś, the wise ever see this supreme seat of Vishṇu. Brāhmaṇas who are ever spriritually awake, praise in diverse ways and illuminate the supreme abode of Vishṇu. Thus is the exposition to the attaining of Nirvaṇa; thus is the teaching of Veḍas; yea, thus is the teaching of the Veḍas".

Khaṇda VII

"Within the body, is the one eternal Aja (unborn), located in the cave (of the heart). Earth is His body. Though He moves in the earth, oarth does not know Him. Waters are His body. Though He moves in the waters, waters do not know Him. Ṭejas is His body. Though He moves in ṭejas, ṭejas does not know Him. Vāyu is His body. Though He moves in vāyu, vāyu does not know Him. Ākāś is His body. Though He moves in ākāś, ākāś does not know Him. Manas is His body. Though He moves in manas, manas does not know Him. Buḍḍhi is His body. Though He moves in buḍḍhi, buḍḍhi does not know Him. Ahaṅkāra is His body. Though He moves in ahaṅkāra, ahaṅkāra does not know Him. Chiṭṭa is His body. Though He moves in chiṭṭa, chiṭṭa does not know Him. Avyakṭa is His body. Though He moves in avyakṭa, avyakṭa does not know Him. Akshara is His body. Though He moves in akshara, akshara does not know Him. Mṛṭyu (death) is His body. Though He moves in Mṛṭyu, Mṛṭyu does not know Him. Such an one is the Āṭmā within all creatures, the remover of all sins and the Divine Ḍeva, the one Nārāyaṇa.

"This Knowledge was imparted (by Nārāyaṇa) to Apānṭaraṭa-ma who in turn imparted it to Brahmā. Brahmā imparted it to Ghora-Aṅgiras. He imparted it to Raikva, who in turn imparted it to Rāma. Rāma imparted it to all creatures. This is the teaching of Nirvāṇa; this is the teaching of the Veḍas; yea, this is the teaching of the Veḍas".

Khaṇda VIII

"The Āṭmā of all which is immaculate, is located within the cave in the body. Āṭmā which lives in the midstd of the body filled with fat, flesh and phlegm in a seat very closely shut up with shinning many-coloured walls resembling a Ganḍharva city and with the (subtle) essence going out of it (to other parts of the body), which seat may be likened to a plantain flower and is ever agitated like a water -bubble—this Āṭmā is of an unthinkable form, the Divine Ḍeva, associateless and pure, has ṭejas as its body, is of all forms, the Lord of all, the unthinkable and the bodiless, placed within the ave, immortal, shining, and bliss itself. He is a wise person who cognizes Āṭmā thus, and not one who does not do so" .

Knaṇda IX

Once Raikva questioned Him (Lord) thus: "O Lord, in whom does everything disappear (or merge) ?" He replied thus: "That which (or he who) disappears in the eye becomes the eye only; that which disappears in the visible becomes the visible only;that which disappears in the sun becomes sun only; that which disappears in Virāt becomes Virāt only; that which disappears in prāṇa becomes prāṇa only; that which disappears in vijñāna becomes vijñāna only; that which disappears in ānanḍa becomes ānanḍa only; that which disappears in ṭurya becomes ṭurya only—(all these) attain that

which is deathless, fearless, sorrowless, endless, and seedless".

Then He continued: "That which disappears in the ear becomes ear itself; that which disappears in the audible becomes the audible only; that which disappears in ḍik (space) becomes ḍik only; that which disappears in suḍarśana (discus) becomes suḍarśana only: that which disappears in apāna becomes apāna only; that which disappears in vijñāna becomes vijñāna only; that which disappears ānanḍa become ānanḍa only;. that which disappears in ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless".

Then He continued: "That which disappears in the nose becomes nose only; that which disappears in the odoriferous becomes odoriferous only; that which disappears in pṛthivī becomes pṛthivī only; that which disappears in jiṭam (victory) becomes victory only; that which disappears in vyāna becomes vyāna only; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless and seedless".

Then He continued: "That which disappears in the mouth becomes the mouth only; that which disappears in the tasted becomes the tasted only;l that which disappears in Varuṇa becomes Varuṇa only; which disappears in soumya (moon or Mercury) becomes soumya only; that which disappears in uḍāna becomes uḍāna only; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless".

Then He continued: "That which disappears in the skin becomes the skin only; that which disappears in touch becomes touch only; that which disappears in vāyu becomes vāyu only; that which disappears in cloud becomes cloud only; that which disappears in samāna becomes samāna only; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless".

Then He continued: "That which disappears in vāk becomes vāk only; that which disappears in speech becomes speech only; that which disappears in Agni becomes Agni only; that which disappears in kumārā becomes kumārā only; that which disappears in hostility becomes hostility itself; that which disappears in vijñāna become vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless".

Then He continued: "That which disappears in the hand becomes the hand only; that which disappears in that which is lifted by the hand becomes that which is lifted by the hand; that which disappears in Inḍra becomes Inḍra only; that which disappears in the nectar becomes the nectar only; that which disappears in mukhya becomes mukhya only; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in ṭurya becomes ṭurya only—(all these) attain, that which is deathless, fearless, sorrowless, endless and seedless".

Then He continued: "That which disappears in the leg becomes the leg only; that which disappears in that which is

walked upon becomes that which is walked upon; that which disappears in Vishṇu becomes Vishṇu only; that which disappears in saṭya becomes saṭya only; that which disappears in the suppression of the breath and voice becomes the suppression of the breath and voice; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless and seedless".

Then He continued: "That which disappears in the anus becomes the anus only; that which disappears in that which is excreted becomes that which is excreted; that which disappears in Mṛṭyu becomes Mṛṭyu only; that which disappears in spirituous liquor become spirituous liquor only; that which disappears in hurricane becomes hurricane only; that which disappears in bliss becomes bliss only; that which disappears in ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless and seedless".

Then He continued: "That which disappears in the genitals becomes the genitals only; that which disappears in that which is enjoyed becomes that which is enjoyed l; that which disappears in that which is Prajāpaṭi becomes Prajāpaṭi only; that which disappears in nāsīnām becomes nāsīnām only; that which disappears in kurmira becomes kurmira only; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears ṭurya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless".

Then He continued: "That which disappears in manas becomes manas itself; that which disappears in the thinkable becomes the thinkable itself; that which disappears in the moon becomes the moon itself; that which disappears in śiśu becomes śiśu itself ; that which disappears in śyena becomes śyena itself; that which disappears in vijñāna becomes vijñāna itself; that which disappears in ānanḍa becomes ānanḍa itself; that which disappears in ṭurya becomes ṭurya itself—(all these) attain that which is deathless, fearless, sorrowless, endless and seedless".

Then He continued: "That which disappears in buḍḍhi becomes buḍḍhi itself; that which disappears in the certainly knowable becomes the certainly knowable itself; that which disappears in Brahmā becomes Brahmā himself;. that which disappears in Kṛshṇa becomes Kṛshṇa himself; that which disappears in Sūrya becomes Sūrya itself; that which disappears in vijñāna becomes vijñāna itself; that which disappears in ānanḍa becomes ānanḍa itself; that which disappears in ṭurya becomes ṭurya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless".

Then He continued: "That which disappears in ahaṅkāra becomes ahaṅkāra itself; that which disappears in that which is acted upon by ahaṅkāra becomes that itself; that which disappears in Ruḍra becomes Ruḍra himself; that which disappears in asura becomes asura itself; that which disappears in śveṭa becomes śveṭa itself; that which disappears in vijñāna becomes vijñāna itself; that which disappears in ānanḍa becomes ānanḍa itself; that which disappears in ṭurya becomes ṭurya itself—(all these) attain that which is deathless, fearless, sorrowless, endless and seedless".

Then He continued:—"That which disappears in chiṭṭa becomes chiṭṭa itself; that which disappears in that which is acted upon by chiṭṭa becomes that itself; that which disappears in Ksheṭrajña becomes Ksheṭrajña itself; that which

disappears in bhāsvaṭī becomes bhāsvaṭī itself; that which disappears in nāga becomes nāga itself; that which disappears in vijñāna becomes vijñāna itself; that which disappears in ānanḍa becomes ānanḍa itself; that which disappears in ṭurya become ṭurya itself—(all these) attain that which is deathless, fearless, sorrowless, endless and seedless".

"He who knows this as seedless in this manner becomes himself seedless. He is neither born, nor dies, nor is deluded, nor split, nor burnt, nor cut—yea, he does not feel angry, and hence he is said to be Āṭmā, capable of burning all. Such an Āṭmā is neither attained by a hundred sayings, nor by (the reading of) many sriptures, nor by mere intelligence, nor by hearing from others, nor by understanding, nor by Veḍas, nor by scriptures, nor by severe ṭapas, nor sāṅkhya, nor yoga, nor observances of the orders of the life, nor by any other means (than the following). Devoted Brāhmaṇas who repeat the Veḍas according to rules and who worship Him with praise attain Him. He who is quiescent, self-controlled, indifferent to worldly objects and resigned, having centred his mind on Āṭmā sees Āṭmā and becomes one with the Āṭmā of all, as also he who knows this".

Khaṇḍa X

Then Raikva asked Him: "O Lord, where do all things rest? He replied: "In the worlds of Rasāṭala (or nether worlds)".

"In what are these (Rasāṭala worlds) woven warp and woof?" He replied: "In the worlds of Bhūḥ".

"In what are these (worlds of Bhūḥ) woven warp and woof?" He replied: "In the worlds of Bhuvaḥ".

"In what are these (Bhuvaḥ worlds) woven warp and woof?" "In the worlds of Suvaḥ".

"In what are these (Suvaḥ worlds) woven warp and woof?" "In the worlds of Mahaḥ."

"In what are these (Mahaḥ worlds) woven warp and woof?" "In th Janaloka".

"In what are these (Jana worlds) woven warp and woof?" "In the Ṭapoloka".

"In what are these (Ṭapolokas) woven warp and woof?" "In the Saṭya loka."

"In what are these (Saṭya worlds) woven warp and woof?" "In the Prajāpaṭi loka".

"In what are these (Prajāpaṭi worlds) woven warp and woof?" "In the Brahmaloka."

"In what are these (Brahma worlds) woven warp and woof?" "In the Sarvaloka."

"In what are these (Sarva lokas) woven warps and woof?"

"In Āṭmā—which is Brahman, like beads (in a rosary) warp-wise and woof-wise".

Then he said: "All these rest in Āṭmā, and he who knows this, becomes Āṭmā itself. Thus is the exposition of Nirvāṇa. Thus is the exposition of the Veḍas; yea, thus is the exposition of the Veḍas".

Khaṇḍa XI

Again Raikva asked Him: "O Lord ! what is the seat of Āṭmā which is replet with vijñāna? and how does it leave the body and pervade the universe?" To this He replied : "There is a mass of red flesh in the middle of the heart . In it, there is a lotus called ḍahara. It buds forth in many petals like a water-lily. In the middle of it is an ocean (samuḍra). In its midst is a koka (bird). In it there are four nādis. They are ramā, aramā, Ichchhā and punarbhava. Of these, ramā leads a man of virtue to a happy world. Aramā leads one of sins into the world of sins. (passing) through Ichchhā (nādi), one gets whatever he remembers. Through punarbhava, he splits open the sheaths; after splitting open the sheaths, he splits open the skull of the head; then he splits open pṛṭhivi; then āpas; then ṭejas; then vāyu; then ākāś. Then he splits open manas; then bhūṭāḍi; then mahaṭ; then avyakṭa; then akshara; then he splits

open mṛṭyu and mṛṭyu becomes one with the supreme God. Beyond this, there is neither Saṭ, nor asaṭ, nor Saṭ-asaṭ. Thus is the exposition of Nirvāṇa; and thus is the exposition of the Veḍas, yea, thus is the exposition of the Veḍas."

Khaṇḍa XII

"Anna (food) came from Nārāyaṇa. It was first cooked in Brahmaloka in the Mahā-samvarṭaka fire. Again it was cooked in the sun; again it was cooked in Kravyāḍi (lit., the fire that burns raw flesh, etc.); again it was cooked in Jwālakīla (the flaming kīla); then it became pure and not stale (or fresh). One should eat whatever has fallen to his lot and without begging; one should never beg any (food)."

Khaṇḍa XIII

"The wise man should conduct himself like a lad, with the nature of a child, without company, blameless, silent and wise and without exercising any authority. This description of Kaivalya is stated by Prajāpaṭi. Having found with certitude the supreme seat, one should dwell under a tree with torn cloths, unaccompanied, single and engaged in samāḍhi. He should be longing after the attaining of Āṭmā and having attained this object, he is desireless, his desires have decayed. He fears none, though he finds the cause of death in such as elephants, lions, gadflies, musquitoes, ichneuma, serpents, Yakshas, Rākshasas, and Ganḍharvas. He will stand like a tree. Though cut down, he will neither get angry nor tremble. He will stand (or remain) like a lotus. Though pierced, he will neither get angry nor tremble. He will stand like ākāś; though struck, he will neither get angry nor tremble. He will stand by Saṭya (truth), since Āṭmā is Saṭya.

"Pṛṭhivī is the heart (or centre) of all odours; āpas is the heart of all tastes; ṭejas is the heart of all forms; vāyu is the heart of all touch; ākāś is the heart of all sounds; avyakṭa is the heart of gīṭās (or sounds); mṛṭyu is the heart of all Saṭṭvas; and mṛṭyu becomes one with the Supreme. And beyond Him, there is neither Saṭ nor asaṭ, nor Saṭ-asaṭ. Thus is the exposition of Nirvāṇa; thus is the exposition of the Veḍas; yea, thus is the exposition of the Veḍas."

Khaṇḍa XIV

"Pṛṭhivi is the food, and āpas is the eater; āpas is the food, and jyoṭis (or fire) is the eater; jyoṭis is the food, and vāyu is the eater; vāyu is the food, and ākāś is the eater; and ākāś is the food and the inḍriyas (organs) are the eaters; inḍriyas are the food and manas is the eater; manas is the food, and buḍḍhi is the eater; buḍḍhi is the food, and avyakṭa is the eater; avyakṭa is the food, and akshara is the eater; akshara is the food, and mṛṭyu is the eater; and mṛṭyu becomes one with the Supreme. Beyond Him, there is neither Saṭ nor asaṭ, nor Saṭ-asaṭ. Thus is the exposition of Nirvāṇa, and thus is the exposition of the Veḍas; yea, thus is the exposition of the Veḍas."

Khaṇḍa XV

Again Raikva asked: "O Lord, when this Vijñāna-ghana goes out (of the body or the universe), what does it burn and how?" To which He replied: "When it goes away, it burns prāṇa, apāna, vyāna, uḍāna, samāna, vairambha, mukhya, anṭaryāma, prabhañjana, kumāra, śyena, kṛshṇa, śveṭa and nāga. Then it burns pṛṭhivī, āpas, ṭejas, vāyu, and ākāś; then it burns the waking, the dreaming, the dreamless sleeping and the fourth states as well as the maharlokas and worlds higher; then it burns the lokāloka (the highest world forming a limit to the other worlds). Then it burns ḍharma and aḍharma. Then it burns that which is beyond, is sunless, limitless, and worldless. Then it burns mahaṭ; it burns avyakṭa; it

burns akshara; it burns mṛtyu; and mṛtyu becomes one with the great Lord. Beyond Him, there is neither Saṭ nor asaṭ, nor Saṭ-asaṭ. Thus is the exposition of Nirvāṇa, and thus is the exposition of the Veḍas; yea, this is the exposition of the Veḍas".

Khaṇda XVI

"This Subāla-Bīja-Brahma-Upanishaḍ should neither be given out nor taught to one who has not controlled his passions, who has no sons, who has not gone to a Guru, and having become his disciple has not resided with him for a year, and whose family and conduct are not known. These doctrines should be taught to him who has supreme devotion to the Lord and as much to his Guru. Then these truths shine in his great soul. Thus is the exposition of Nirvāṇa; thus is the exposition of the veḍas; yea, thus is the exposition of the Veḍas."

SUPREME SELF

Brahman, the Supreme is not graspable by ordinary knowledge. The Taittiriya says : "Whence all words together with the mind turn away, unable to reach it. The Kenahe. Upanishads says that Brahman cannot be expressed by speech, but by Brahman speech is expressed that which cannot be perceived by the eye, but by which the eye is perceived—that alone know as Brahman. The eye does not go there, nor speech, nor the mind. We do not know it; we do not understand how anyone can teach it. It is different from the known. It is above the unknown. That he, who thinks that he knows Brahman, does not know because it is not known by those who know it. It means Brahman is not an object of knowledge. If anybody knows Brahman as an object of knowledge, he knows only the artificial nature of Brahman and does not know the real nature of It. The real nature of Brahman is covered by *Hiranmaya pātra* (golden disc). Again the Katha says—"This Atman cannot be attained by the study of the Vedas, or by intelligence, or by hearing of sacred books." "This knowledge cannot be attained by reasoning...." Thus Brahman is declared to be indescribable in words and unknowable to the mind. To be known, a thing must be made an object. Brahman as Pure Consciousness is the eternal subject; It cannot be made an object. One must presuppose Brahman in order to know objects; therefore one cannot know it as an object. Brahman, the substratum of all experience, cannot Itself be an object of experience. Professor Paul Deussen says: "The descriptions of Brahman as the knowing subject with us are usually accompanied by the assertion that this knowing subject, the "knower of knowing", remains himself always unknowable, the intention being merely to deny thereby of Brahman all objective existence. One cannot even say that Brahman is a subject; for a subject must have an object that it perceives".

There are the ways of acquiring knowledge, namely, sense experience; reasoning and intuitive apprehension. Through senses we know the outer characters of objects, such as colour, shape, heaviness, etc. The data supplied by the senses are then worked upon by the reason which by process of analysis and synthesis, gives us the conceptual picture of the external world. Obviously, the knowledge thus gained through mind by the application of logic is indirect and symbolic in character. It depends for its accuracy in the correctness of perceptions as well as on the growth and experience of human mind. It is useful knowledge, no doubt, as it enables us to control, the working of our physical environment. But it is not enough to give us an adequate apprehension of the real nature of things. It is of the type of opinion, and as such its soundness

depends on the mental capacity and interests of the individual who holds that opinion. While all men may, therefore, have more or less the same knowledge about the density, the colour the shape and other outer characters of an object as perceived by the senses. They may not have the same mental picture of it.

Besides, the sense perception gives us a direct information, however, inadequate and superficial of the object as a whole, while the picture presented by the reasoning faculty is one not of the whole but of its different aspects which however wide and comprehensive they may be, cannot in the very nature of things be as comprehensive symbolic character of the mental picture and is also a factor which stands in the way of its right and adequate apprehension. We understand a thing when we can explain its action or appearance in terms with which we are already familiar. These terms serve as symbols and cannot in their very nature take the place of the object, however efficiently they may approach it in analogy and actual working.

A rainbow may be conceived as the bow of a god, it may also be conceived as a series of spectrum colours produced by the rays of the sun passing through water drops but either of the pictures is a matter of opinion and a mental reflection of the reality without being a reality itself. Thus it is only the outer character of the external world that our senses help us to see and it is only an incomplete view of the reality which our intellects and minds enable us to conceive. While the senses supply us with the knowledge of visible qualities of objects, the logic by the processes of analysis and synthesis systematses this knowledge and helps us to handle and control the working of these objects.

Senses supply us with the data, intellect gives us the explanations of what the senses perceive. Both, however, are confused to the external, appearance of the objects and fail to take us to their very heart; while the data supplied by the senses are superficial, the explanations given by the mental faculties are only symbolic in character. As symbols used by intellect to explain the perceived reality are anything but the reality, it is obvious that knowledge gained through intellect cannot be true knowledge. Besides, man is not mind alone. He is feeling, emotions and will, as well. And the use of mental and intellectual faculties alone for the apprehension of reality is not, therefore, adequate for the attainment of the aim in view. The Ultimate Reality is thus something which cannot be logically proved. The Katha Upanishad, therefor, says: "The Selfexistent Supreme Lord inflicted an injury upon the sense organs in creating them with outgoing tendencies, therefore, a man perceives only outer objects with them, and not the inner Self." The Upanishads never try to grasp the Reality or Atman through the intellect.

The Upanishads do not seek to know Ātman through, what Bergson calls, 'Intuition'. This intuition is far deeper and richer than the intellect. Says Bergson, 'But it is to the very inwardness of life that intuition leads us. He says: "By intuition, I mean, instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely. " In the terminology of Yoga philosophy, it is *prajnā*. It does not mean a hazy or indistinct knowledge of a thing but signifies the clear light of reason, which views things directly all at once. The intellect knows only through a process of succession, but here a supercession of the process takes place. The whole is revealed in an instantaneity of moment.

But the *Prajnā* of yoga philosophy or intuition of Bergson is still a process, and

even in the highest state of *niradha* when all processes are apparently at an end, there still remains a touch of process. *Nirodha* sometimes continues for a longer period than another nirodha, and again, sometimes endures for a shorter period. Thus the Prajna at the time of *nirodha* or intuition described by Bergson involves the mind and wherever there is mind, there must be a process. Hence intuition, no doubt, gets to the centre, but it does not become an abiding vision. In intuition we still know only the image, though the image may, in this case, be very faithful, but not the original as yet. It is still a view of reality through a medium. There is union no doubt, but not identified as yet. The Upanishadic knowledge signifies the removal of this last veil that still separates the subject and the object. Spinoza also points out that 'If the thing be self-existent, or as is commonly said, the cause of itself, it must be understood through its essence only. The self of the Upanishads is essentially such a self-existent thing and hence must be apprehended only through its essence and not by any other means.

But the Upanishads use a term: *Sakshat aparokshat* to express truly the nature of the absolute knowledge. This is not an ordinary *Pratyaksha* or perception, because there is no duality of the knower and the known in *Sakshat aparoksha*. Its immediacy surpasses all mediacy of the senses. We can say that here the soul perceives the soul without anything to intervene between the two. But the duality ceases to be here. It surpasses even intellectual intuition in this that here the distinction between the subject and the object stands to be nothing. To say truly, the term 'knowing' should not be used to the knowledge of the self, because all knowledges depend on this self-luminous light of Consciousness and act only through it. As Brahman is only *chit* or the pure consciousness, so nothing can be known except and through Brahman. Yājnavalkya points out that the final source of all lights or illuminations is the Atman. While all of her lights have their setting, this light of the Ātman knows no rising or setting. It is the Eternal Self-Luminous light of lights. All other light fail to reveal the Ātman which is the very source of them all. Hence in the attempt to reveal the Ātman they can do nothing but merge in that original light and allow it to reveal itself by its own light. In other cases, the object revealed is inconscient and material and hence it is lighted by the reflected light of the mental mode, but here what is sought as the object is the original light itself and so instead of lighting it up, the reflected light simply merges itself in the original. Hence it is said that the act mental mode applies to remove the *ajnāna*, but the effect does not follow from it. In the technical terms of the Vedanta, there is *vrittivyāpti* in this case, but no *phalavyapti*. Some of Advaitins say that the *Sakshatkara* or *Sakshat aparoksha* produces the *vritti* of *'aham Brahmasmi* to remove the *ajnana* by which Brahman seems to be covered. And when the *vritti* removes the cover of the *ajnāna*, it merges in Brahman. There remains only one. No duality can be there. The self-manifest (*Svayamprakasha*) Atman then shines in its own light.

Thus Brahman cannot be comprehended in the ordinary sense of knowing. Who can know the knower of all? So we can say that Brahman knows itself. And also we can say that Brahman does not know anything, because where there is nothing except pure Brahman, nobody would be the knower and nothing would be the known there. In this sense one can say that Brahman is unknowable. In the stage of oneness, when duality has ceased to exist, when the individual and Brahman are found to be one and the same thing,

no question of knowing arises, because the knower and that which is to be known to have coalesced. The one alone remains there. We learn the same idea of unknowability of the reality from the philosophy of Kant. He also says that we cannot know the Noumena. When we try to know the Noumena our process of knowing stops within the limitations of space, time and causality. Hence we can know only the phenomena and not the Noumena. According to him, our intellect cannot surpass the limitations of the categories and time and space. Therefore thing-in-itself is unknowable.

The impossibility of knowing Brahman by any means has been most emphatically expressed in the famous formula employed by Yājnavalkya; '*neti-neti*'-not this, not this. Therefore, it is said in the Kena Upanishad that '*nedam yodidamupasate*. Brahman is not that which people worship here. Thus, it is understood that it is the phenomenal aspects of Brahman which are referred to by the word '*iti*'. And the word '*na*' the phenomenal as aspects of Brahman are denied. Brahman is independent of causality. Causality is nothing else than the universal rule according to which all changes in the word proceed. Where there is no change, there is no causality, No characterisation of Brahman is possible otherwise than by the denial to Him of all empirical attributes, definitions and relations, *neti, netī*, "not this, not this". Brahman is independent, as we have shown, of all limitations of space, time and cause, which rule all that is objectively presented, and therefore, the entire empirical universe.

Describing the negative method, Sankara narrates a story for example, "Scriptures also tell us, how, questioned by Bāshkali, Badhva explained Brahman to him merely by his silence, thus—"He (Bashkali) said, Oh Badhva, teach me (What Brahman) but he (Badhva) remained silent and he was thus questioned a second and a third time, replied—"Indeed, have I told you (by my silence), but of course, you do not understand. This Self (Atman) is one from which duality has been swept away (Upashanta). Thus, one can say that Brahman is unknowable, because all knowing-process ceases to be there. When on thinks that he is knower, then he cannot know Brahman. If we are eager to use the term 'knowing' we must say that "*Brahma veda Brahmaiva Bhavati*" who knows Brahman becomes Brahman. This knowing or becoming Brahman is not a knowledge of in ordinary sense. Here the knower, the knowing process, and the known become identified. Therefore, Brahman is not known by any knower, but Brahman is knowledge itself. So Brahman is known in this sense. Here we can say that Brahman knows itself. We have pointed out that the nature of the Ātman is self-shining (*Svayamprakasha*), and it is the pre-supposition of all forms of knowledge. Hence knowing means simply the removal of the illusion which makes the Ātman or Brahman appear as an (other) object which is to be realized or apprehended. Here knowledge means the identity of the knower and the known.

SUPREME AND THE FINITE SELF

Apparently, it seems that the Upanishads maintain a difference between Brahman and the finite self. Both are said to be close friends, an eternal pair of birds occupying the same tree; of the two birds one eats the tasteful fruits, while the other merely looks on, without eating anything. In other words, the one is the enjoyer, the other is the seer. Now this enjoyment of the fruits of actions, and it is the Jiva who becomes attached to or bound by the actions and hence comes under bondage.

"There are two that drink of righteousness (*rita*) in the world of good deeds: both are entered into the secret place (of the heart), and in the highest upper sphere. Brahma-knowers speak of them as light and shade." The reason for distinguishing between them and speaking of them as two is that while both "Drink of righteousness," one is characterised by evil, and is, therefore, said to be shade in contrast to the other, which is light. Brahman is powerful and great, the finite self is sunken, grieving, impotent and deluded. It is small wonder, the, that they should be distinguished as two distinct principles.

In a section of the Maitri, we find this theory in the process of making. The evil qualities of the embodied self are set sharply in the fore-ground, and starting with the assumption that Brahman is the self in the body it progressively shows that He cannot be indentical with the embodied individual. Thus it starts by describing the body as "ill-smelling, unsubstantial, a conglomerate of bone, skin, muscle, marrow, flesh, semen, blood, mucus, tears, rheum, faeces, urine, wind, bile, and phlegm... afflicted with desire, anger, covetousness, delusion, fear, despondency, envy, separation from the desirable, union with the undersirable, hunger, thirst, senility, death, desease, sorrow and the like." And it repeatedly asks itself "who is its driver." It begins by accepting the view that Brahman is the Self, but is careful to add that if He is the Self, He does not share the evil nature of the body. He assuredly indeed... is reputed as standing aloof, like those among qualities, abstain from intercourse with them...He, verily, is pure, clean,eternal, unborn, independent. He abides in His own greatness, by Him this body is set up in possession of intelligence; or in other words, this very One, verily, is its driver.

The Śvetaśvatara seems to reflect the furthest development, which the theory of those who distinguished the embodied self from Brahman reached in Upanishadic philosophy; for while, like the Mundaka, it regards the finite self and the universal Self as two. It postulates the theory that Brahman, the Ultimate One which philosophers had proclaimed, is a many-in-one. "This has been sung as the Supreme Brahman. In it there is a triad. There are two unborn ones; the knowing (Lord) and the unknowing (individual soul), the Omnipotent and the impotent......" In this way, the finite self, which was growingly distinguished by some philosophers from the universal Self, would seem to be regarded as an eternally distinct element held within the unity of the Supreme Being.

A point which must be noted in connection with the view of those who tended to distinguish the finite self more and more from Brahman who pervades it, is the tendency to describe Brahman as having glorious qualities as compared with the imperfections of the embodied self. The embodied self is distinguished from Brahman chiefly because of its imperfections. Brahman, by contrast, appears as the all-poweful and all-glorious One. The greatness of the Supreme Being, His transcendent powers and His perfections are, as we have seen, described much more in the later Upanishads than in the earlier ones; and, what is even more significant, the term *Ish* (Lord) together with its compounds comes to be applied systematically to the Supreme Being only in the Śvetaśvatara Upanishad, while with one or two exceptions it is not to be found in the earlier Upanishads, and occurs only in scattered reference in the other Upanishads, and occurs only in scattered reference in the other Upanishads. The reason for this is the distinctness of the Supreme Being from the Śvetaśvatara

Upanishad. The term is essentially religious in significance and points to an unmistakable religious influence in the Svetasvatara.

According to this view, Brahman is different from the finite soul, and at the same time pervades it without, by this means losing His supreme and perfect nature. The view is thus maintained: That though Brahman exists in the individual, He does not share in the latter's imperfections. He exists merely as witness and is not responsible for the deeds which bind the individual to worldly existence. Thus it seems in some of the later Upanishads the thought appears, which is fully developed only in the Śvetaśvatara, that Brahman and the finite self are two, that the Supreme Being pervades the finite self as something distinct from it, that He does not share in its imperfections. But some of the Upanishadic thinkers tend to indentify Brahman completely with the individual, although even while so doing, many of them tacitly assume that the migrating soul is, not in all respects, the same as Brahman, but has still to become Brahman.

The identity of the finite self with Brahman is expressed by the *Tattvamasi*, 'that thou art' of Chhānd, and also by the *etad vai tad*, 'in truth this is that,' of Brihadaranyaka. In Svetasvatra also it is said, by union with Brahman, by the knowledge of identity with Him, one attains, in the end, cessation of the illusion of *phenomena*. The Katha speaks of Brahman as the light and the finite self as the shadow. Explaining this term, 'shadow', some interpreters of the Upanishads describe the finite self as a projected image of Brahman. There is a lot of discussion and divergent opinions as to whether the finite self is a image of *Ishvara* or whether both of them are images of the One Supreme Brahman. Some followers of the Advaita Vedānta prefer to hold that the finite self is an image of *Ishvara*, for this explains more clearly the necessity of the independence of the former on the latter, as well as their close mutual connection. The other followers of the Advaita prefer to hold that the difference between the finite self and *Ishvara* is sometimes accounted for by saying that when the pure consciousness becomes reflected in Māyā, it becomes *Ishvara*, while when reflected in *Avidyā* it becomes the finite self. Māyā is represented as made up of pure *Sattva*, untainted by *Rajas* and *Tamas*, and *Avidyā* is said to be of darkened *Sattya*, overpowered by *Rajas* and Tamas. There are, again, others who distinguish between the two by saying that in Māyā, the *Vikshepa* or distraction element predominates, while in Avidyā, the *āvarana* or covering, or concealment is the main element. Hence *Ishvara* being connected with the diffusive or distractive aspect goes on creating the diversity, without being covered or enveloped by nescience while the finite self or the Jiva is completely in darkness being totally over-powered by the covering function. This also makes clear why the one is all-knowing and the completely ignorant. Others hold that *Ishvara* is the reflection of the Consciousness in *Avidyā*, while the finite self is the reflection of the antahkarana. However divergent may be the views, it is clear that somehow or other, the one and the same light has been split into two, and the difference is only the difference of the medium which reflects the light and not of the light itself.

But actually *Ishvara* is not different from Brahman; both are identical. So the finite self is not different from Ishvara, because the pure consciousness, the Ultimate Reality, is one. The one Supreme Consciousness appears, to be the finite self and *Ishvara*. The Upanishads everywhere emphatically affirm the complete identity

of the finite self and Brahman; "As all these flowing rivers moving towards the ocean, or reaching the ocean lose themselves, removed are their name and form, and they are called the ocean itself, similarly the sixteen parts of this realiser or knower, on getting the purusha are lost, gone are their name and form and are called as Purusha itself." The words 'Astam gacchanti'; literally sets or 'gets lost', may cause an alarm to many, who think that the loss of individuality is a loss of all consciousness and essence. But it is a fact that 'to be rid of the ego is not be rid of life'. Here, one loses finitude to find the Infinite One. The finite self dies, to live as the universal self. The ego is not real individuality, to live as the universal self. The ego is not the self. It is a worldly substance or consciousness related to the body. The self is pure, different from the body. From the point of view of the Supreme, the question of the persistence of individuality is superfluous. So it is said: Casting off the false or spurious individuality and on attaining the Supreme light, as endowed with his own true form, he becomes the Supreme Purusha. It is the finite self that gets alarmed at the very idea of its merging in the infinite, but, in fact, the moment one sheds his individuality, he becomes identified with the Supreme Reality that far surpasses our comprehension. Bradley also speaks of the perfection and harmony which the individual attains in the Absolute as the complete gift and dissipation of his personality, in which he, as such, must vanish. The finite, as such, disappears in being accomplished.

The Upanishads do not make the Absolute a mere unity of persons but keep the absolute unity of the Absolute or Brahman intact and yet allow full scope and value to the individuals in the sphere of existence. The finite self is, empirically, not a fiction, but a reality, and though he cannot be called Jiva, as such, on attaining the Supreme, yet that does not in any way signify that he vanishes into nothingness. On the other hand, he attains a fullness, which was always his, son casting off the fetters of finitude. Hence it is not a loss but a regaining of the true nature of individuality.

SWETASWATARA UPANISHAD

The Swétáswatara, no doubt, does not belong to the series of the more ancient Upanishads, or of those which preceded the foundation of philosophical systems; for it shows in many passages an acquaintance with them, introduces the Védánta, Sankhya, and Yoga, by their very names, mentions the reputed founder of the Sánkhya, Kapila, and appears even to refer (in the second verse of the first chapter,) to doctrines which have been always considered as hetarodox. It must have been composed at a time when the whole social and political system of the Bráhmans was completed, when the fiction of the great Kalpas had been adopted, and when the belief of the heroic times in the coequal power of the three great gods, Brahma, Vishntua, and Śiva, had already been abandoned for sectarian doctrines, which are characterized by assigning to one of these gods all the attributes of the others. Here, it is Śiva, or Rudra, who not only is declared the creator, preserver, and destroyer of religious belief, but is even identified with the Brahma or supreme spirit of philosophy.

As the mythological views of the Śwétáswatara are those of a later time, when the worship of Śiva and of the divine Śaktis, or energies, had gained ground, in contradistinction to the ancient Upanishads, where only the gods of the Védas are introduced, so also refers its philosophical doctrine to a more modern

period. It presents a mixture of Védánta, Sánkhya, and Yoga tenets. From these antecedents, however, it is impossible to make an inference as to any definite time of its composition. There are similar passages in the Bhagavad Gitá and the Swétáśwatara, but whether the one took them from the other, or both derived them from a common source, I venture not to determine. Both compositions borrowed equally from various sources; the Swétáśwatara has many passages from the Védas and other Upanishads, so also the Bhagavad Gitá, and hence the form of their composition leads to no conclusion. At any rate, the Swétáśwatara preceded Sankara, who lived in the eighth century A. C., and from the peculiarity of its tenets it is probable that the interval between them was not considerable. To understand the precise nature and object of its doctrine, it is necessary to indicate the relation which the Sánkhya and Védánta have to the Védas. The Védánta, although in many important points deviating from the Védas, and although in its own doctrine quite independent of them, was yet believed to be in perfect accordance with them, and being adopted by the majority of the Brámhans, it was never attacked on account of its orthodoxy. The same cannot be said of the Sánkhya; for it was not only frequently in opposition to the doctrine of the Védas, but sometimes openly declared so. Indeed, the Védánta also maintained that the acquisition of truth is independent of caste or any other distinction, and that the highest knowledge cannot be imparted by the Védas (vid. Káth. 2. V. 23); yet it insisted that a knowledge of the Védas was necessary to prepare the mind for the highest knowledge. This the Sánkhya denied altogether, and although it referred to the Védas, and especially to the Upanishads, still it did so only when they accorded with its own doctrines, and it rejected their authority in a case of discrepancy. The Sánkhya in fact was a reform, not only in theory, but also in life, as is evident from the relation of Buddhism to it, which is nothing else but a practical application of the tents of the Sánkhya.

At the time of the composition of the Śwétáśwatara, the Sánkhya was not a new system, which had to overcome the resistance of old received opinions, and the prejudcices of men in power, whose interest might be opposed to the introduction of a doctrine, by which their authority could be questioned. It had found many adherents; it was the doctrine of Manu, of some parts of the Mahábhárata, and to its founder divine honours had been assigned by general consent. It was a doctrine whose argumentative portion demanded respect, and as it was admitted by many Brámhans, distinguished for their knowledge of the Védas, it could not be treated as a heresy. The most learned and eminent of the Brámhans were evidently divided among themselves with reference to the truth of the Sánkhya and Védánta, and this must have afforded to the opponents of the Védaic system, a most powerful weapon for attacking the Védas themselves. If both, the Sánkhya and Védánta, are divine revelations, both must be true; but if the doctrine of the one is true, the doctrine of the other is wrong; for they are contradictory among themselves. Further, if both are derived from the Védas, it is evident that also the latter cannot reveal the truth, because they would teach opposite opinions about one and the same point. Such objections to the Védas had been made already in ancient times, as is clear from the Upanishads, from several passages of Manu, from Yaska, etc. and under these circumstances it cannot be wondered at, if early attempts were made to reconcile the tenets of the Védánta and Sánkhya to save the uniformity of the doctrine, and thereby

the sacredness of the Védas as the scriptures derived from the immediate revelation of god. So, for instance, it is recorded that Vyása, the reputed author of the Bramha-Sútras, wrote also a commentary to patanjali's Yoga-Śástra, which is still extent under his name. In the same manner composed Gauda-pâda, the eminent Védántist, and teacher of Śankara's teacher Govinda, a commentary to Iśwara Krishna's Sánkhya Káriká, and the Bhagavad Gitá has also the same object.

The Śwétáśwatara is one of the most ancient attempts of this kind yet extant, and its author, in giving to his composition the name of Upanishad, tried thereby to clothe it in divine authority.

To show in what way the Śwétáswatara endeavored to reconcile the Védánta and Sánkhya, we have to recall to mind the distinguishing doctrines of either.

The last principle of creation, according to the Védánta, is Bramha, the supreme spirit, beside whom there is nothing else. He is the last cause, as well as regards the substance as the form of the world. Considered in his own independent nature, he is mere existence, thinking, and bliss. He is not the object of thinking or its subject or the act, in which both are united; for every difference with regard to him must be denied, nor is he individual existence in any conceivable form; for he is in every respect infinite, absolute, and perfect. The same is the case as to his blessedness, and the three predicates of existence, thinking, and bliss, are, in fact, not attributes of his nature which could be separated from each other, but, in reality, only different expressing of the same thing. Compared with him, all other things are not existing, and bear predicates opposite to his own. They are hence without consciousness and existence in themselves, the existence which they possess is only a derived one, and their first and absolute cause is god. The world then, or the thing which does not really exist, and which is without consciousness, is pervaded by him, and hence ensues the creation, or manifestation, of the universe, by which the differences, which exist already, although in an unmanifested state, become manifest.

The Sánkhya is essentially dualistic; it is soul, or spirit, and matter, from which the creation proceeds. As to its substantial cause, the creation depends upon principle, whose nature is activity. This is Múlaprakriti, the first productive nature matter without any distinction of form or qualities. It is one, infinite, active, and beyond the perception of the senses. It is the material cause from which all effects are produced. The soul, on the contrary, is merely perceiving, witnessing, thinking, without any object that is perceived. It does not act, nor is it acted upon; it is not self-conscious and has no other attribute than that of mere spectator. It is not, as the Védánta teaches, one, but there are innumerable souls or spirits. The creation takes place by the union of the two principles. Soul in itself, as mere spectator without activity, cannot create; nature as active, but blind, could create, but there would be not order, no arrangement, or final end for the various productions. As final ends are everywhere perceived in those productions, it is by the reflection of the soul, of the intelligent principle, upon nature, the active principle, that the creation of the world is effected. Here, in this point, viz., as to share of the soul in the creation, the Sánkhya is divided. According to some, there is a supreme soul, an alwise and almighty ruler, who creates the universe by his decree; according to others, and as it appears the more ancient school, the idea of a god involves a contradiction; both, however, agree that there are many souls independent of each other in their

existence, that nature is a self-existence, principle, and that the material cause of the world is nature alone, and in all these notions both differ from the doctrine of the Védánta.

There are, however, many points about which Védánta and Sánkhya hold the same opinion. The principal of them are as follow. First, the order of creation, or of the productions, is in the elements which are perceived by the senses, proceed from subtle elements which are imperceptible to the senses. These elements, according to the Sánkhya, are derived from nature as their last cause (omitting here the two intermediate causes of the Sánkhya, "self-consciousness" and "intellect"); according to the Védánta, from ignorance. Secondly, the nature of the last cause of the productions is, with both, in almost all its attributes, essentially the same, for both "productive nature" and "ignorance" cannot be defined; they have absolutely no differences of form, time, or space, and are possessed of the same qualities, viz., of goodness, activity, and darkness. Thirdly, different from any thing material; it is pure knowledge without any distinctions; as the soul, according to the Sánkhya, is but active, the other non-active, but intelligent, so it is according to the V'ed'anta to ignorance.

If there are so many points of agreement in both systems the thought is not far, that the differences are only apparent, and that there may be found a standing-point, where those differences altogether disappear.

This is the view, from which the Świétáświatara starts, and it undertakes a reconciliation of the two systems by admitting all the minor points of the Sánkhya on the foundation of the Védánta. It grants to the Sánkhya the order of its creation, the production of the elements from nature, intellect, and self-consciousness; it admits its terminology, and goes so far as to concede that the creation does not proceed from Brahma alone, but from Brahma in his connection with Maya, delusion, or ignorance. But then there is according to it, no difference between this and the productive principle of the Sánkhya; for Máyá is essentially the same with Prakriti, the first productive nature of the Sánkhya. The soul (átmá) of the Védánta does also not differ from the soul (purusha) of the Sánkhya; it is the principle which is merely thinking and therefore non-active in itself. The soul, however, must be one and the same; for the creation of the world could not take place, if it depended upon a multitude of souls. That the creation proceeds from soul, is clear because in all productions of nature unity of purpose is visible, which would be impossible, if nature alone, a blind principle, were the cause. It is also evident, that it must be one almighty and alwise spirit, from which it proceeds; for individual souls are troubled by their partaking of worldly misery, and want therefore the consumate wisdom to accomplish the creation (1,2.) It is therefore necessary, that such an universal soul, the absolute cause of the world, exists, which is entirely independent of the world, and on which, on the other hand, the world wholly depends. This is Bramha, the supreme spirit. He is the first cause, from which all proceeds, and the last, to which all returns.

Upon the supreme spirit are founded nature or Máyá, the first cause of material production, and also the individual souls and the universal ruler. Nature is twofold, unmanifest and manifest. In its unmanifested state, nature (Prakriti, Pradhána, Aja) is unde-stroyable, although it depends upon Bramha; in its manifested state it is not eternal; its production commence and cease, until all is again

absorbed into the cause from which it emanated; it is pervaded in all its parts by the power of god, and is made for the enjoyment of the individual souls. The latter, like the supreme ruler, are eternal; but they are bound by nature; the supreme ruler, on the other hand, is a mere witness, and it is by him that the creation is effected.

This is in general the view of the Śwétáśwatara Upanishad and we find it already prominently brought forward at the commencement in the two similes of a wheel and a river, in which the author tries to embody the chief points of his doctrine. Here is the foundation formed by the notion of the Védánta of the one, supreme, all—pervading Brahma, while all the other points of resemblance are determined by Sánkhya notions.

It remains to be stated, what part of the yoga is admitted by this Upanishad. It is of course not the doctrine, by which it is distinguished from the Sánkhya; for although the yoga teaches that the cause of the world is an alwise and almighty god, yet, it assumes at the same time, in accordance with the Sánkhya, the independent existence of numberless other spirits. This is denied by the Śwétáśwatara, to which god is all in all, and it takes from the yoga only part of the appliances, by which man is to be prepared for the reception of the highest knowledge.

The chief end of man is to be liberated from the bonds of the world, to become free from the miseries of life and of the uninterrupted succession of births and deaths, and this can be only accomplished by that science, which teaches, that Bramha is different from the world, that the world is created by him in his connection with Máyá or the ruling powers (Śaktis), and that man is essentially the same with the ruler and the supreme spirit. To attain at this knowledge, a previous subjugation of the senses and of the mind is required, for which several artificial means are advised, as keeping the body erect, taking and exhaling breath according to certain rules, selection of a quiet place, etc., etc. This is borrowed from the Yoga philosophy, although it must be acknowledged, that a certain kind of this yoga is found in the Védánta, where a great number of rules are laid down to the same effect.

Whether the author of the Śwétáśwatara has succeeded in his attempt of reconciling the Védánta and Sánkhya, is a question which we shall not discuss at length, and only observe that he has argued well for the supposition of an alwise cause;. but for the supposition, that the supreme Brahma is the only absolute cause, and that Máyá is the same with Prakriti, he assigns no reasons, and this was yet the chief point which ought to have been established. On the whole, we may admit, that the reconciliation is not undertaken by a more acute thinking of the contrary notions in the two systems, but by passing over the differences without having weighed their true bearing.

In the form of its exposition this Upanishad is very loose. The great number of passages, taken from the Védas and other Upanishads, shows that it is more a compilation than an original work, and that the author looks rather to authorities for support than to the justness of his ideas. The work has little of arrangement; for there are many repetitions without any apparent (unless it be, as Śankara suggests, to enforce a view which it is difficult to understand),—and not only of the same thought, but even of the same words, and a distribution of the various parts of the subject is not visible. On the whole, it is more poetical than philosophical; for it is not an exposition of the principal principal notions, and their relations, but an

illustration of the principal points of the doctrine by a number of unconnected images. This, however, is more or less peculiarity of all Upanishads, in which the thought has not yet found its proper form.

Śankara in his commentary of this Upanishad, generally explains its fundamental views in the spirit of the Védánta. He is sometimes evidently wrong in identifying the views of some of the other Upanishads with the tenets of Védánta, but he is perfectly bright to do so in the explanation of an Upanishad, which appears to have been composed for the express purpose of making the principle the Védánta agreeable to the followers of the Sánkhya. The Śwétáśwatara Upanishad is translated by Anquetil (Oupn. Vol.II. Sataster. PP. 94-127). An English version of it has been published in the Tattwabodini Patriká (Vol. I. pp. 395-397 and 475-479) and Weber has rendered nearly the whole of it in his "Indische Studien" (Vol. I. pp. 421-439).

First Chapter

1. The enquirers after Bramha converse (among each other) What cause is Bramha? Whence are (we) produced? By whom do we live, and where do we (ultimately) abide? By whom governed, do we walk after a rule in happiness and unhappiness, O ye knowers of Bramha?

2. Is time Bramha (as cause) or the own nature of things, or the necessary consequences of work, or accident, or the elements, or nature (Yoni) or the soul? This must be considered—It is not the union of them, because the soul remains; the soul (the individual soul) also is not powerful (to be the author of the) creation since there is (independent of it) a cause of happiness and unhappiness (viz., work).

3. They who followed abstract meditation (Dhyána) and concentration (Yoga) beheld (as the cause of the creation) the power (Śakti) of the divine soul, concealed by its own qualities, of the divine soul, which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.

4. Him we consider as (a wheel) which as one circumference, which is covered by three (layers, of which the circumference is composed), which has sixteen end parts (probably the several pieces of wood, of which the circumference consists),which has fifty spokes and twenty counter-spokes, which has six times eight nails (appendants), which has one rope of various form, whose road is three-fold divided, and which has one revolution for two traces.

5. *Him* we consider as a river, whose water is derived from five currents (the five senses of intellect), which is fearful and crooked, by its five sources (the five elements), whose waves are the five (vital) airs, whose origin is the producer of the five senses of intellect (the mind), which has five whirlpools, (the objects of the senses), which is impelled by the velocity of the five kinds of pain, which is divided by the five kinds of misery, and which has five turnings.

6. In this wheel of Bramha, which is the support, as well as the end of all beings, which is infinite, roams about the pilgrim soul when it fancies itself and the (supreme) ruler different; it obtains immortality, when it is upheld, by him (the supreme ruler).

7. This is verily declared as the supreme Bramha. In him the three (the enjoyer or finite soul, the objects of enjoyment and the supreme ruler) (are found); (therefore he is) a good founder and indestructible. The knowers of Bramha, knowing him in this (universe) as different (from it), become free from birth, when they are absorbed in Bramha and steady in abstract meditation.

8. The Ruler (the absolute soul) upholds this universe, which in closest union is

manifest and not manifest, destructible and indestructible; but the soul, which is not the ruler, is enchained by the condition of an enjoyer; when it knows god (the supreme ruler), it is liberated from all bonds.

9. They are alwise the one, and ignorant the other, both unborn, omnipotent the one, and without power the other; (nature) is even unborn, and united with the enjoyer and objects of enjoyment; the soul is infinite, the universe its nature, and therefore without agency. When a person knows this Brahma as this threefold (world), (then he becomes liberated).

10. The first (nature, Pradhána) is perishable, the destroyer (Hara; god is called Hara, because he destroys all ignorance, etc.,) is immortal and imperishable; he, the only god, rules perishable (nature) and the (individual) soul. By meditation upon him, by uniting with him (the whole world), by again and again thinking one's self as the truth, at last ensues cessation of every delusion, (or cessation of the delusion of the world).

11. By knowledge of god (déva) all the bonds (of ignorance, unhappiness, etc.) are destroyed; birth and death cease with a decrease of pain of every kind. By the meditation (Abhidhyána) on him (in his relation to the world) the third state (of Bramha as Virát, or as the cause of the world) whose power equals the universe, (is obtained) at the separation from the body. (By the meditation upon Bramha) in his own independent nature all desires, (becomes Brahma in accordance with his real nature.)

12. This (the absolute nature of Bramha) should be thought as eternal, and as abiding in one's own soul (this may also be translated "founded in its own majesty"); for beside him there is nothing to be known, knowing the enjoyer (the individual soul), the objects of enjoyment and the dispenser (the supreme ruler), (knowing) all these three kinds even as Brahma, (a person obtains liberation).

13. As the nature of fire, when concealed in its cause (the wood) is not perceived, nor also a destruction of its subtle body, as it is again (and again) perceived in its cause the wood, (by rubbing),—as both is (perceived and not perceived), so (the soul is perceived) within the body by the sacred word (Om).

14. Having made his own body the lower piece of wood, and the sacred word the upper piece, a person by practice of abstract meditation, which serves as rubbing will behold gods, as the concealed (fire becomes visible to him by rubbing).

15. As oil in sesam seed (is found by pressing it), butter in curds (by churning them), water in a river (by digging the ground), and fire in the two pieces of wood (by rubbing them),—so is that absolute soul) perceived within his own self (soul) by a person who beholds him by truth and by austerity (characterized by the subduing of the senses and the mind).

16. (Who beholds) as the all-pervading soul, like butter contained in milk, as the root of the knowledge of the soul and of austerity, that Bramha, upon whom the last end is founded upon whom the last end is founded.

Second Chapter

1. Concentrating first the mind and the senses of intellect (upon Bramha) for the acquiring of truth, may Savitri, having seen the illuminating fire, bring it to the earth.

2. By the grace of the divine Savitri (let us) with concentrated mind (striye) according to our power for the attainment of heaven.

3. Having united the senses (déván) through which heaven is gained, with the mind (and) with intellect, let Savitri cause them to manifest the divine infinite light.

4. Great praise (is to be given) to the

all-pervading, infinite, alwise. Savitri, the knower of (all) intelligent creatures, the one alone, who has arranged the sacrificial rites by the Bráhmaṇas who have concentrated their mind, who have concentrated their senses.

5. I worship your ancient Bramha with reverence; (my) Slokas will be praised as wise men on a good path; all the sons of the immortal (Prajápati, viz., the gods, his parts) who inhabit divine dwellings, hear (them).

6. (At the sacrifice) where the fire is kindled, where (in the vessels, appertaining to it) the wind is noisy, where the Soma-juice remains, (when it has been poured in the sacrificial cup), there mind does attend.

7. Worship ye, the ancient Bramha by Savitri, the creator; in him do thou make (the) entrance (which is characterized by concentration); for thy former work (ceremonial work) does not bind thee.

8. Keeping the upper parts (the chest, neck, and the head) erect and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Bramha (Om) cross over all the the fearful torrents (of the world).

9. Keeping down the senses (Práṇán), subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as (the charioteer) to a car, drawn by vicious horses.

10. At a level place, free from pebbles, fire, and gravel, pleasant to the mind by its sounds, water and bowers, not painful to the eye, and repairing to a cave, protected from the wind, let a person apply (his mind to god.)

11. These appearances precede the concentration by which the manifestation of Brahma is effected ; it (Brahma) assumes the form of frost, of smoke, of hot air, of wind, of fire, of fire-flies of lightning, of crystal, and of the moon.

12. When (in the Yogi's body) composed of earth, water, light, air and ether, the five-fold qualities which mark concentration (v. the next verse), are manifest, then there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

13. When the body is light and without disease, the mind without desire, when the colour is shining, sweet voice and pleasant the smell, when the excrements are few, they say, the first degree of concentration is gained.

14. As a piece (of gold or silver) covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul, (of itself) becomes one, obtains its true end, and every pain ceases.

15. When, absorbed in this concentration, (the yogi) seers by the true nature of his own self, which manifests like a light, the true nature of his own self, which manifests like a light, the true nature of Brahma, which is not born, eternal and free from all effects of nature (or,as Śankara explains "táttwa," from the effects of ignorance), he gets released from all bonds.

16. For he (the yogi) is the god who is born before all the quarters and intermediate quarters (Hiranyagarbha), he is indeed within the womb, he is born, he will be born; in the shape of all he dwells in every creature.

17. To the god who is in the fire, who is in the water, who entered the universe, who is in the annual herbs, and who is in the regents of the forest (the trees), to this god be reverence, to him be reverence.

Third Chapter

1. He, who is only one, possessed of delusion,(Máyá) rules by his ruling powers, rules all the world by his ruling powers,—he, who is ever one—in their (the worlds')

origin and manifestation. They who know him, become immortal.

2. For it is one Rudra only—(the knowers of Bramha) acknowledge not a second,—who rules these worlds with his ruling powers, who dwell within every man, and who, having created all the worlds (and being their) protector, gets wrathful at the time of the end (destroys them).

3. He is the eye of all, the face of all, the arm of all, nay the foot of all. He joins (man) man with arm, the bird with wings, the one god, when creating the heaven and the earth.

4. May Rudra, the lord of the universe, the alwise (Maharshi) who produced the gods and give them majesty, and who created at first Hiranyagarbha,-strengthen us with auspicious intellect.

5. With thy form, O Rudra, which is auspicious, which is not dreadful (or which is exceedingly dreadful), and which manifests what is holy, with that all-blessed form, O dispenser of happiness from the mountain, look upon us.

6. O dispenser of happiness from the mountain, make propitious the arrow, which thou holdest in thy hand to throw upon the creatures; O guardian, do not injure man, or the world.

7. Those who know Brahma, who is greater than the universe, the great one, the infinite, who is concealed within all beings according to their bodies, the only pervader of the whole uni verse, the ruler,- become immortal.

8. I know that perfect, infinite spirit, who is like the sun after darkness. Thus knowing him, a person overcomes death; there is no other road for obtaining (liberation).

9. By him, than whom nothing is greater, than whom nothing more subtle, nothing older, who one alone stands in the heavens like an unshaken tree, by him, the perfect spirit (Purusha), all this is pervaded.

10. Those who know him as different from the cause of that (world), as destitute of form and pain, become immortal; again to the others unhappiness is allotted.

11. He is the face, the head, and neck of all; he dwells in the cavity (of the heart) of all beings, pervades all, (and) is all-glorious; therefore he is omnipresent, propitious.

12. He is the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss, he is light and everlasting.

13. He is the perfect spirit (Purusha), of the measure of a thumb, the inner soul, who always abides in the heart of every man, the ruler of knowledge,who is concealed by the heart and mind. Those who know him, become immortal.

14. The perfect spirit of thousand heads, of thousand eyes, and thousand feet, pervading everywhere (internally and externally) the world, dwells ten fingers above (the navel in the heart).

15. The perfect spirit is the Ruler of this all, of all that was, that is to be, and grows by food, yea that is immortal.

16. Everywhere having his hands and feet, everywhere his eyes and face, everywhere his ears, he pervades all within the world (body).

17. He who shines forth with the qualities of all the senses, is devoid of all the senses. (They call him) the lord of all, the ruler of all, the infinite support.

18. Embodied in the town of nine gates, the soul (Hansa,) moves to things without, subduing the whole world, all that is immoveable and moveable,

19. Without hands and feet he speeds, he takes; without eye he sees, without ear he hears. He knows all that is to be known, yet none is there that knows him. They call him the supreme, great soul (Purusha).

20. He is more subtle than what is subtle, greater than what is great, the soul,

dwelling in the cavity (of the heart) of this creature. He who sees by the grace of the creator, the glorious ruler as devoid of action, becomes free from grief;

21. I know him, the undecaying, ancient, the soul of all, omnipresent by his pervading nature, whom the knowers of Bramha call unborn, whom the knowers of Brahma call everlasting.

Fourth chapter

1. He, who one alone, (and) without distinction, by his union with many powers (śakti) creates infinite distinctions, according to their necessity, and into whom the world at last (at the time of universal destruction) is dissolved, is God. May he grant us auspicious intellect.

2. He,(the nature of Brahma) is even fire, he the sun (Áditya) he the wind, he the moon, he even the brilliant (stars), he Bramha, he is the waters, he is Prajápati.

3. Thou art women, thou art man, thou art the youth, and even the maid, thou art the old man trembling on his staff, thou art born, thy face is the universe.

4. Thou art the black bee, the green bird with red-coloured eye (the parrot,) the cloud, in whose womb the lightning sleeps, the seasons, the seas; without beginning thou embracest all; for by thee are all the worlds created.

5. The one, unborn (the individual soul) for his enjoyment approaches the one, unborn (nature), which is red, white and black, of one form, and producing a manifold offspring; of the other, who is unborn abandons her (nature) whose enjoyment he has enjoyed.

6. Two birds, (the supreme and the individual souls) always united of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul), enjoys the sweet fruit of the fig-tree, the other (the supreme soul) looks round as a witness.

7. Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed, (in the relations of the world) is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

8. Of what use are the hymns of the Rig to him that does not know him, the immortal letter of the Rig (or the eternal meaning of the Rig,) the highest ether, in whom all gods abide? But those who know him, obtain the highest end.

9. The sacred metres, the sacrifices, offerings, expirations, what has been, what is to be, and what the Védas declare, (all spring forth) from that (immortal letter).—United with delusion (Máyá), he creates the universe; to this the other (the individual) soul is chained by delusion (Máyá).

10. Know delusion (Máyá) as nature (prakriti), him who is united with her, as the Great Ruler (Mahéswara); this whole world in truth is pervaded by (powers which are) his parts.

11. Whoever comprehends him who, one alone, superintends the first producer and the other producers in whom this all goes together (is dissolved at the time of destruction) and goes out (is produced in various ways at the time of creation),—whoever comprehends him, the ruler who grants the wish (of liberation), the praiseworthy god, obtains everlasting (absolute) peace.

12. May Rudra, the lord of the universe, the alwise, who produced the gods and gave them majesty, (and) who beheld the birth of Hiranyagargha, strengthen us with auspicious intellect.

13. To the God who is the lord of the gods, in whom the worlds have their support, and who rules the bipeds and quadrupeds, let us bring an oblation.

14. Whoever knows him who is more subtle than what is subtle within that which is impervious (*i.e.*, pervading the whole material creation), the crater of the universe, the many-shaped, the one penetrator of the universe, the all-blessed, gets everlasting peace.

15. Whoever knows him, who at the due time is the preserver of this world, who concealed in all beings, is the lord of the universe, and with whom the Bramharshis and the deities are united by concentration, cuts the bonds of death.

16. Whoever knows the blessed God, who, exceedingly subtle, like cream in clarified butter, is concealed in all beings, the one penetrator of the universe, gets liberated from all bonds.

17. That God, whose work is the universe, that supreme soul, who is always dwelling in the hearts of (all) beings, is revealed by the heart, discrimination (manishá) and meditation (mauasá). Those who know him, become immortal.

18. When there is not darkness (when all ignorance has disappeared), then there is neither day nor night, neither existence, nor non-existence, (all differences have ceased): (then there is) the all-blessed even alone. He is everlasting, he is to be adored by Savitri (the deity of the sun), from him alone has arisen the ancient knowledge (of Bramha).

19. None is able to comprehend him in the space above, in the space below, or in the space between. For him whose name is the glory of the universe (or infinite glory), there is no likeness.

20. Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart (in the ether of the heart) by the heart (pure intellect) and mind, become immortal (*vide* v.17).

21. "He is unborn;" thus thinking, some one perturbed (by misery of the world) may be found (to pray): "Oh Rudra, let thy auspicious (dakshiṇa) face preserve me for ever.

22. Injure not our children, nor our grandchildren, nor our lives, nor our horses, nor slay in anger our valiant men; for with offerings we always invoke thee.

Fifth Chapter

1. He, the immortal, infinite, supreme Brahma, in whom both knowledge and ignorance abide unmanifested,—ignorance verily is mortal, knowledge verily immortal, and who again rules knowledge as well as ignorance, is different (from them.)

2. He, who one alone, superintends every form, and all the sources of production, (*vide* 4, 11) every form, and all the sources of production, who endowed his son, the Rishi Kapila at the commencement of the creation with every kind of knowledge, and who looked at him, when he was born.

3. That God, having in various ways changed every kind (of existing principles) in that field (of Máyá),destroys it (at last) again; having created the divine sages in the same manner (as at a former period of creation), the Ruler, the great soul, rules Supreme over all.

4. As the sun, manifesting all parts of space, above, between, and below, shines, resplendant, so over-rules the all-glorious, adorable God, one alone, all that exists in likeness with its cause.

5. He, who, the cause of the universe, brings to maturity the nature (of all), who changes all beings which can be brought to maturity, who, one alone, over-rules this whole universe, and who distributes all' the qualities (to the things to which they belong).

6. He is concealed in the Upanishads, that are concealed in the Védas. Him Bramha knows as the source of the Védas (or as the source of Hiranyagarbha.) The

former gods and sages who knew him, became indeed of his own nature, (became) immortal.

7. (The individual soul) who, endowed with qualities, is the performer of work for the sake of its fruit, is even also the enjoyer of these actions. Possessed of various forms, endowed with the three qualities, the chooser between the three roads (*vide* 1, 4.), the lord of life, he proceeds from birth to birth by his actions.

8. He,who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.

10. He is not woman, he is not man, nor hermaphrodite; he is kept by any body which he may assume.

11. As by the use of food and drink the body grows, so the individual soul, by volition, touch, sight, and delusion, assumes successively forms in accordance with its action in the various places (of production).

12. The individual soul chooses (assumes) by its qualities, (by the impressions remaining from its former actions) manifold, gross, or subtle forms. By the qualities of its actions, and by the qualities of its body it appears, although it is without any difference, the cause of union with those forms.

13. Whoever knows the God who is without commencement, without end, who within this impervious (world) is the creator of the universe, who is of an infinite form, the one penetrator of the universe, becomes liberated from all bonds.

14. Those who know the God, who is to be comprehended by thought (purified intellect), who is incorporeal (immaterial), who is the cause of existence and non-existence, who is all-blessed, and the cause of the origin of the (sixteen) parts, relinquish their bodies.

Sixth Chapter

1. From delusion some sages say, that the own nature of things (is the cause of the universe), others, that time it is (vid. 1, 2); but it is the glory of God in the world, by which (glory) this wheel of Brahma revolves.

2. For over-ruled by him, by whom this all is eternally pervaded, who is alwise, the lord of time, possessed of (all) qualities, omniscient, turns round the creation, which is to be thought as earth, water, fire, air and ether.

3. Having created this work (the world), and reflecting on it again,he causes principle (the soul)to be joined with principle (the principle of nature), viz., with one, or two, or three, or eight (principles,) also with time and with the subtle qualities of intellect (atma.)

4. Whoever, after he has performed works endowed with (their) qualities, places them and all his foundness (upon God),—(for), if they (the work) not exist, the effects also cease,—obtain by the cessation of work that which is different from the principles (of nature).

5. He is the commencement (of all), the origin of the causes, by which (the body) is united (with the soul); beyond the three-fold-divided time, he appears also without time. Whosoever worships in his mind the adorable God, whose nature is the universe, who is the true origin and abides in his own heart (obtains what is different from the principles of nature.)

6. Whoever knows him, who is greater than the forms of the tree (of the world) and of time, and different (from either),

dependent upon whom this universe turns round, who is the established of virtue, and the destroyer of sin, the lord of all glory who abides in one's self, and is immortal, (obtains that which is different from the material principles of creation.)

7. We know him, the supreme great Ruler of all rulers, the supreme deity of all deities the lord of lords, greater than what is greatest, the resplendent, the praise worthy Ruler of the worlds.

8. There is no effect for him, or a cause, there is none perceived that is like him or superior to him. The supreme power of him is declared to be various; (viz.) it is dependent upon himself, and acting according to (his) knowledge and power.

9. There is in the world no lord of him, nor a ruler, nor also a cause; he is the cause, the sovereign of the sovereign of cause; for him there is no producer, no sovereign.

10. May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhána, nature,) grants us identity with Brahma,—

11. The one God, who is concealed in all beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, the witness, who is mere thinking, and without qualities,—

12. The only self-dependent among the many (souls) which are not active, who makes manifold the one seed. The wise who perceive him as placed within their own selves, obtain eternal bliss, not others.

13. He is the eternal on among those that are eternal, the conscious one among those that are conscious,—the one among the many who dispenses desirable objects. Whoever knows this cause, the god who is to be comprehended by the Sánkhya and Yoga,is liberated from all bonds.

14. There (with regard to Brahma) does not manifest the sun, nor the moon and stars, there do not manifest those lightnings,—how then should manifest this (earthiy) fire? When he is manifest (by himself), all gets manifest after him. By his manifestation this whole (world) becomes manifest.

15. He is the one Hansa in the midst of this world, he is even fire, entered into water. Knowing him, one overcomes death; there is no other road for obtaining (the last end of man.)

16. He creates the universe, and knows the universe, he is the soul (of all) and the origin (of all), the sovereign of time, endowed with (all) qualities (of perfection); he is omniscient, the lord of the first cause (Pradhána, the first form of creative nature) and of the conscious embodied being, the Ruler of the (three) qualities, and the cause of the liberation, existence and bondage with reference to the world.

17. He is like himself, immortal, and abiding in the form of Ruler, alwise, omnipresent, the preserver of this world; he rules eternally this world; there is no other cause of the dominion (of the world.)

18. Let me, desirous of liberation, approach the protection of the God, the manifester of the Knowledge of himself, who at first, (at the commencement of the creation) created Brahmá, and who gave him the Vedas;—

19. Who is without parts, without action, who is tranquil, blameless, without spot, the last bridge to immortality, (brilliant) like fire when it consumes the wood.

20. Until man is able to compress the ether like leather, there will be no end of misery, except through the knowledge of God.

21. The sage Śwétáśwatara, by the power of his austerity and the grace of God, has verily declared to the most excellent of the four orders, the supreme

holy Brahma, who is adored as all in all by all the Rishis.

22. The deepest mystery of the Védánta is not to be declared to a son, nor again to a pupil, whose (mind or senses) are not subdued.

23. To the high-minded who has an absolute reliance in God, and as in God, also in the teacher, reveal themselves the meanings, declared (in this Upanishad), reveal themselves those meanings.

T

TAD YATHA PRIYAYASTRIYA SAMPRARISVATAH

One of the most important starting points for the philosophical and religious career of the notion of *ānanda* is obviously that human experience where man normally reaches the peak of human joy and bliss, the sexual experience. We have already quoted in the previous chapter the text where the speculation on deep sleep was illustrated by the comparison with the embrace of love where man reaches also a sort of supreme *ānanda* of the non-dualistic type. This is far from being the only text where the idea of *ānanda* is associated with the erotic experience of man. We think that it would be exaggerated to say that sexual pleasure is the only or even the original meaning of the word in all the Vedic texts; but we do find a considerable number of passages where indirectly or directly *ānanda* refers to that basic human experience.

Ānanda in the sense of sexual pleasure

In fact there is a whole collection of passages where the word *ānanda* has an explicit and exclusively sexual meaning. We can mention in the first place the repeated lists of the "senses" of man and of their "objects", the "five senses of action" and one or more "internal senses". Among the "senses of action" there is the *upastha*, the generative organ, and its "object" is regularly enunciated as *ānanda, rati, prajāti*"—"bliss, enjoyment, procreation". By way of example we quote a passage from the Kauṣītaki Upaniṣad, an Upaniṣad in which similar lists come no less than six-times:

> Speech is one portion taken out of *prajñā*, the word is its object, placed outside. The nose is one portion taken out of it, the odour it its object, placed outside. The eye is one portion taken out of it, the form is its object, placed outside. The ear is one portion taken out of of it, the taste of food is its object, placed outside.
>
> The two hands are one portion taken out of it, their action is their object, placed outside. The body is one portion taken out of it, pleasure and pain are its object, placed outside. The generative organ is one portion taken out of it, bliss, enjoyment, and procreation are its object, placed outside. The feet are one portion taken out of it. movements are their object placed outside. Mind is one portion taken out of it, thoughts and desires are its object, placed outside.

In similar lists of the Bṛhadāraṇyaka the *upastha* is said to be the meeting point (*ekāyanam*) of all anandas.

In these texts no particular stress is laid on sex activity as being more important than that of the other senses. It is just one of the normal activities of man, whose characteristic object is called *ānanda* because it is a bliss *par excellence*, just as the characteristic object of the organ of sight is the experience of seeing colour. On the other hand, it is interesting

to note that in most of these lists the formula to designate the object of the "generative sense" has three words, *ānanda, rati,* and *prajāti*, while for the other senses one word suffices. It is difficult to give distinct meanings to the three words of the formula, which seems to have been traditional. Yet one could think that, for instance, *prajāti*, from the root *jan* = to generate and the nominal suffix *ti* denoting activity, stresses the aspect of procreation in the sexual activity. *Rati*, from the root *ram*=to be at peace, to enjoy, develops more the aspect of sexual pleasure, while *ānanda* like *moda* and *pramoda*, with which it is often associated, may have the same connotation or give a more general sense of well-being, satisfaction. We shall presently see that *ānanda* often has this general meaning. Clearly a sexual meaning must also be given to *abhinanda* in the little allegory of the woman as a sacrificial fire, in which the "joys" correspond to the sparks of the fire.

This meaning of the word *ānanda* is clearly pre-Upaniṣadic. Thus in the Taittirīya Brāhmaṇa the word comes in two stanZas used in the marriage (*vivāha*) ceremony. In one of them it is used in apposition to *kāmasya tṛptiḥ* (the satisfaction of love) and in the ready -made formula "*modāḥ pramodā ānandaḥ*" In the Yajurveda, *ānanda* is the "deity" or abstract attribute to which corresponds the offering of the generative organs of the sacrificial animals. Other sacrificial formulae in the Mādhyandina versions of the white Yajurveda, often keep this genital connotation. The participle *nāndya* has also a similar meaning in a rather obscure passage of the Ṛgveda

Ānanda as the totality of domestic happiness

In other passages of this early Vedic literature, *ānanda* has probably the connotation of the pleasures of love, but the sense seems to be more general. It conveys the broader notion of total domestic happiness, as seen for example in the formula in which the worshiper offers his a bode (*yoni*) to the deity and invokes it "for pleasure, for joy, for greatness". Similarly in the Taittirīya school, the only reference to *ānanda* found in the Taittiriya Araṇyaka, in the portion anterior to the Upaniṣads, is in the eleventh *mantra* of a series of oblations to be offered during the ceremonies of the tenth day after the death of a person. This *mantra* is a prayer to be rid of the ritual impurities incurred from the contact with death, and to go back to the full happiness of home life: "Again have I come to my home for joy and happiness: let my impurity (or sin) be burned away. Joy is thus the characteristic and the very purpose of family life, and it could be spoilt by ritual impurities arising from the contact with death. In the Vedāṅga literature we find a similar meaning attached to the word *ānanda*: thus the Apastamba Śrauta Sútras (of the Taittirīya school) have the following stanza for the *āhavanīya* offering, in which the offerer asks Agni to protect the prosperity and joy of his home: "O Excellent One (Vasu=Fire), protect·my cattle, my excellent manifold wealth. I entrust to thee the prosperity of my home, my joy".

It is curious that although *ānanda* quite often means erotic pleasure and is also used in the general sense of domestic happiness, the word is rarely used in the whole of the *Gṛhyasūtra* literature, and is totally absent from the explanation of the ceremonies of the *garbhādhāna* in the sixth *prapāṭhaka* of the Bṛhadāraṇyaka Upaniṣad. In this ceremonial literature the primordial aspect of the sexual activity is procreation. The purpose of married life is to produce a male progeny, a factor of high

religious significance in the Brahmanic society. It is only in the texts of a more general character (and more often in the texts of the Yajurveda circles of thought), that the word *ānanda* is used in the meaning of erotic pleasure.

In all these cases there is generally little philosophic or religious significance attached to the word. It is a profane concept. This does not mean, of course, that it is unconnected with or opposed to the religious outlook on lif . The Vedic view on man's life is religious in this sense that it sees his universe as including the transcendent realities and integrates them with the daily secular pursuits of production, trade, war or pleasure. But this general outlook that includes the religious realities does not sacralise the secular pursuits as such: we cannot, for instance, speak of sex as being a religious activity in the sense which the *bhoga-mārga* will develop later. If religious practices of the tantric type did exist at the time, there are no clear traces of them in our priestly texts.

Even though *brahmacarya* is often insisted upon in the Upaniṣads as a means of obtaining the Absolute, there is no puritanism in Vedic society. On the whole there is a positive approach to sexual activity. This appears first in the importance given to its procreative aspect, with all its religious and spiritual implications; but also in the fact that the pleasure aspect of sex is not condemned as evil or sinful or as a thing to be ashamed of, but considered as blessing, as a boon to be desired and implored from the deities, as one of the goods of life.

Religious and philosophic speculations on the erotic experience

There are some texts, however, which we have not yet explained and which go a step further in this line. We find in them a beginning of a reflection on the *ānanda* of the erotic activity, which becomes an illustration, a pattern of the Bliss in the Absolute. Among the texts that show this reflection there are first those that compare the sexual union to a sacrifice or to the chant of the *sāman*. Though generally we might see in these cases a mere superimposition of religious-philosophical categories on human activity, the text of Bṛhadāraṇyaka Upaniṣad, 6.4.2-3 seems to teach more seriously that the sexual activity is a true sacrifice, and the details of the *saṃskāra* are given in a religious atmosphere. But one cannot deny that these texts remain at a level of what we might call elementary spiritualization. In other cases we have a deeper reflection.

Two cases of such reflection come in the first dialogue of the fourth *prapāṭhaka* of the Bṛhadāraṇyaka. In this dialogue Yājñavalkya an Janaka discuss the various teachings on the nature of the ultimate reality, Brahman. Various "upaniṣads", symbolical-mystical identifications, are proposed between Brahmana and the various senses or vital functions in man: Brahman is *vāk* (speech), *prāṇa* (vital breath), *cakṣus* (sight) *śrotra* (hearing), *manas* (mind), *hṛdaya* (the heart).. Yājñavalkaya, while admitting the validity or utility of each of these correlations is dissatisfied in each case with the incompleteness of the teachings. He wants to know the quality, the aspect under which each of these can be considered the *āyatana*, the basis (of Brahman).

The word *āyatana* can perhaps be understood by a reference to the Aitareya Upaniṣad. Here the *devatās*, i.e. the different cosmic elements that proceed from the original *puruṣa*, fall into the great ocean (*arṇava*) having no subjected to which to adhere. They suffer from hunger and thirst, and they request the *puruṣa*: "Allow us a basis (*āyatanam*) resting on

which (*pratiṣṭhitā*) we may eat our food". The *puruṣa* offers them different animal forms, but they are not satisfied with them. Finally, he offers them man, in which the elements find their *āyatana*, one of them in each of the senses. In this text *pratiṣṭhā* and *āyatana* seem to be identified. As in Buddhist philosophy, the *āyatanas* represent the senses and the mind in so far as they are the basis on which the elements rest and exercise their activities. In the Bṛhadāraṇyaka text we are studying, the words *āyatana* and *pratiṣṭhā* also occur together, but there seems to be a different meaning for each of them: the *pratiṣṭhā* is the general ultimate basis of everything, and in all the cases studied it is identified with the "space" (*ākāśa*), probably referring to the innermost core in man; the *āyatanas* are the different senses or vital functions mentioned above, namely, *vāk*, *prāṇa*, *cakṣus*, *śrotra*, *manas*, and *hṛdaya*. These six *āyatanas* must be correlelated (by *upāsana*) to another sextet, composed of the qualities corresponding to each sense or vital function, i.e., *prajñā* (intelligence) corresponding to speech; *priya* (pleasant) corresponding to the vital breath; *satya* (truth) to sight; *ananta* (endless) to hearing: *ānanda* (bliss) related to the mind; and *sthiti* (stability) corresponding to the heart. The relationship between *manas* and *ānanda* found also in the Taittirīya Upaniṣad, Where these notions are again connected in a meditation on Brahman.

In this way Janaka teaches that in its deepest reality, Brahman is intelligence, pleasant, truth, endless, bl 6iss and stability, and the different mental and vital activities of man are the support for and the means of recognition of these qualities. Thus the mind is the support ot Brahman under the aspect of bliss: for the bliss of Brahman is in the mind. And it is in this context that the Upaniṣad states: "For by the mind a man desires a woman; of her a son like unto him is born, and he is (his) joy. The mind indeed is the supreme Brahman". In this reflection, as well as in the texts of the Aitareya and the Taittirīya Upaniṣads mentioned above, we find in the first place the intimate relation of mind with bliss even in its erotic aspect. As in the *brahmānandavallī* of the Taittirīya, bliss is preceded by knowledge. Now, this conscious, self-aware bliss which one finds in human love is basically the bliss of Brahman. Besides this, in the text just quoted, human love is not restricted to the erotic aspect: the son, the fruit of that bliss and the image of the father, becomes himself the source of bliss for the father.

Further on in the same discussion we find more of the early speculations on the erotic aspects of *ananda*, speculations which are, indeed, mixed up with mythological and primitive explanations, but through which we can discover precious insights of perennial value. Janaka asks for a final instruction from the brahmin. Yājñavalkya questions the king about the destiny of man after death. The king admits his ignorance, and then Yājñavalkya refers to the theory that Indra dwells in the right eye of man, and *Virāj* or *Indrāṇi* in the left eye. We must remember that the eye has in the Vedic psychological theories a place analogous to that which the heart, the pineal gland or the brain have held in other systems. As the most perfect organ of knowledge, it was considered the seat of the inner principle, of the "*forma*" of man. Thus in a passage of the Bṛhadāraṇyaka Upaniṣad to which we have already referred, the eye is said to be the *rasa*, the concentration of man in its visible aspect, while "the person in the eye" is the *rasa* of the invisible living principle of man, of his *prāṇa*; just as the sun is the *rasa* of the material and visible aspect of the Universe and "the person in

the Sun" is the concentration of its invisible reality. In this ideological context we read:

> Indha (the blazing) is in truth that person (*puruṣa*) who is in the right eye: although he is Indha they call him Indra in a mysterious way: for the gods love what is mysterious, hate what is obvious.
>
> Now, that form of a person that is in the left eye is his spouse, *Virāj*. Their meeting place is the space in the interior of the heart.

The teaching in this passage is very obscure and must be made clear by references to other passages where the same idea is expressed. The Śatapatha Brāhmaṇa is rather explicit:

> Moreover, this man (or person) in the left eye is the mate of that one (in the right ye and the sun); and a mate is one half of one's own self, for when one is with a mate he is whole and complete; thus it (the second human form) is for the sake of completeness. And as to their being two of these (persons in the eyes), a pair means a productive couple...
>
> Now that person in the right eye is the same as Indra; and (that other person is) the same as Indrāṇī......
>
> Those two (person in the eyes) descend to the cavity of the heart and enter into union with each other. And when they reach the end of their union, then the man sleeps—even as here on reaching the end of a human union he becomes as it were unconscious, so does he then become, as it were,unconscious, for that is a divine union, and that is the highest bliss.
>
> Therefore let him, who knows this, sleep, for it makes for heaven (*or:* for this is the usual practice); he thereby in deed makes those two deities enjoy their dear wish, union. And one should not therefor forcibly awaken him who sleeps, lest he should hurt those two deities while enjoying union.

Regarding the idea of becoming "unconscious", which he translated as "insensible", J. Eggeling says in a footnote that "it means 'unconscious' with something of 'indifferent', 'apathetic', , implied" and quotes sāyaṇa who says: "In the world, at the end of the union with the man, the woman becomes 'unconscious' (*asaṃvidā*), not knowing at all, because of the man....So also the man in the act of union becomes as it were 'unconscious'."

The same conception of the dwelling of Indra in the eye is found in the Jaiminīya Upaniṣad Brāhmaṇa: "Who is Indra? He who rests (*or:* enjoys—*ramate*) in the eye. Who is he who rests in the eye? This divinity, he said. That person who is in the eye, that is Indra, that is Prajāpati". The same conception is even more fully expressed in the Maitrāyaṇīya:

> This man in the eye, he who abides in the right eye, is Indra, and this is his wife who abides in the left eye. The union of these two is in the canal in the interior of the heart. And that lump of blood is the brightness of these two.

Behind these mythological conceptions two important ideas emerge: the first is that the union of sexes is a return to completeness of man, to a wholeness, a oneness which he lacks otherwise. This is more explicitely developed in other passages. Thus the Bṛhadāraṇyaka Upaniṣad, which presents the original *ātman* as being alone, says:

> He had not pleasure; and that is why a man who is alone has not pleasure. He desired a second. He was indeed as big as a man and woman embraced together. He divided himself into two, hence became husband and wife. This is why Yājñavalkya has said, 'we two

> are each a half. This is why this (empty) space is filled up by a woman. He became united to her: from there men were born.
>
> The self alone was at the beginning, one alone. He desired: May I have a wife and hence have children, and hence have wealth, and hence perform the (sacrificial) actions. This much is (man's) desire, and however much he desires he will find nothing further to desire. This is why even now a lone man desires: May I have a wife and hence have children and hence have wealth and hence perform (sacrificial) actions. As long as he does not obtain each one of these he feels himself incomplete.

The same ideas are found in other texts:

> Therefore does a man, after having found a wife, consider himself a more perfect man.
>
> Thus he makes a union (of the masculine and feminine) at the beginning of the *uktha* in order to get offspring.

The old myth of the division of an original androgynous being into the two sexes is therefore the counterpart to the union of sexes, just as the myths of the evolution of the world out of an original One are the background for the practices aiming at the reintegration of being and the discovery of the lost unity. Sexual union is thus a reconquest of the lost unity. More than a communion, it is considered as a union or a return to unity, and this union is productive. Like the *ānanda* of the fulness of being, the bliss that one finds in the union of sexes is not sterile. We have already said that the aspect of procreation is prominent in the Vedic treatment of love.

The second idea that emerges the mythological conceptions of the Upaniṣads is that the Upanisads is that the union of two sexes takes place after the pattern of the divine union of Indra and Indrāṇī mysteriously reproduced every day in deep sleep. Thus we find in this speculation on bliss a meeting of two sources of the experience of *ānanda*, deep sleep and the experiences of love. Besides this, the experience of becomes also a pattern of that most blissful of all unions, where duality is also transcended and man reaches a perfect unity beyond that of knowledge. For in the union of the non-duality experience there is the perfect unification of the non-duality experience there is the perfect unification of all the senses with the innermost source of consciousness, the one one *prajñātman*, and in this unity perfect *ānanda* is found, as stated in a text already quoted:

> As a man embraced by his beloved wife knows nothing that is outside, nothing that is within, thus this person embraced by the intelligent self knows nothing that is outside, nothing that is within. This indeed is his nature in which his wishes are fulfilled, in which the self alone is his wish, in which there is no wish, free from any sorrow.

So it is that the experience of *ānanda* in the union of sexes supreme experience of one who goes back to the first source of his personality, to that ultimate metaphysical core where suppressing all the effusion of being into outer forms he finds behind the activity of a conceptual mind the experience of Being in its fulness, that is the experience of *ānanda*.

In a similar fashion, in the Chāndogya Upaniṣad, at the climax of the teaching on the Infinitude without a second, we find in the "phala-śruti" the promise of the experience of the universal Self in terms borrowed from the erotic experience:

> *sa vā eṣa evaṃ paśyann evaṃ manvāna evaṃ vijānann,*

ātma-ratir ātma-kriḍa ātma-mithuna ātma'nandaḥ,
sa svarāḍ bhavati,
tasya sarveṣu lokeṣu kāma-cāro bhavati.

He, then who sees thus, who thinks thus, who knows thus, having his pleasure in the *ātman*, finding his play in the *ātman*, having his union in the *ātman*, experiencing his bliss in the *ātman*, he becomes Lord of himself, and in all worlds he has full freedom (lit: can walk where he likes).

This close relationship between the *ānanda* derived from erotic activity and the final *ānanda* that is the supreme goal of man, remains a constant in the culture of India: it is implied in many of the Indian theories on art and on beauty; it may explain the profusion of erotic art displayed on the exterior of so many ancient temples of India, to suggest perhaps that it is through the humble realities of his daily experiences that man can reach to the inner sanctuary of the experience of the Absolute.

Productivity and the sexual joy

One could think of a further step and see in the fecundity of sexual love the pattern of the Creative act itself and of the fecundity of the supreme Bliss. In fact in the creation accounts we do find fairly often the pattern male-female superimposed on to the more ordinary pattern of the unmanifested manifesting itself. But if we interpret these texts correctly, when sexual union is made the explanation of creation it is not because of the *bliss* that one finds is that union, But because the sexual union itself is a means of achieving that multiplicity which, as if by an inner urge of his being, the Primordial One wants to produce out of himself. In other words, it is not the erotic joy as such that is considered productive, but at most the bliss that preceeds it , the sense of fullness in the Creator: Creation itself is a work of *tapas*, penance or severe meditation, rather than of joy. And if a second person is necessary in order to have pleasures of a worldly type (*tasmād ekāki na ramate*-therefore a lonely one does not enjoy), one must not forget that his presence becomes also a source of fear: for where there is duality there is fear.

ṬĀRASĀRA-UPANISHAḌ

OM. Bṛahaspaṭi asked Yājñavalkya: "That which is called Kurukshetra is the place of the sacrifice of the Ḍevas and the spiritual seat of all beings. Therefore where should one go in order that he may cognize Kurukshetra,the place of the sacrifice of the Ḍevas and the spiritual seat of all beings?" (To which Yājñavalkya replied:) "Avimukṭa is Kurukshetra, the place of the sacrifice of the Ḍevas and of the study of Brahman, because it is there that Ruḍra initiates one into the Ṭāraka Brahman when prāṇa (life) goes out. Through this, one becomes immortal and the enjoyer of moksha. Therefore one should always be in the midst of that place avimukṭa, and should never leave, O reverend sir, avimukṭa." Thus said Yājñavalkya.

Then Bhāraḍvāja asked Yājñavalkya: "What is ṭāraka? what is that which causes one to cross (this mundane existence)." To which Yājñavalkya replied: "Om-Namō-Nārāyaṇāya is the ṭāraka. It should be worshipped as Chiḍāṭma. Om is a single syllable and of the nature of Āṭmā. Namaḥ is of two syllables and is of the nature of prakṛṭi (matter). Nārāyaṇāya is of five syllables and is of the nature of Parabrahman. He who knows this becomes immortal. Through Om, is Brahmā produced; through *Na* is Vishṇu produced; through *Ma* is Ruḍra produced; through *Na* is Īśvara produced; through *Rā* is the Aṇda-Virāt (or Virāt of the universe)

produced; through *Ya* is Purusha produced; through *Nā* Bhagavān (Lord) produced; and through *Ya* is Paramāṭmā produced. This Ashṭākshara (eight syllables) of Nārāyaṇa is the supreme and the highest Purusha. Thus is the Ṛgveḍa with the first foot (or half). That which is Om is the indestructible, the supreme, and Brahman. That alone should be worshipped. It is this that is of the eight subtle syllables. And this becomes eight, being of eight forms. A is the first letter; U is the second; M is the third; Binḍu is the fourth; Nāḍa is the fifth; Kalā is the sixth; Kalāṭīṭa (that beyond kalā) is the seventh; and that which is beyond these is the eighth. It is called Ṭāraka, because it enables one to cross this mundane existence. Know that Ṭāraka alone is Brahman and it alone should be worshipped." The (following) verses may be quoted here: "From the letter A came Brahmā named Jāmbavān (the bear). From the letter U came Upenḍra, named Hari. From the letter M came Śiva, known as Hanumān. Binḍu is named Īśvara and is Śaṭrughna, the Lord of the discus itself. Nāḍa should be known as the great Lord named Bharaṭa and the sound of the conch itself. From Kalā came the Purusha himself as Lakshmaṇa and the bearer of the earth. Kalaṭīṭa is known as the goddness Sīṭā Herself. That which is beyond is the Paramāṭmā named Śri-Rāma and is the highest Purusha. All this is the explanation of the letter Om, which is the past, the present, and future, and which is other than these (*viz.*,) ṭaṭṭva, manṭra, varṇa, (colour), ḍevaṭā (deity),chhanḍas (metre), ṛk, kāla, śakṭi, and sṛshti (creation). He who knows this becomes immortal. (Thus is) Yajurveḍa with the second foot."

Then Bhāraḍvāja asked Yājñavalkya: "Through what manṭra is Paramāṭmā pleased and shows his own Āṭmā (to persons)? Please tell this." Yājñavalkya replied:

"(1st Manṭra:) Om. He who is Śri-Paramāṭmā, Nārāyaṇa, and the Lord described by (the letter) A and is Jāmbavān (the bear) and Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him."

"(2nd Manṭra:) He who is Paramāṭmā, Nārāyaṇa, and the Lord described by (the letter) U and is Upenḍra (or) Hari and Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(3rd Manṭra:) Om. He who is Śrī-Paramāṭmā, Nārāyaṇa, and the Lord described by (the letter) M and is of the form of Śiva (or), Hanumān and Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(4th Manṭra:) Om. He who is Śri-Paramāṭmā, Nārāyaṇa, the Lord of Śaṭrughna of the form of Binḍu and the Bhuḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(5th Manṭra:) Om. He who is Śri-Paramāṭmā, Nārāyaṇa, and the Lord, and is Bharaṭa of the form of Nāḍa and the Bhūḥ Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(6th Manṭra:) Om . He who is Śri-Paramāṭmā, Nārāyaṇa, and the Lord, and is Lakshmaṇa of the form of Kalā and the Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(7th Manṭra:) Om. He who is Śri-Paramāṭmā, Nārāyaṇa, and the Lord, and is Kalāṭīṭa, the Goddness Sīṭa, of the form of Chiṭ and the Bhūḥ, Bhuvaḥ, and Suvah: Salutation to Him.

"(8th Manṭra:) Om. He who is Śri-Paramāṭmā, Nārāyaṇa, and the Lord that is beyond that (Kalāṭīṭa), is the supreme purusha, and is the ancient Purushoṭṭama, the eternal, the immaculate, the enlightened, the emancipated, the true, the highest bliss, the endless, the secondless, and the all-full-that Brahman is myself. I am Rāma and the Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him."

He who has mastered this eightfold manṭra is purified by Agni; he is purified by Vāyu; he is purified by the sun; he is purified by Śiva; he is known by all the Ḍevas. He attains the fruit of reciting Iṭihāsas, Purāṇas, Ruḍra (Manṭras), a hundred thousand times. He who repeatedly remembers (or recites) the Ashtākshara (the eight-syllabled manṭra) of Nārāyaṇa gains the fruit of the recitation of Gāyaṭrī a hundred thousand times or of Praṇava (Om) a myriad of times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Nārāyaṇa. He who knows this (attains the state of Nārāyaṇa).

Like the eye (which sees without any obstacle) the things spread (in the sky), the wise ever see this supreme seat of Vishṇu. Brāhmaṇas who are spiritually awake praise in diverse ways and illuminate the supreme abode of Vishṇu. Thus is the Upanishaḍ. (Thus is) the Sāmaveḍa with the third foot.

TEACHERS

In ancient days there was no established or organised educational institution run by Government or built by collective endeavour in India as it exists today. The residence of the preceptor was the institution where the students after their *upanayana* or initiation ceremony gathered together from deferent parts of the land to receive their education. The importance which is attached to the institution or the Alma Mater today was attached to the teachers themselves in those days. The teacher took charge of the young students, and the responsibility of making them useful members of the society devolved on them. The teacher was called *guru* because he performed the *upanayana* or the initiatory ceremonies" and taught the *Vedas*. '*Sa gururya kriyāmkṛtvā Vedama-smai prayacchati*". The teacher is called *guru*: *guru* means 'heavy ' or 'great' and teacher is to be great and his responsibility is to be heavy. '*Gu*' means darkness and '*ru*' means stopping of darkness. The teacher's duty was to lead the student from darkness to light.

The etymological derivation of the word *guru* is given in the *Gurugītā* as

guśabdastvandhakā rassyāt, ruśabdastannirodhakaḥ
andhakāranirodhitvāt gururityabhidhīyate.

The root '*gu*' stands for darkness, '*ru*' for its removal. The removal of the darkness of *ajñāna* in the heart is indicated by the word *guru*".

The teacher is also known as *śrotriya* who has subdued the baser passions by the study of the *Vedas* and contemplation.

He is also called *ācārya* because he shows them the right path to follow, the moral virtues to be cultivated, and the social obligations to be performed in future. The word *ācārya* comes from the root *car* (to behave) and means one who trains others to behave well (*Ācāraṁ grāhayati iti ācāryah*). It was therefore held that as the world of living being is entirely indebted to the sun for its very life and existence, for all its activity, so the disciple is fully indebted to his preceptor for the entire storehouse of his knowledge—the knowledge on which his future life solely depends.

(1) The importance of teachers

The teachers who were highly cultured and competent, who had no aspiration for any personal name or fame, not only imparted instruction to their earnest students but also inspired them to search for truth and higher Knowledge in life and thus the teacher exercised profound influence on students in inculcating good morals and disciplines, in the formation of their character, and develoment of their

personality, etc., that is the essential traits that go to the making of a useful and worthy citizen of the society.

Since the earliest times education was handed down by oral transmission from generation to generation and consequently no education was possible without the help and guidance of the teacher and it is perhaps due to this reason that the teachers occupied an exalted position and were held in high reverence in the society.

In the absence of any recorded medium of communication the students had to depend entirely upon their teachers. Moreover in the ancient system of education great emphasis was laid on the correct pronunciation and proper accent in the recitation of the *Vedic* texts which were practically impossible without the help of a properly qualified and competent teacher. Correct pronunciation and proper accentuation which were considered to sign of high level culture could not be acquired without the help of a teacher who was fully equipped with the science of phonetics and, consequently, his importance could not be overrated. Thus the students had not other alternative than to depend upon the voice of their teacher if they wished to pronounce the *Vedic* texts in their correct order with proper accent.

The second *Anuvāka* of the *Taittirīya Upaniṣad* deals with *śikṣā* or the science of phonetics, failure to observe the principle of phonetics renders pronunciation defective and the defective pronuciation makes the perusal of the text ineffective. It is held that the relation between word and sense is eternal. "The story of Tvaṣṭṛ occurring in the *Taittirīya saṁhitā*, (II.4-12) is often cited as an example to illustrate how the utterance of the word *Indraśatru* with the *Udātta* accent on the first member of the compound instead of on the last produced fatal result quite against Tvaṣṭṛ's wish.

All the *Upaniṣadic* teachers were themselves philosophers to a degree and they held certain philosophical ideas which are universally valid. They attempted to solve the most inscrutable problems of life by answers which are largely symbolical and metaphorical. They maintained that certain truths have been disclosed by God through revelation and that His grace is essential for achieving the highest object in life. God reveals His full nature to whomsoever He accepts and believed that without His grace, learning becomes futile and *Upaniṣads* contain the more important of these truth. Spiritual truth and conception can neither be well expressed by current vocabulary nor be proved by laboratory demonstration of facts. So the teachers uttered some syllable or letter of the alphabet or some sign whenever a spiritual conception is required to be explained. The meaning of the symbol or sign of the mystical meaning of the combination of letter is handed down from generation to generation through successive *gurus* and hence the reverence for and importance of the philosopher *guru* becomes still more intensified. Without a *guru* to explain and utilize the symbol or the sign the spiritual fact or conception is lost to the world for all practical purposes.

The spiritual salvation, it is generally held, is not possible without the proper guidance of a philosopher *guru*.

In other words, it can be said that true knowledge can be revealed by a true teacher and not by argumentative reasoning. No amount of individual thinking will supply the place of a good teacher. It is said in the *Muṇḍakopaniṣad* that for the sake of this knowledge let him go, fuel in hand, to a spiritual teacher (*guru*) who is learned in the scriptures and who has realised *Brahman*. Both the

Kaṭhopaniṣad and the *Muṇḍakopaniṣad* hold the same view.

"Not by self-study is the *Ātman* realised, not by mental power, not by ammassing much information." Further, it is said in the *Kaṭhopaniṣad* that the *Ultimate Reality* cannot be realised even by constant meditation, if taught by an ordinary person. No body can realise the truth unless taught by a good preceptor. The *Ultimate Reality* is infinitely subtle and not be known by argument.

'ananyaprokte gaitratra nāstyaṇīyān hyatarkyamaṇu-pramānāt'. Kaṭha, ((1-2-8).

The significant role played by the teacher in making the student capable of crossing the sea of ignorance and to see the light of wisdom is picturesquely described in the *Chāndogya*. "just as, my dear, some one, having brought a man from the *Gandhāra* region with his eyes bound up, and then might leave him in a desolate place, and that man would shout towards the East, or towards the North, or towards the South, or towards the West"— "I have been brought here with my eyes bound up and deserted with my eyes bound up".

And as some one might release his bandage and tell him, the *Gandhāra* regions lie towards this direction, go in this direction, where upon, asking his way from village to village, and becoming informed and capable of judging by himself, he would reach the *Gandhāra* region, in the same manner, in this world, that person knows who has a teacher and for him, the delay is only so long as he is not liberated and becomes merged (in *Brahman*).

From this it can be well imagined that the knowledge of the path to eternal bliss can be obtained from the preceptor who himself has visualised it, as the road to a place has to be learnt from one who knows it. Even if one tries to discover it oneself without any guide, doubt about it has to be dispelled only by reference to another who has the prior knowledge of it. It can be gathered from the dialogue between Śuka and Janaka in the *Yoga-vāśiṣṭha* that even though Śuka had acquired all the essential knowledge and though he was properly taught by his own father, Vyāsa, his mind got firmly absorbed in *Brahman* only after he listened to the words of the king Janaka who was a truly realised soul. "When all is said', observes Śrī Kapili Sastri, "the fact remains that definite entry into the *Sādhanā*, the awakening into the Spirit within, the actual building of the inner life, usually begins only when one has a Satyakāma, the teacher, to transmit the tangible secret and light the life within the seeker or one happens to be a Satyakāma, the disciple, whom the Gods looked upon with the favour opening his eye of vision to the supreme Truth."

Again in the *Upaniṣads* we find some instances which clearly show the futility of mere self-study without guide and the ultimate necessity of a teacher who can only quench the thirst of the aspirant for true knowledge. No one can get the inner significance of the hidden treasure without proper guide. Besides one may acquire knowledge by self-study but it requires the touch of a live wire to transform it into wisdom.

In the seventh chapter of the *Chāndogya* we are told that Nārada though possessed of an extensive knowledge of all the branches of knowledge, still feels that his knowledge falls lamentably short and approaches the teacher Sanatkumāra to instruct him so that he can cross the ocean of ignorance, whatever he has learnt so far is mere name (and not the Thing in itself). To Nārada, whose impurities have been destroyed, the blessed Sanatkumāra shows the other shore of the ocean of darkness:

"Tasmai mṛditakaṣāyāya tamasaḥ pāraṁ darśayati bhagavān Sanatkumāraḥ". (7-16-2)

The real task of a teacher lies in resolving the doubts and in evolving in the opening mind the true significance of the things that are imperfectly known.

He is a teacher who himself has realised the ideal and the truth for which the earnest seekers approach him and who has the power to communicate the fruit of his realisation to those who come to him for it. We may refer to the declaration made by Aśvapati, the great teacher, to his disciples Āruṇi and others in the *Chāndogya*:

prātarvaḥ prativaktāsmi iti (5-11-7)

The *Upaniṣads* have repeatedly told that without teacher there can be no spiritual attainment. He is indeed the father who gives the inner life (*Praśna* 6-8, *tvaṁ hi naḥ pitā).*

Further, the *Maitrī Upaniṣad* records that the teacher is not the shower of the path but the embodiment of the path. For those who take refuge in him are lifted up from the ocean of darkness and ignorance and led to immortality. Thus the aspirant prays to the preceptor:

"uddhartum arhasi, and hodapānastho bheka ivāham asmin saṁsāre bhagavan tvaṁ no gatis tvaṁ no gatiḥ" (1-4) "Be pleased to deliver me. In this cycle of existence I am like a frog in a waterless well. Revered Sir, you are our way of deliverance, you are our way".

The importance of the teacher can be inferred again while in the fourteenth section of chapter four of the *Chāndogya* we are told that Satyakāma the preceptor was confident that his disciple Upakosala who stayed with him for twelve years and who was devoted to fires, will be directly instructed by the sacred fire which was pleased with his service and virtues. So Satyakāma left home without instructing Upakosala. Indeed the fires said "*O Upakosala*, dear, you have this knowledge of ourselves and the knowledge of the *Ātman*. But the teacher will tell you the way i.e. will instruct your regarding the proper means of realising the *Supreme Spirit*".

Here we see how Upakosala tended the fires for twelve years and was blessed by them with the superior knowledge but still they advised him that for the path he must go to a teacher. It is said in the *Ṛg-veda*

akṣetravit kṣetravidaṁ hyaprāt
sa praiti kṣetravidānuśiṣṭaḥ
etadvai bhadramanuśāsanasyota
srutimvidatyañjasīnām (10-32-7)

The stranger asks the path who knows it, taught by him who knows he marches forward. This is, in truth, the blessings of instruction, he finds the path leads directly forward.

We are further informed that satyakāma himself respect-fully expressed in the same *Upaniṣad* before his preceptor Gautama that "the knowledge which has been learned from a teacher has the greatest efficiency i.e. to say, best helps one to attain his end". The teacher implants the seed of realisation in the mind of the disciple and tends its growth in him by his constant guidance, influence and insight. The spark of truth lying in the disciple is kindled by the inspired instruction of the teacher.

The *Kaṭhopaniṣad* lays great emphasis on the need of and importance of a *guru* or spiritual teacher to realise the truth which is beyond argumentative reasoning or demonstrable facts. The *Śruti* says, *'ācāryavān puruṣo veda'*. One obtains knowledge by instruction by a preceptor or *guru*. He who has teacher really knows. The knowledge of the truth is beyond the reach of the human intelligence and is extremely difficult to acquire without the guidance of a competent guide.

The truth is not easily conceivable even after frequent meditation, if taught by an inferior person. No body can realise the truth unless taught by a competent preceptor. Truth is subtler than the subtle, not easily comprehensible by common senses.

Man is imperfect; perfection is his goal. He may gather immense Knowledge but he can never overcome the limitations of his intellect and sense organs. His egoism and imperfection cloud his vision and incapaciate him to realise the *Supreme Reality.* If he resorts to a teacher who is not a realised soul he will fail in his mission of attaining liberation through knowledge par excellence, and that will amount to a blind leading another blind. Hence is the urgent necessity of having a *Brahmajña* preceptor, a realised soul as a guide to take him across the troubled waters to the shore of eternal peace and perennial bliss. Lord Śaṁkarācārya has time and again stressed the necessity of such an *ācārya* for the disciples attaining the supreme goal of human life. In his commentaries on the *Upaniṣads* and in the eulogies composed by him Śaṁkara rings out the warning frequently that man however learned he may be, should never attempt to realise *Brahman* without the able guidance of a realise soul (*vide* Śaṁkara on *Muṇḍak*, 1-2-12; *'śāstrajño'pi svātantryeṇa brahmajñānānveṣaṇaṁ na kuryāt*).

Hence the need and importance of a competent teacher who himself has realised the highest truth can never be over-estimated. Regarding the importance of teachers we are told in the *Chāndogya* that the sages were keen to learn spiritual wisdom from their teachers, for fear that in the absence of these teachers there would be none left who would convey the highest wisdom and truth profound: "What could not be otherwise heard, what could not be otherwise thought, what could not be otherwise known".

(II) The qualification of a teacher

It goes without saying that the teachers who enjoy so exalted a position in the society must have had certain essential qualities which distinguish them from others. The teacher should possess certain basic qualities which may characterise him to be a man of integrated personality. In the *Muṇḍaka* it is said that a teacher should be *śrotriya* i.e. one who is well versed in scriptures as Śaṁkara says

'Śrotriyam adhayayanaśrutārtha-saṁpannaṁ'

It is only he who has inquired into *Brahman* after the study of the scriptures that can qualify for realisation of *Brahman.*

Secondly a teacher should be *Brahmaniṣṭha* (*brahmaṇi niṣṭhā yasya*) i.e. on who dwells in *Brahman* or one who has realised the *Supreme Reality.* While commenting on tranquillity of mind and control of senses he remarks

'gurumevācāryaṁ samadamadayādi sampannam.

In other words, it may be said that a teacher should be a vastly learned man who has attained the self realisation, and who prossesses tranquillity of mind and has his senses under control. One of the most essential characteristic of a teacher is that he should be *kriyāvān* (performing works) as it is said in the same *Upaniṣad.* A teacher is not merely judged by his precept but by the example he sets which can only exercise a remarkable influence on the life and outlook of the students. The teacher was judged not merely by what he taught, but by what he was, "As on acts, he becomes—good by good deeds, bad by evil; what action he performs, into that does he become changed."

The *Taittirīya* mentions *"śrotriyasya cākāmahatasya"* on who has studied the *Upaniṣads* and who is not subjected to the promptings of desire for external objects.

Śrī Śaṁkara in his *Vivekacūḍāmaṇi* mentions the characteristics of such a *guru* as—

"Śrotriyovr jino' kāmahato yo brahmaviduttamaḥ brahmaṇyuparataśśānto nirindhana ivānalaḥ"

The *guru* is well-versed in scriptures: he is sinless: he is not subjected to desire: he is a knower of *Brahman*: he is the eminent knower of *Brahman*: withdrawing himself into *Brahman*, he is ever at peace, he is like a fire without fuel.

The teacher should be sinless. He should be free from all blemishes. He who has no idea of bliss of self-realisation is naturally drawn to external object of pleasures and consequently may have to commit sin in the process of attaining them. The *Kaṭhopaniṣad* says that the virtuous conduct, peaceful and concentrated mind are the means of attaining knowledge par excellence and not merely by *prajñā* alone.

Regarding the ideal teacher Prof. Venkateswara observes that the teacher was to be a very store-house of knowledge, full of sympathy and charity, cheerful and lively and of engaging manners: leading a pure and blameless life, orderly in habits and regularin routine, gifted with a sense of proportion and having the courage of conviction, with a majestic personality, capable of enforcing, discipline, with an optimistic outlook on life, and intent on social service.

A teacher is not regarded merely as a store-house of information collected but as an instrument of social service and social change and therefore he is expected to mould his life as a social servant. It is said, *"Yaḥ kriyāvān sa vidvān."* He is a learned man whose life is devoted to socially useful activity and he is regarded as the best of all teachers (*Brahmavid brahmavidāṁ variṣṭhaḥ*).

Further a teacher says the same *Upaniṣad* should be *viśuddhasattvah* i.e., a man of purified nature. A teacher whose heart is pure and free from malice, and hatred can attract people and can engage himself for the welfare of the society.

It is declared in the *kaṭhopaniṣad* that "truth cannot be realised when taught by a inferior man." Regarding the intellectual qualification required of a teacher the *Prātiśākhya* of the *Ṛg-veda* says, "he must himself have passed through the recognised curriculum and have fulfilled all the duties of the *brahmacārin*, before he is allowed to become a teacher". The essential qualification of a teacher is that he must take education as a lifelong process (*yāvajjīvamadhite vipraḥ*). The *kaṭopaniṣad* has emphasised the need of a qualified and competent teacher

"uttiṣṭhata jāgrata prāpya varān nibodhata."

Arise, awake and acquire true knowledge by approaching the best teacher.

The Teacher was Held in High Veneration

Since the *Vedic* times the teacher was regarded as the spiritual and intellectual father of the student. As a matter of fact the students showed to their teachers the highest reverence for their intellectual regeneration. In the *Praśnopaniṣad* we are told when the sage Pippalāda dismissed his pupils, they honoured him with the farewell address:

"Thou art our father, who carries us over the infinite ocean of our ignorance. Salutation to the supreme *Ṛsi*, salutation to the supreme *Ṛsi*."

The student paid such a homage to their *gurus*. This shows the modesty and humility on the part of the student and the high regard they paid to their revered *gurus* and this is what education stands for: '*vidyā dadāti vinayam*', learning begets

modesty. The teacher is to be revered more than parents because the parents are merely the sources of our gross physical birth while the preceptor is the source of illumination of our mind leading to reach the ultimate goal of life. The preceptor gives the pupil's spiritual birth whereas the worldly father is the progeniter of biological birth.

The teacher is to be revered because a student can know or ascertain the nature of the knowledge only through the exposition of the great teachers who are realised souls i.e. who have attained God realisation. No student can have access to any area of knowledge without implicit reverence for the teacher. In fact, in the student reverence and faith are required for obtaining true knowledge and nobody can afford to ignore it. At the end of the *Śvetāsvatara* we are informed that the truth is manifested in the heart of those who have the highest devotion for God and an equal degree of devotion for his spiritual teacher (*guru*). In the *Chāndogya* it is stated that "*yadeva vidyayā karoti śraddhayopaniṣadā tadeva vīryavattaraṁ bhavati*". Whatever is performed with knowledge, faith and meditation becomes more effective. Commenting on the text quoted above *ācārya* Śaṃkara says, "*darṣṭam hi loke vaṇik-ṣavarayoh padmarāgādimaṇivikraye vaṇijo vijñāna-dhikyāt phalādhikyam*".

It is a matter of common knowledge that when a dealer in precious stones and a forester sell pieces of ruby and other gems, the former (who knows the real nature of gems) always makes a huge profit which is not the case with the latter (who is ignorant). It has further been stated in the same *Upaniṣad* that without faith a man cannot even think or meditate. Without thinking one does not understand. The teacher is to be revered for he helps in the elevation and growth of the mind of the pupil. The *Bhagavad-gītā* gives the following practical advice as to the different modes of approaching the teacher to unravel the supreme truth:

> *tad viddhi praṇipātena paripraśnena sevayā*
> *upadekṣyanti te jñānam jnaninas—tattvadarśinaḥ (4-34)*

Learn that by obeisance, queries and by service. Those who are wise and experienced in philosophical truths will instruct thee in knowledge.

True wisdom can be attained from the great teacher by reverence, interrogation and service to him. In other words humility (i.e., falling at the feet), investigation or repeated questionings and service are the conditions precedent for achievement of the knowledge. Further, in the same text we find that only those who are disciplined, compassionate and have a desire to serve are capable of understanding the essence of what is taught by the teacher:

> *idante nātapaskāya nābhaktāya kadācana*
> *na cāśuśrūsave vācyaṁ na ca māṁ yo'bhyasūyati*
>
> *(The Bhagavadgītā 18-67)*

All the *Dharmaśāstrakāras* like Manu, Gautama, Vasiṣṭha and others put great emphasis in unequivocal term on the importance of reverence and obedience necessary on the part of a student for the realisation of truth in life.

The stories of Satyakāma, Uddālaka, Utanka, Upamanyu and others give us a glimpse of the place of reverence and obedience in the scheme of *Upaniṣadic* education. A vast store of information regarding the real nature of the pure knowledge is revealed to those seekers of truth who have absolute reverence and faith either in the *śāstras* or in the *guru*. So says the *Bhagavadgītā*-

"śraddhāvān labhate jñānaṁ tatparaḥ saṁyatendriyaḥ" (4-39)

The man who is full of faith, who is devoted to it, and who is of controlled senses attains wisdom; faith, devotion and discipline are necessary for attaining wisdom.

The ideal of the teacher was not only to educate ardent students, but people at large and hence they could enjoy an unassailable position in the society.

The Teacher was Remarkable for His Humility

Although the teacher was held in high esteem in the society he did not indulge in vanity and pride of his position. He was all the more renowned and remarkable for his humility.

Since almost all of the *Upaniṣadic* teachers were themselves philosophers a great number of them felt justified in invoking some measure of authority. But then they never pretended themselves to be all-knowing. They were fully aware of their limitations and felt no hesitation in expressing their shortcomings. We are informed in the *Praśnopaniṣad* that when six disciples approached, with high aspiration, the great sage Pippalāda to solve their problem, he replied, "Live with me another year with austerity, chastity and faith. When you ask us question according to your desire, and if we know we shall indeed tell you that." This shows not only a real academic spirit but also a true modesty which is characteristic of a real scholar and seeker of truth.

In the *Chāndogya* we find that when five sages approached Uddālaka for instruction concerning the *Ātman* and the *Brahman*, he realised that he did not have the requisite knowledge to tell them all that they might ask and therefore, he recommended another expounder Viz., King Aśvapati to them for solution of their problem. This also shows that there was no false pretension of scholarship amongst the spiritual teachers of the *Upaniṣadic* age.

In the convocation address of the *Taittirīya* referred to in chapter second a piece of advice bespeaks the humility, simplicity and also magnanimity of the preceptor. The preceptor says, we are but frail mortals and are not immune from weakness. It is just possible that in spite of the restraint we exercise over ourselves, knowingly or unknowingly we may be guilty of lapses. It is not given to us to be perfect and the least of us sometimes do acts that are questionable. 'To err is human'. It is your duty to honour us and respect us, but you must be careful to model your conduct on those actions of ours which are proper and must on no account imitate our failings or imperfections. And when there come *Bhāhmaṇas* that are spiritually superior to us you should do all in your power to show respect to them, you should offer them seats and help them to get rid of their fatigue. From this it can be well conceived that the teachers advised the students that the latter should listen, with respect and veneration, to those who were superior to them and that the teachers' failings should not be imbibed at any manner.

The Moral Obligations of the Teacher

The teacher who is the wise man is morally bound to render his duty towards his disciples who are residing with him at his residence. In the *Muṇḍakopaniṣad* it is stated that a teacher is to teach his student the truth exactly as he knows it:

"Provāca tam tattvato brahmavidyām", where upon Śaṁkara says, *'ācāryasyāpayameva niyamo yat nyāyaprapta-sacchiṣya-nistaraṇamavidyamahodadheḥ'*.

It is the duty of the preceptor to help the deserving pupil who has approached

him in the prescribed manner and whose mind has been tranquilized, to cross the great ocean of ignorance.

In the *Praśnopaniṣad* thus states the sage Pippalāda, thus far, indeed, I know the *Supreme Reality* indicating thereby that he has totally exhausted the stock of his knowledge and has left nothing to himself.

Further in the same *Upaniṣad*, it is held that teacher should not conceal anything from his student, for such concealment would bring about ruin to him—"*samūlo vā eṣa pariśuṣyati yo'nṛtama-bhivadati, tasmānnārhāmyanṛatam vaktum.*" Śaṁkara says, "*ato nyāyata, upasannyāya yogyāya jānatā vidya vaktavyaiva, anṛtañca na vaktavyaṁ sarvāsvapi avasthāsu ityetat siddhaṁ bhavati.*"

The teacher should neither communicate any wrong information nor conceal anything from a deserving student who has approached him by following" the prescribed procedure.

In the *Bṛahadāraṇyaka* it is said that '*brāhmaṇaḥ pāṇḍityaṁ nirvidya bālyena tiṣṭhāset*'. A *Brāhmaṇa* having mastered self-knowledge should live innocent like a child shorn of vanity of scholarship. This indicates of state of simplicity and intuitional understanding required of a teacher.

Again, in the same *Upaniṣad* we are informed by *Yājñavalkya* during the course of his discourse with king Janaka that a teacher should not accept any gift without having instructing the pupil, "*śiṣyaṁ kṛtārthamakṛtvā śiṣyāt dhanaṁ mā hareteti mama pitamanyata.*" This shows the moral obligation expected of a teacher.

Source of Education: Type of Teachers

We shall now turn our attention to another important aspect of education viz., the source from which the students receive their education. At the outset it may be mentioned that the fathers play an important role in educating their children. The father who normally performs the initiatory ceremony of the children introduces them to the study of the *vedas*. The students not only receive their education from their fathers but from other teacher as well. While some of them receive from both the sources as Śvetaketu does as per evidence of the *Chāndoyga*.

Father As Teacher

Uddālaka, (The son of Aruṇa) asks his son "Śvetaketu, go and live as a student under a teacher, for there is none in our family who, not studying the *vedas* live the life of a '*brahmabandhu*' i.e., nominal *Brāhmaṇa* or fallen *Brahmin* On the advice of his father Śvetaketu goes to his teacher at the age of twelve, and comes back at the age of twenty-four 'having studied all the *Vedas*, highly conceited, considering himself well read and arrogant'. On 'finding his son so conceited, well-versed and arrogant the father asks him as to whether he has asked (his teacher) for that instruction by which 'the unheard becomes heard, the unthought, and the unknown becomes known' to which Śvetaketu replies "How can there be such an instruction, Sir?"

Uddālaka knows that his son has yet to learn and realise the *Supreme Truth* (which is *Brahman*) and so sage Āruṇi begins to teach his son the true nature of the *Universal Spirit* in beautiful similes and practical similes and practical demonstrations.

In the *Taittirīya* we find that Bhṛgu approaches his father, Varuṇa, to receive the knowledge of the *Universal spirit*. The father-cum-preceptor gives a definition of the *Universal Spirit* i.e., *Brahman* as "That from which all beings here are born, having been born, by which they remain

alive. and unto which they return ultimately".

The father advises the pupil to discover the principle, through personal exploration by way of reflection and meditation on the media of reaching that *Supreme Truth*. The father exhorts him to continue meditation and inquiry till the discovery that *Brahman* is *Ānanda* is made after which the teacher stops advising further search. The father Varuṇa, guides Bhṛgu stage by stage from the grossest medium *Annam* or matter to the subtlest medium *Ānanda* or Bliss.

In section three of the chapter fifth of *Chāndogya* we find that Śvetaketu the grandson of Aruṇa once came to the assembly of the Pañcāla, King Pravāhaṇa, the son of Jīvala inquired of him, "My boy, has your father instructed you (properly). The boy replied, 'Indeed he has'. From this inquiry made by Pravāhaṇa it can be inferred that the fathers also imparted instruction to their children in the *Vedic* age. In the *Bṛhadāraṇyaka* also the same episode appears. From this also it is inferred that the father takes charge of the education of his son.

In the first chapter of the *Kauṣītaki* we are informed that Śvetaketu was asked by his father to go and perform the sacrifice at the place of Citra Gārgyāyaṇi where the latter asked him about transmigration and reincarnation. Then Śvetaketu said, "I know it not. However, let me ask the teacher" Then he went to his father and asked. " Thus he asked me. How should I answer?" This passage also lends support to the view that fathers play the role of a teacher.

Ksatriya as Teacher

In some of the older *Upaniṣads* we find references that the *Brāhmaṇa* went to the *Kṣatriya* as student to receive knowledge from them. It is perhaps due to the fact the *Kṣatriya* developed a new kind of speculation which was still unknown to the *Brāhmaṇas*. The *Kṣatriyas* carried this newly developed knowledge with earnestness and success for a long time. Many *Kṣatriya* kings acquired wide renown for possession of *Brahmavidyā* or knowledge par excellence.

In the *Chāndogya* we find that Gautama (Aruṇa) a *Brāhmaṇa* went to the assembly of king Pravāhaṇa a *Kṣatriya* to receive the higher knowledge from him. The king was perturbed at the thought that the knowledge received in succession by a *Kṣatriya* should not be imparted to the *Brāhmaṇa*. Moreover, it is not proper for a *Kṣatriya* to instruct a *Brāhmaṇa* because the position of *ācārya* or teacher was wholly delegated to the *Brāhmins*. The king, however, asked him to stay with him for a long time and at the end of the period he imparted to him the instructions as desired. We are told by Prāvahaṇa that Āruṇi was the first man among the *Brāhmaṇas* to receive this spiritual wisdom and till then it was the *Kṣatriya* caste that reigned supreme in this sphere of knowledge.

In the *Bṛahadāraṇyaka* we are told that Gautama went to Pravāhaṇa with the desire of living as a student under him to receive the spiritual wisdom. In the *Śatapatha Brāhmaṇa* (2-6-2-1) Janaka, the king of *Videha* was a renowned *Kṣatriya* teacher who explained to the *Brāhmaṇas* the doctrine of *Agnihotra*.

Again in the *Kauṣītaki* we find that Āruṇi approached the king Citra Gārgyāyaṇi, fuel in hand i.e., in a humble way and received the instruction in spiritual knowledge from him.

Then again in the *Bṛhadāraṇyaka* and the *Kauṣītaki* we find that Gārgya Bālāki, the proud *Brāhmaṇa* went to king Ajātaśatru, the king of Kāśī to receive spiritual knowledge, in an humble manner

with fuel in hand and obtained the desired instruction. Although Ajātaśatru at first told him that it was against the prevalent practice that a *Kṣatriya* should instruct a *Brahmin* in spiritual matters.

In the *Chāndogya* we find that a group of five *Brāhmaṇas* approached Aśvapati Kaikeya to receive the Supreme wisdom from him.

Further, in the *Chāndogya* we find that Nārada a reputed Brāhmaṇa went to Sanatkumāra, the god of war for receiving the spiritual wisdom from him.

Regarding the superiority of *Kṣatriya-hood* over the Brahminhood different scholars have advanced different views. R.C. Dutta observes that "Learned Kshatriyas, who became disgusted with the pretensions of really ignorant priest, must have given a start these to heal their speculations, or at least carried them on with vigour and success, until *Brahmans* who were wise in their own esteem, felt their inferiority and came to them to learn something of the wisdom of the new school. And although there is much in the speculation of the new school which after the laps of nearly three thousand years, appear to us to be grotesque or fanciful, still it is impossible not to be struck with the vigour, the earnestness and the originality which characterises the *Upaniṣads*. According to Macdonell and Keith the cases of *Brāhmaṇas* receiving education from *Kṣatriyas* has little or no significance for the priests would naturally represent their patrons as interested in their sacred science. It is thus not necessary to see in these notices any real and independent study on the part of the Kshatriyas. In any case, says Dr. R. K. Mukherjee, 'the stories refer only to a few selected *Kshatriyas* of high rank while there is no evidence that the average *Kshatriya* was concerned with intellectual pursuits. The people who are represented to us as studying and disputing are normally *Brāhmins*, the bearers par excellence, of Hindu Culture; the kings are few and far between and much of their fame seems to have been due to their generosity in regard to gifts.

The scholar of name and fame R. D. Ranade steers a middle course avoiding the two extreme opinions and gives the sanest decision in this disputed matter. He observes "......it would seem that the Brahmins did very often maintain their intellectual and spiritual superiority. It must be remembered however, that occasionally a Kshatriya, and occasionally a Brahmin, would be the intellectual and spiritual head of his age according to his abilities and powers, and that one charter was given either to Brahminhood or Kshatriahood that it alone should be the repository of intellectual and spiritual wisdom, and that, therefore, it would be ridiculous to argue, on the one hand, that the Brahmins alone, or on the other, that the Kshatriyas alone, were the custodians of spiritual culture, and thus, as in modern times, even a man belonging to the lowest order of society could, if he possessed the necessary ability and means, be in the vanguard of those who knew."

The *Maitrī Upaniṣad* sounds a note of warning. It gives a description of various classes of false teachers—with whom one should not associate, viz., those who are always hilarious, always abroad, always begging; and continually living upon handicrafts; those who are going out begging in towns and those who are wicked, who display their braids of hair and adopt mendicancy. those who allay the influence of evil spirit for money, those who impose on the people by wearing the red robe, earrings and skull and lastly, those teachers who practise deception by the jugglery of false argument in cycles

and epicycles and by use of false and illogical examples.

ṬEJOBINḌU-UPANISHAḌ

CHAPTER I

Param-Ḍhyāṇa (the supreme meditation) should be upon ṭejobinḍu, which is the Āṭmā of the universe, which is seated in the heart, which is of the size of an atom, which pertains to Śiva, which is quiescent and which is gross and subtle, as also above these qualities. That alone should be the ḍhyāna of the Munis as well as of men, which is full of pains, which is difficult to meditate on, which is difficult to perceive, which is the emancipated one, which is decayless and which is difficult to attain. One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pairs (heat and cold etc.), who has given up his egoism, who does not bless anyone nor take anything from others, and also who goes where they naturally ought not to go, and naturally would not go where they like to go—such persons also obtain three in the face. Hamsa is said to have three seats. Therefore, know it is the greatest of mysteries, without sleep and without support. It is very subtle, of the form of Soma, and is the supreme seat of Vishṇu. That seat has three faces, three guṇas and three ḍhāṭus, and is formless, motionless, changeless, sizeless and supportless. That seat is without upāḍhi, and is above the reach of speech and mind. It is Svabhāva (Self or nature) reachable only by bhāva (being). The indestructible seat is associateless, without bliss, beyond mind, difficult to perceive, emancipated and changeless. It should be meditated upon as the liberated, the eternal, the permanent and the indestructible. It is Brahman, is aḍhyāṭma (or the deity presiding as Āṭmā) and is the highest seat of Vishṇu. It is inconceivable, of the nature of Chiḍāṭma and above the ākāś, is void and non-void, and beyond the void, and is abiding in the heart. There is (in It) neither meditation nor meditator, nor the meditated, nor the non-meditated. It is not the universe. It is the highest spaee; it is neither supreme nor above the supreme. It is inconceivable, unknowable, non-truth, and not the highest. It is realised by the Munis, but the Ḍevas do not know the supreme One. Avarice, delusion, fear, pride, passion, anger, sin, heat, cold, hunger, thirst thought and fancy—(all these do not exist in It). (In It) there is no pride of (belonging to) the Brāhmaṇa caste, nor is there the collection of the knot of salvation. (In It) there is no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states is the supreme Brahman.

Yama (forbearance), niyama (religious observance), ṭyāga (renunciation), mouna (silence) according to time and place, āsana (posture), mūlabanḍha, seeing all bodies as equal, the position of the eye, prāṇa-samyamana (control of breath), praṭyāhāra (subjugation of the senses), ḍhāraṇa, āṭma-ḍhyāna and samāḍhi—these are spoken of as the parts (of yoga) in order. That is called yama in which one controls all his organs (of sense and actions) through the vijñāna that all is Brahman; this should be practised often and often. Niyama, in which there is the supreme bliss enjoyed through the flowing (or inclination) of the mind towards things of the same (spiritual) kind, (*viz.*, Brahman) and the abandoning of things differing from one another is practised by the sages as a rule. In ṭyāga (renunciation), one abandons the manifestations (or objects) of the universe through the cognition of Āṭmā that is Saṭ and Chiṭ. This is practised by the great and is the giver of immediate salvation. Mouna (the silence), in which,

without reaching That, speech returns along with mind, is fit to be attained by the Yogins and should be ever worshipped by the ignorant (even). How is it possible to speak of "That", from which speech returns? How should it be described as the universe as there is no word to describe it? It is "That" which is (really) called silence, and which is naturally understood (as such). There is silence in children, but with words (latent); whereas the knowers of Brahman have it (silence) but without words. That should be known as "the lonely seat" in which there is no man in the beginning, middle, or end, and through which all this (universe) is fully pervaded. The illusion of Brahmā and all other beings takes place within one twinkling (of His eye). That should be known as āsana (posture), in which one has with ease and without fatigue (uninterrupted) meditation of Brahman; that is described by the word kāla (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness. That is called siḍḍhāsana (siḍḍha-posture) in which the siḍḍhas (psychical personages) have succeeded in realising the endless One as the support of the universe containing all the elements, etc. That is called the mūlabanḍha, which is the Mūla (root) of all worlds, and through which the root Chiṭṭa is (banḍha) bound. It should be always practised by the Rājayogins.

One after having known the equality of the angas (or parts of yoga) point to one and the same Brahman, should be absorbed in that equal (or uniform) Brahman; if not there is not that equality (attained). Then like a dry tree, there is straightness (or uniformity throughout). Making one's vision full of spiritual wisdom, one should look upon the world as full of Brahman. That vision is very noble. It is (generally) aimed at the tip of the nose; but it should be directed towards that seat (of Brahman) wherein the cessation of seer, the seen, and sight will take place, and not towards the tip of the nose. That is called prāṇāyāma (the control of breath), in which there is the control of the modifications (of mind) through the cognition of Brahman in all the states of chiṭṭa and others. The checking of (the conception of the reality of) the universe, is said to be expiration. The conception of "I aṃ Brahman" is inspiration. The holding on (long) to this conception without agitation is cessation of breath. Such is the practice of the enlightened. The ignorant close their nose. That should be known as praṭyāhāra, through which one sees Āṭmā (even) in the objects of sense, and pleases chiṭṭa through manas. It should be practised often and often. Through seeing Brahman wherever the mind goes, the ḍhāraṇa of the mind is obtained. Ḍhāraṇā is thought of highly by the wise. By ḍhāraṇā is meant that state where one indulges in the good thought, "I am Brahman alone," and is without any support. This ḍhyāna is the giver of supreme bliss. Being first in a state of changelessness, and then thoroughly for getting (even) that state owing to the cognition of the (true) nature of Brahman—this is called samāḍhi. This kind of bliss should be practised (or enjoyed) by a wide person till his cognition itself united in a moment with the state of pratyag (Āṭmā). Then this King of Yogins becomes a Siḍḍha, and is without any aid (outside himself). Then he will attain a state, inexpressible and unthinkable.

When samāḍhi is practised, the following obstacles arise with great force—absence of right inquiry, laziness, inclination to enjoyment, absorption (in material object), ṭamas, distraction, impatience, sweat, and absent-mindedness. All these obstacles should be overcome by inquirers into Brahman. Through

bhāvavṛttis (worldly thoughts), one gets into them. Through śūnyavṛttis (void or empty thoughts), one gets into them. But through the vṛttis of Brahman, one gets fullness. Therefore one should develop fullness through this means (of Brahman). He who abandons this vṛtti of Brahman, which is very purifying and supreme—that man lives in vain like a beast. But he who understands this vṛtti (of Brahman), and having understood it makes advances in it, becomes a good and blessed person, deserving to be worshipped by the three worlds. Those who are greatly developed through the ripening (of their past karmas) attain the state of Brahman; others are simply reciters of words. Those who are clever in arguments about Brahmana, but are without the action pertaining to Brahman, and who are greatly attached to the world—those certainly are born again and again (in this world) through their ajñāna; (the former) never remain, even for half a moment—without the vṛtti of Brahman, like Brahmā and others Sanaka, etc., Śuka and others. When a cause is subject to changes, it (as an effect) must also have its cause. When the cause ceases to exist in truth, the effect perishes through right discrimination. Then that substance (or principle) which is beyond the scope of words, remains pure. After that, vṛtti jñāna arises in their purified mind; through meditation with transcendental energy, there arises a firm certitude. After reducing the visible into the invisible state, one should see everything as Brahman. The wide should ever stay in bliss with their understanding full of the essence of Chiṭ. Thus ends the first chapter of Ṭejobinḍu.

CHAPTER II

Then the Kumāra asked Śiva: "Please explain to me the nature of Chinmāṭra, that is the partless non-dual essence." The great Śiva replied: "The partless non-dual essence is the visible. It is the world, it is the existence, it is the Self, it is manṭra, it is action, it is spiritual wisdom, it is water. It is the earth, it is akas, it is the books, it is the three Vedas, it is the Brahman, it is the religious vow, it is Jīva, it is Aja (the unborn), it is Brahmā, it is Vishṇu, it is Ruḍra; it is I, it is Āṭmā, it is the Guru. It is the aim, it is sacrifice, it is the body, it is manas, it is chiṭṭa, it is happiness, it is Viḍyā; it is the undifferentiated, it is the eternal , it is the supreme, it is everything. O six-faced one, different from It there is nothing. None, none but It; It is I. It is gross, it is subtle, it is knowable, it is thou; it is the mysterious; it is the knower; it is existence, it is mother, it is father, it is brother, it is husband, it is Sūṭra (Āṭmā), it is Virāt. It is the body, it is the head, it is the internal, it is the external, it is full, it is nectar, it is goṭra (clan), it is gṛha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is the guṇas, it is the witness. It is a friend, it is a relative, it is an ally, it is the king, town, kingdom and subjects. It is Om, japa, meditation, the seat, the one worthy to be taken (in), the heart, the Jyoṭis, Swerga (heaven) and Self."

"All the partless and non-dual essence should be regarded as Chinmāṭra. Chinmāṭra alone is the Absolute Consciousness; and this partless non-dual essence alone is the (real) essence. All having consciousness alone except those having changes, are Chinmāṭra. All this is Chinmāṭra. He is Chinmaya; the state of Āṭmā is known as Chinmāṭra and the partless non-dual essence. The whole world is Chinmāṭra. Your state and my state are Chinmāṭra. Ākāś, earth, water, vāyu, agni, Brahmā, Vishṇu, Śiva and all else that exist or do not, are Chinmāṭra. That which is the partless non-dual

essence is Chinmāṭra. All the past, present, and future are Chinmāṭra. Substance and time are Chinmāṭra. Knowledge and the knowable are Chinmāṭra. The knower is Chinmāṭra. Everything is Chinmāṭra. Every speech is Chinmāṭra. Whatever else is Chinmāṭra. Asaṭ and Saṭ are Chinmāṭra. The beginning and end are Chinmāṭra: that which is in the beginning and end is Chinmāṭra ever. The Guru and the disciple are Chinmāṭra. If the seer and the seen are Chinmāṭra, then they are always Chinmaya. All things wondrous are Chinmāṭra. The (gross) body is Chinmāṭra, as also the subtle and causal bodies. There is nothing beyond Chinmāṭra. I and thou are Chinmāṭra. Form an non-form are Chinmāṭra. Virtue and vice are Chinmāṭra. The body is a symbol of Chinmāṭra. Saṅkalpa, knowing, manṭra, and others, the gods invoked in manṭras, the gods presiding over the eight quarters, the phenomenal and the supreme Brahman are nothing but Chinmāṭra. There is nothing without Chinmāṭra. Māyā is nothing without Chinmāṭra. Pūjā (worship) is nothing without Chinmāṭra. Meditation, truth, sheaths and others, the (eight) vasus, silence, non-silence, and indifference to objects—are nothing without Chinmāṭra. Everything from Chinmāṭra. Whatever is seen and however seen—it is Chinmāṭra so far. Whatever exists and however distant, is Chinmāṭra. Whatever elements exist, whatever is perceived, and whatever is veḍānṭa—all these are Chinmāṭra. Without Chinmāṭra, there is no motion, no Moksha and no goal aimed at. Everything is Chinmāṭra. Brahman that is the partless non-dual essence is known to be nothing but Chinmāṭra. Thou, O Lord, art the partless non-dual essence (stated) in the books. 'I' as of one homogeneity (pervading everywhere) will at once be emancipated throuh this spiritual wisdom. He is his own Guru with this profound spiritual wisdom. Thus ends the second chapter of Ṭejobinḍu."

CHAPTER III

The Kumāra addressed his father (again): "Please explain to me the realisation of Āṭmā." To which the great Śiva said: "I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Saṭṭva. I am the 'I' that has given up 'I'. I am one that is without anything. I am full of Chiḍākāś. I am the sole fourth one. I am the sole one above the fourth (state of ṭurya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness. I am of the 1nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases, of the nature of bliss, without changes or differentiations, and of the nature of the eternal one essence and Chinmāṭra. My real nature is indescribable, of endless bliss, the bliss above Saṭ and Chiṭ and the interior of the interior. I am beyond reach of manas and speech. I am of the nature of Āṭmic bliss. true bliss and one who plays with (my) Āṭmā. I am Āṭmā and Saḍāśiva. My nature is Āṭmic spiritual effulgence. I am the essence of the jyoṭis of Āṭmā. I am without beginning, middle, or end. I am like the sky. I am solely Saṭ, Ananḍa, and Chiṭ, which is unconditioned and pure. I am the Sachchiḍānanḍa that is eternal, enlightened and pure. I am ever of the nature of the eternal Śesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme ākāś. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat

(foundation of all). I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of chiṭṭa, the sole essence of Chiḍāṭma, beyond the visibility of all and of the form of vision. My nature is ever full. I am ever fully contented, the all, and Brahman, and the very consciousness; I am 'I'. My nature is of the earth. I am the great Āṭmā and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Veḍas, am determined by the sciences and am fixed in the chiṭṭa. There is nothing left out by me, neither the earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahmā, a Siḍḍha, the eternally pure, non-dual one, Brahman, without old age or death. I shine by myself; I am my own Āṭmā, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness, and am used to play in my own Āṭmā, look on my own Āṭmā and am in myself happily seated. I have my own Āṭmā as the residue, stay in my own consciousness, and play happily in the kingdom of my own Āṭmā. Sitting on the real throne of my own Āṭmā, I think of nothing else but my own Āṭmā. I am Chiḍrūpa alone, Brahman alone, Sachchiḍānanḍa, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Āṭmā, the unconditioned bliss, and am always Āṭmā-Ākāś. I alone am in the heart like Chiḍāḍiṭya (the consciousness-sun). I am content in my own Āṭmā, have no form, or no decay, am without the number one, have the nature of an unconditioned and emancipated one and I am subtler than ākāś; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Saṭ, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone, and of the nature of Sachchiḍānanḍa. All this is Brahman alone. There is none other than Brahman and that is 'I'.

"I am Brahman that is Saṭ, and bliss, and the ancient. The word 'thou' and the word 'that' are not different from me. I am of the nature of consciousness. I am alone the great Śiva. I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness. Being purely of the nature of Brahman, I am the eternal Āṭmā. I alone am the Āḍiśesha (the primeval Śesha). I alone am the Śesha. I am without name and form, of the nature of bliss, of the nature of being uperceivable by the senses, and of the nature of all beings; I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence, and the one and secondless Saṭ, (*viz.*,) Brahman. There is no doubt of it. I am of the nature of all-void. I am the one that is given out by the Veḍas. I am of the nature of the emancipated and emancipation, of Nirvāṇic bliss, of truth and wisdom, of Saṭ alone and bliss, of the one beyond the fourth, of one without fancy, and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of significance of Om, of the spotless, and of Chiṭ. I am neither existing nor non-existing. I am not of the nature of anything. I am of the nature of the actionless. I am without

parts. I have no semblance, no manas, no sense, no buḍḍhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states. I am neither of the nature of the three pains nor of the three desires. I have neither śravaṇa nor manana in Chiḍāṭma in order to attain salvation. There is nothing like me or unlike me. There is nothing with in me. I have none of the three bodies.

"The nature of manas is unreal, the nature of buḍḍhi is unreal, the nature of aham (the 'I') is unreal; but I am the unconditioned, the permanent and the unborn. The three bodies are unreal, the three periods of time are unreal, the three guṇas are unreal, but I am of the nature of the Real and the pure. That which is heard is unreal, all the Veḍas ae unreal, the Śasṭras are unreal, but I am the Real and of the nature of Chiṭ. The Mūrṭis (Brahmā, Vishṇu, and Ruḍra having limitation) are unreal, all the creation is unreal, all the taṭṭvas are unreal, but know that I am the great Śaḍāśiva. The master and the disciple are unreal, the manṭra of the Guru is unreal, that which is seen is unreal, but know me to be the Real. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, *viz.*, this universe; cause and non-cause are unreal, things lost or obtained ar unreal. Pains and happiness are unreal, all and non-all are unreal, gain and loss are unreal, victory and defeat are unreal. All the sound, all the touch, all the forms, all the taste, all the smell, and all ajñāna are unreal. Everything is always unreal—the mundane existence is unreal—all the guṇas are unreal. I am of the nature of Saṭ.

"One should cognize his own Āṭmā alone. One should always practise the manṭra of his Āṭmā. The manṭra (Aham-brahmāsmi) 'I am Brahman' removes all the sins of sight, destroys all other manṭras, destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of buḍḍhi, the bondage of chiṭṭa, all diseases, all griefs and passions instantaneously, the power of anger, the modifications of chiṭṭa, saṅkalpa, crores of sins, all actions and the ajñāna of Āṭmā. The manṭra 'I am Brahman' gives indescribable bliss, gives the state of ajada (the non-inertness or the undecaying) and kills the demon of non-Āṭmā. The thunderbolt 'I am Brahman' clears al the hill of not-Āṭmā. The wheel 'I am Brahman' destroys the asuras of non-Āṭmā. The manṭra 'I am Brahman' will relieve all (persons). The manṭra 'I am Brahman' gives spiritual wisdom and bliss. There are seven crores of great manṭras and there are vraṭas (vows) of (or yielding) hundred crores of births. Having given up all other manṭras, one should ever practise this manṭra. He obtains at once salvation, and there is not even a particle of doubt about it. Thus ends the third chapter of the Tejobinḍu-Upanishaḍ."

CHAPTER IV

The Kumāra asked the great Lord: "Please explain to me the nature of Jīvanmukṭi (embodied salvation) and viḍehamukṭi (disembodied salvation)." To which the great Śiva replied: "I am Chiḍāṭmā. I am Para-Āṭmā. I am the Nirguṇa, greater than the great. One who will simply stay in Āṭmā is called a Jīvanmukta. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman,' is said to be a Jīvanmukṭa. He is said to be a Jīvanmukṭa, who realises: 'I am of the

nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude "I am Brahman" only'. He is said to be a Jīvanmukṭa who has not at all got the 'I' in myself, but who stays in Chinmāṭra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmāṭra, whose Āṭmā is of the nature of the all-full, who has Atma left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Āṭmā is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Āṭmā is tranquil, who has got no other thought (than itself), and who is devoid of the thought of the existence of anything. He is said to be a Jīvanmukṭa who realises: 'I have no chiṭṭa, no buḍḍhi, no ahaṅkāra, no sense, no body at any time, no prāṇas, no Māyā, no passion and no anger, I am the great, I have nothing of these objects or of the world, and I have no sin, no characteristics, no eye, no manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.' He said to be a jīvanmukṭa, who realises: 'All this is not mine, I have no time, no space, no object, no thought, no snāna (bathing), no sanḍhyās (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jīva, not even the three worlds, no salvation, no duality, no Veḍas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahmā, no Vishṇu, no Ruḍra, no moon, no earth, no water, no vāyu, no ākāś , no agni, no clan, no lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no manas, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone (or attained) to, nothing to be cotemplated, enjoyed or remembered, no enjoyment, no desire, no yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither aḍhyāropa (illusory attribution) nor apavāḍa (withdrawal of that conception) no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven ḍhāṭus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. "I am certainly Brahman. I am Chiṭ, I am Chiṭ". He is said to be a Jīvanmukṭa who cognizes: 'I am Brahman alone, I am Chiṭ alone, I am the supreme. ' No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Āṭmā and enjoy in myself the bliss of my own Āṭmā.' He is a Jīvanmukṭa who is himself, the foremost and the one undaunted person who is himself the lord an rests in his own Self.

"He is a Viḍehamukṭa who has become Brahman, whose Āṭmā has attained quiescence, who is of the nature of Brāhmic bliss, who is happy, who is of a pure nature, and who is a great mouni

(observer of silence). He is a viḍehamukṭa who remains in Chinmāṭra alone without (even) thinking thus: 'I am all Āṭmā, the Āṭmā that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only,the birthless and the deathless—I am myself the undecaying Āṭmā that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation—I am Brahman alone—I am Chiṭ alone.' He is a Viḍehamukṭa who having abandoned the thought: 'I alone am the Brahman' is filled with bliss. He is a Viḍehamukṭa who having given up the certainty of the existence or non-existence of all objects is pure Chiḍananḍa (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Āṭmā with anything, anywhere or at anytime, who is ever silent with the silence of Saṭya, who does nothing, who has gone beyond guṇas, whose Āṭmā has become the All, the great, and the purifier of the elements, who does not cognize the change of time, matter, place himself or other differences, who does not see (the difference of) 'I' 'thou,' 'this' or 'that,' who being of the nature of time is yet without it, whose Āṭmā is void, subtle and universal, but yet without (them), whose Āṭmā is divine and yet without Ḍevas, whose Āṭmā is measurable and yet without measure, whose Āṭmā is without inertness and within every one, whose Āṭmā is devoid of any saṅkalpa, who thinks always: 'I am Chinmāṭra, I am simply Paramāṭman, I am only of the nature of spiritual wisdom, I am only' of the nature of Saṭ, I am afraid of nothing in this world,' and who is without the conception of Ḍevas, Veḍas and sciences, 'All this is consciousness, etc.,'and regards all as void. He is a Viḍehamukṭa who has realised himself to be chaitanya alone, who is remaining at ease in the pleasure-garden of his own Aṭmā, whose Aṭmā is of an illimitable nature, who is without the conception of the small and the great, and who is the fourth of the state and the supreme bliss. He is a Viḍehamukṭa whose Āṭmā is nameless and formless, who is the great spiritual wisdom of the nature of bliss, and of the nature of the state beyond ṭurya, who is neither auspicious nor inauspicious, who has yoga as his Āṭmā, whose Āṭmā is associated with yoga, who is free from bondage or freedom, without guṇa or non-guṇa, without space, time, etc., without the witnessable and the witness, without the small or the great, and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind, and whose thought is beyond the beyond. He is said to be a Viḍehamukṭa who has gone beyond (or mastered quite) the modifications of chiṭṭa, who illumines such modifications, and whose Āṭmā is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all. He is a Viḍehamukṭa whose external Āṭmā invisible to others is the is the supreme bliss aiming at the highest veḍānṭa, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brāhmic bliss, who is not satiated with the juice of the necttar of Brahman, who realises Brāhmic bliss, who cognizes the Śiva bliss in Brāhmic bliss, who has the effulgence of the essence of Brāhmic bliss, who has become one with it, who lives in the household of Brāhmic bliss, has

mounted the car of Brāhmic bliss, who has an imponderable Chiṭ being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Āṭmā having that bliss and who thinks: 'All this is of the nature of Āṭmā, there is nothing else beside Āṭmā, all is Āṭmā, I am Āṭmā, the great Āṭmā, the supreme Āṭmā, and Āṭmā of the form of bliss.' He who thinks: 'My nature is full, I am the great Āṭmā, I am the all-contented and the permanent Āṭmā. I am the Āṭmā pervading the heart of all, which is not stained by anything, but which has no Āṭmā; I am the Āṭmā whose nature is changeless, I am the quiescent Āṭmā; and I am the many Āṭmā.' He who does not think this is Jīvāṭmā and that is Paramāṭmā, whose Āṭmā is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Āṭmā is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Āṭmā is of the nature of the All and the non-All, but without them; whose Āṭmā is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Saṅkalpa—such a man is a Viḍehamukṭa. He whose Āṭmā is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of nectar, of the nature of the three periods of time, but without them; whose Āṭmā is entire and non-measurable, being subject to proof though without proof; whose Āṭmā is the eternal and the witness, but without eternality and witness; whose Āṭmā is of the nature of the secondless, who is the self-shining one without a second, whose Āṭmā cannot be measured by viḍyā and aviḍyā but without them; whose Āṭmā is without conditionedness or unconditio-nedness, who is without this or the higher worlds, whose Āṭmā is without the six things beginning with śama, who is without the qualifications of the aspirant after salvation, whose Āṭmā is without gross, subtle, causal, and the fourth bodies, and without the anna, prāṇa, manas, and vijñāna sheaths; whose Āṭmā is of the nature of ānanḍa (bliss) sheath, but without five sheaths; whose Āṭmā is of the nature of nirvikalpa, is devoid of saṅkalpa, without the characteristics of the visible or the audible, and of the nature of void, owing to unceasing samāḍhi, who is without beginning, middle, or end;. whose Āṭmā is devoid of the word Prajñāna, who is without the idea 'I am Brahman,' whose Āṭmā is devoid (of the thought) of 'thou art', who is without the thought 'this is Āṭmā', whose Āṭmā is devoid of that which is described by Om, who is above the reach of any speech or the three states, and is the indestructible and the Chiḍāṭmā, whose Āṭmā is not the one which can be known by Āṭmā and whose Āṭmā has neither light nor darkness. Such a personage is a Viḍehamukṭa. Look only upon Āṭmā; know it as your own. Enjoy your Āṭmā your self, and stay in peace. O six-faced one, be content in your own Āṭmā, be wandering in your own Āṭmā, and be enjoying your own Āṭmā. Then you will attain Viḍehamukṭi."

CHAPTER V

The Sage named Niḍāgha addressed the venerable Ṛbhu: "O Lord please explain to me the discrimination of Āṭmā from non-Āṭmā." The Sage replied thus:

"The furthest limit of all vāk (speech) is Brahman; the furthest limit to all thoughts is the Guru. That which is of the nature of all causes and effects but yet without them, that which is without saṅkalpa, of the nature of all bliss and the auspicious, that which is the great one of the nature of bliss, that which illuminates all luminaries and that which is full of the bliss of nāḍa (spiritual sound), without any

enjoyment and contemplation and beyond nāḍas and kalās (parts)—that is Āṭmā, that is the 'I' the indestructible. Being devoid of all the difference of Āṭmā and non-Āṭmā, of heterogeneity and homogeneity, and of quiescence and non-quiescence—that is the one Jyoṭis at the end of nāḍa. Being remote from the conception of Mahā-vakyārṭha (*i.e.*, the meaning of Maha-vākyas) as well of 'I am Brahman,' being devoid of or without the conception of the word and the meaning, and being devoid of the conception of the destructible and indestructible—that is the one Jyoṭis at the end of nāḍa. Being without the conception 'I am the partless non-dual essence' or 'I am the blissful,' and being of the nature of the one beyond all—that is one Jyoṭis at the end of nāḍa. He who is devoid of the significance of Āṭmā (*viz.*, motion) and devoid of Sachchiḍānanḍa—he is alone Āṭmā, the eternal. He who is undefinable and unreachable by the words of the Veḍas, who has neither externals nor internals, an whose symbol is either the universe or Brahman—he is undoubtedly Āṭmā. He who has no body, nor is a Jīva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Saṭ nor asaṭ, neither preservation nor regeneration, neither guṇa nor non-guṇa—that is undoubtedly my Āṭmā. He who has neither the described nor description, neither śravaṇa nor manana, neither Guru nor disciple, neither the world of the Ḍevas nor the Ḍevas nor Asuras, neither duty nor non-duty, neither the immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither manṭra nor non-manṭra, neither science nor non-science, neither the seer nor the sight which is subtle, nor the nectar of time—that is Āṭmā. Rest assured that not-Āṭmā is a misnomer. There is no manas as not-Āṭmā. There is no world as not-Āṭmā. Owing to the absence of all saṅkalpas and to the giving up of all actions, Brahman alone remains, and there is no not-Āṭmā. Being devoid of the three bodies, the three periods of time, the three guṇas of Jīva, the three pains and the three worlds, and following the saying 'All is Brahman,' know that thee is nothing to be known through the absence of chiṭṭa; there is no old age through the absence of body; no motion through the absence of legs; no action through the absence of hands; no death through the absence of creatures; no happiness through the absence of buḍḍhi; no virtue, no purity, no fear, no repetition of manṭras, no Guru nor disciple. There is no second in the absence of one. Where there is not the second, there is not the first. Where there is truth alone, there is no non-truth alone, there is no truth possible. If you regard a thing auspicious as inauspicious, then auspiciousness is desired (as separate) from inauspiciousness. If you regard fear as non-fear, then fear will arise out of non-fear. If bondage should become emancipation, then in the absence of bondage will be no emancipation. If birth should imply death, then in the absence of birth, there is no death. If 'thou' should imply 'I' then in the absence of 'thou' there is no 'I'. If 'this' should be 'that,' 'this' does not exist in the absence of 'that'. If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence of effect, there is no cause. If duality implies non-duality, then in the absence of duality, there is no non-duality. If there should be the seen, then there is the eye (or sight): in the absence of the seen, there is no eye. In the absence of the interior, there is no exterior. If there should be fullness, then non-fullness is possible. Therefore (all) this exists nowhere. Neither you nor I, nor this nor these exist. There is no simile in the

unborn. There is (in it) no mind to think. I am the supreme Brahman. This world is Brahman only. Thou and I are Brahman only. I am Chinmāṭra simply, and there is no not-Āṭmā. Rest assured of it. This universe is not (really at all). This universe is not (really) at all. It was nowhere produced and stays nowhere. Some say that chiṭṭa is the universe. Not at all. It exists not. Neither the universe nor chiṭṭa nor ahaṅkāra nor Jīva exists (really). Neither the creation of Māyā nor Māyā itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, the two samāḍhis, the measurer, the measure, ajñāna and aviveka—none of these exists (truly) anywhere. Therefore, the four moving considerations and the three kinds of relationship exist not. There is no Gaṅga, no Gayā, no Seṭu (bridge), no elements or anything else, no earth, water, fire, vāyu, and ākāś anywhere, no Ḍevas, no guardians of the four quarters, no Veḍas, no Guru, no distance, no proximity, no time, no middle, no non-duality, no truth, no untruth, no bondage, no emancipation, no Saṭ, no asaṭ, no happiness, etc., no class, no motion, no caste, and no worldly business. All his Brahman only and nothing else—all is Brahman only and nothing else. There exists then nothing (or statement) as that 'consciousness alone is'; there is (then) no saying such as 'Chiṭ is I'. The statement 'I am Brahman' does not exist (then); nor does exist (then) the statement: 'I am the eternally pure'. Whatever is uttered by the mouth, whatever is thought by manas, whatever is determined by buḍḍhi, whatever is cognized by chiṭṭa –all these do not exist. There is no Yogin or yoga then. All are and are not. Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion—all these do not exist then. Know that is no not-Āṭmā.

"The Veḍas, Science, Purāṇas, effect and cause, Īśvara and the world and the elements and mankind—all these are unreal. There is no doubt of it. Bondage, salvation, happiness, relatives, meditation, chiṭṭa, the Ḍevas, the demons, the secondary and the primary, the high and the low—all these are unreal. There is no doubt of it. Whatever is uttered by the mouth, whatever is willed by saṅkalpa, whatever is thought by manas—all these are unreal. Whatever is determined by the buḍḍhi, whatever is cognized by chiṭṭa, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears, and whatever exists as Saṭ, as also the ear, the eye, and the limbs—all these are unreal. Whatever is described as such and such, whatever is thought as so-and-so, all the existing thoughts such as 'thou art I'. 'that is this,' and 'He is I,' and whatever happens in moksha, as also all saṅkalpas, delusion, illusory attribution, mysteries and all the diversities of enjoyment and sin-all these do not exist. So is also not-Āṭmā. Mine and thine, my and thy, for me and for thee, by me an by thee—all these are unreal. (The statement) that Vishṇu is the preserver, Brahmā is the creator, Ruḍra is the destroyer—know that these undoubtedly are false. Bathing, utterings of manṭras, japas (religious austerities) homa (sacrifice), study of the Veḍas, worship of the Ḍevas, manṭra, ṭanṭra, association with the good, the unfolding of the faults of guṇas, the working of the internal organ, the result of aviḍyā, and the many crores of mundane eggs—all these are unreal. Whatever is spoken of as true according to the verdict of all teachers, whatever is seen in this world and whatever exists-all these are unreal. Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by any-one, whatever action is done, good or bad, whatever is done as truth—know all these to be unreal. Thou alone art

the transcendental Āṭmā and the supreme Guru of the form of ākāś, which is devoid of fitness (for it) and of the nature of all creatures. Thou art Brahman; thou art time; and thou art Brahman, that is ever and imponderable. Thou art everywhere, of all forms, and full of consciousness.. Thou art the truth. Thou art one that has mastered the siḍḍhis, and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the God, the quiescent, the diseaseless, Brahman the full, and greater than the great. Thou art impartial, Saṭ and the ancient knowledge, rcognised by the words 'Truth, etc'. Thou art devoid of all parts. Thou art the ever-existing—thou appearest as Brahmā, Ruḍra, Inḍra, etc—thou art above the illusion of the universe—thou shinest in all elements—thou art without saṅkalpa in all—thou art known by means of the underlying meaning of all scriptures; thou art ever content and ever happily seated (in thyself); thou art without motion, etc. In all things, thou art without any characteristics; in all things thou art contemplated by Vishṇu and other Ḍevas at all times; thou hast the nature of Chiṭ, thou art Chinmāṭrā unchecked, thou stayest in Āṭmā itself, thou art void of everything and without guṇas, thou art bliss, the great, the one secondless, the state of Saṭ and asaṭ, the knower, the known, the seer, the nature of Sachchidānanḍa, the lord of Ḍevas, the all-pervading, the deathless, the moving, the motionless, the all and the non-all with quiescence and non-quiescence, Saṭ alone, Saṭ commonly (found in all), of the form of Niṭya-Siḍḍha (the unconditioned developed one), and yet devoid of all siḍḍhis. There is not an atom which thou dost not penetrate; but yet thou art without aim and object aimed at. Thou art changeless, decayless, beyond all nāḍas, without kāla or kāshta (divisions of time) and without Brahmā, Vishṇu and Śiva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of Self. Thou art the monarch of the kingdom of Self, and yet without the conception of Self., Thou art of the nature of fullness and incompleteness. There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou actest according to the nature of each.

"This universe an everything in it, whether the seer or the seen, resembles the horns of a hare (or are illusory). Earth, water, agni, vāyu, ākāś, manas, buḍḍhi, ahaṅkāra, ṭejas, the worlds and the sphere of the universe, destruction, birth,truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness,the past, present, and future, the aim and the object of aim, mental restraint, inquiry, contentment, enjoyer, enjoyment, etc., the eight parts of yoga, yama, etc., the going and coming (of life), the beginning, middle and end, that which can be taken and rejected, Hari, Śiva, the organs, manas, the three states, the twenty-four ṭaṭṭvas, the four means, one of the same class or different classes, Bhūḥ and other worlds, all the castes and orders of life with the rules laid down for each, manṭras and ṭanṭras, science and nescience, all the Veḍas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened an the non-enlightened, duality and non-duality,the conclusion of all Veḍānṭas and Śāsṭras, the theory of the existence of all souls and that of one soul only, what ever is thought by chiṭṭa, whatever is willed by saṅkalpa, whatever is determined by buḍḍhi, whatever one hears and sees, whatever the guru instructs, whatever is sensed by all the organs,whatever is discussed in mīmāmsā, whatever is ascertained by nyāya (philosophy) and by the great ones who have reached the other

side of the Veḍas, the saying 'Śiva destroys the world, Vishṇu protects it , and Brahmā creates it,' Whatever is found in the purāṇas, whatever is ascertained by the Veḍas, and is the signification of all the Veḍas—all these resemble the horns of a hare. The conception 'I am the body' is spoken of as the internal organ; the conception 'I am the body' is spoken of as the great mundane existence; the conception 'I am the body' constitutes the whole universe. The conception 'I am the body' is spoken of as the knot of the heart, as non-wisdom, as the state of asaṭ, as neccience, as the dual, as the true Jīva and as with parts, is certainly the great sin, and is the disease generated by the fault of thirst after desires. That which is Saṅkalpa, the three pains, passion, anger, bondage, all the miseries, all the faults and the various forms of time—know these to be the result of manas. Manas alone is the whole world, the ever-deluding, the mundane existence, the three worlds, the great pains, the old age and others, death and the great sin, the saṅkalpa, the Jīva, the chiṭṭa, the ahaṅkāra, the bondage, the internal organ and earth,water, agni, vāyū, and ākāś. Sound, touch, form, taste, and odour, the five sheaths, the waking, the dreaming, and dreamless sleeping states, the guardians of the eight quarters, Vasus, Ruḍras, Āḍiṭyas, the seen, the inert, the pairs an non-wisdom—all these are the products of manas. Rest assured that there is no reality in all that is saṅkalpa. The whole world, the guru, disciple, etc., do not exist yea, do not exist. Thus ends the fifth chapter of this Upanishaḍ."

CHAPTER VI

Ṛbhu continued again: "Know everything as Sachchinmaya (full of Saṭ and consciousness). It pervades everything. Sachchiḍānanḍa is non-dual, decayless, alone and other than all. It is 'I'. It alone is ākāś and 'thou'. It is I. There is (in it) no manas, no buḍḍhi, no ahaṅkāra, no chiṭṭa, or the collection of these—neither 'thou' nor I, nor anything" else nor everything. Brahman alone is. Sentence, words, Veḍas, letters, beginning, middle, or end, truth, law, pleasure, pain, existence, māyā, prakṛṭi, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Śāsṭras, command, the knower, the known, and the knowledge, the waking, dreaming and dreamless sleeping an the fourth state—all these do not belong to me. Everything is Sachchinmaya interwoven. No attributes pertaining to body, elements and spirit, no. root, no vision, no Ṭaijasa, no Prājña, no Virāt, no Sūṭrāṭma, no Īśvara, an no going or coming, neither gain nor loss, neither the acceptable nor the rejectable, nor the censurable, neither the pure nor the impure, neither the stout nor the lean, no sorrow, time, space, speech, all, fear, duality, tree, grass or mountain, no meditation, no siḍḍhi of yoga, no Brāhmaṇa, Kshaṭṭriya or Vaiśya, no bird or beast, or greed, delusion, pride, malice, passion, anger or others, no woman, Śūḍra, castes or others, nothing that is eatable or enjoyable, no increase or decrease, no belief in the Veḍas, no speech, no worldiness or unworldliness, no transaction, no folly, no measure or measured, no enjoyment or enjoyed, no friends, son etc., father, mother, or sister, no birth or death, no growth, body or 'I', no emptiness or fullness, no internal organs or mundane existence, no night, no day, no Brahmā, Vishṇu, or Śiva, no week, fortnight, month, or year, no unsteadiness, no Brahmaloka, Vaikuṇtha, Kailāsa and others, no Swarga, Inḍra, Agniloka, Agni, Yamaloka, Yama, vāyuloka, guardians of the world, three worlds—Bhūḥ, Bhuvaḥ,

Svaḥ, Pāṭāla of surface or earth, no science, nescience, māyā, Prakṛti, inertness, permanency, transience, destruction, movement, running, object, of meditation, bathing, mantra or object, no adorable object, anointment or sipping with water, no flower, fruit, sandal, light waved before god, praise, prostrations or circumambulation, no entreaty, conception of separateness even, oblation of food, offered good, sacrifice, actions, abuse, praise, Gāyatrī and sandhi (period of junction, such as twilight, etc.), no mental state, calamity, evil desire, bad soul, chaṇḍāla (low caste person) pulkasa, unbearableness, unspeakableness, kirāṭa (hunter), kaiṭava (demon), partiality, partisanship, ornament, chief, or pride, no manyness, no oneness, durability, triad, tetrad, greatness, smallness, fullness, or delusion, no kaiṭava, Benares, ṭapas, clan, family, sūṭra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision or illusion, no sacred sentences, identity, or the siḍḍhis, aṇimā, etc.

"Everything being consciousness alone, there is no fault in anything. Everything being of the nature of Saṭ alone, is Sachchiḍānanḍa only, Brahman alone is everything and there is nothing else. So 'That' is 'I'. 'That' is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. The eternal Brahman alone is 'I'. I am Brahman alone without being subject to mundane existence. I am Brahman alone without any manas, any buḍḍhi, organs or body. I am Brahman alone not perceivable. I am Brahmana alone and not Jīva. I am Brahman alone and not liable to change. I am Brahman alone and not inert. I am Brahman alone and have no death . I am Brahman alone and have no prāṇas. I am Brahman alone and greater than the great. This is Brahman. Great is Brahman. Truth is Brahman. It is all-pervading. Time is Brahman. Kāla is Brahman. Happiness is Brahman. It is self-shining. One is Brahman. Two is Brahman. Delusion is Brahman. Śama and others are Brahman. Badness is Brahman. Goodness is Brahman. It is of the form of restraint, quiescence, the all-pervading and the all-powerful. The Loka (world) is Brahman. Guru is Brahman. Disciple is Brahman. It is Saḍāśiva. (That which) is before is Brahman. (That which will be) hereafter is Brahmana. Purity is Brahman. Auspiciousness and inauspiciousness are Brahman. Jīva always is Brahman. I am Sachchiḍānanḍa. All are of the nature of Brahman. The universe is said to be of the nature of Brahman. Brahman is itself. There is no doubt of it. There is nothing out of itself. The letter Om of the form of consciousness is Brahman alone. Everything is itself. I alone am the whole universe and the highest seat, have crossed the guṇas and am greater than the great, the supreme Brahman, Guru of Gurus, the support of all and the bliss of bliss. There is no universe besides Āṭmā. The universe is of the nature of Āṭmā. There is nowhere (or no place) without Āṭmā. There is not even grass different from Āṭmā. There is not husk different from Brahman. The whole universe is of the nature of Āṭmā. All this is of the nature of Brahman. Asaṭ is not the mature of Brahman. There is not a grass different from Brahman. There is not a seat different from Brahman; there is not Guru different from Brahman; there is nothing different from Brahman like I-ness or you-ness. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere—all these are asaṭ (unreal) only. The differences arising from the actor, action, qualities, likes, taste, and gender—all these arise from asaṭ and are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever

else—all these are simply asaṭ. The internal organ is asaṭ. The organs are asaṭ. All the prāṇas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons, and the six tastes, are asaṭ. I am Sachchiḍānanḍa. The universe is rootless. I am Āṭmā alone. Chiṭ and Ānanḍa. The scenes of mundane existence are not different. I am the Truth of the nature of Ānanḍa and of the nature of the imponderable Chiṭ. All this is of the nature of jñāna.

"I am the secondless, having jñāna and bliss I am of the nature of an illuminator of all things. I am of the nature of all non-being. I alone shine always. Therefore how can I with such a nature become asaṭ? That which is called 'thou' is the great Brahman of the nature of the bliss of consciousness and of the nature of chiṭ having chiḍākāś and chiṭ alone as the great bliss. Āṭmā alone is 'I'. Asaṭ is not 'I'. I am Kūtasṭha, the great guru and Sachchiḍānanḍa alone. I am this born universe. No time, no universe, no māyā, no prakṛṭi (in me). I alone am the Hari. Personally. I alone am the Saḍāśiva. I am of the nature of pure consciousness. I am the enjoyer of pure saṭṭva. I am the only essence full of chiṭ. Everything is Brahman and Brahman alone. Everything is Brahman and is chiṭ alone. I am of the nature of the all latent and the all-witness. I am the supreme Āṭmā, the supreme Jyoṭis, the supreme wealth, the supreme goal, the essence of all veḍānṭas, the subject discussed in all the Śāsṭras the nature of yogic bliss, the ocean of the chief bliss, the brightness of the fourth state and the non-fourth but devoid of them, the indestructible chiṭ, truth, Vāsuḍeva, the birthless, and the deathless Brahmā, Chiḍākāś, the unconditioned, the stainless, the immaculate, the emancipated, the utterly emancipated, the soullese, the formless and of the nature of the non-created universe.

"The universe which is assumed as truth an non-truth does not really exist. Brahman is of the nature of eternal bliss and is even by itself. It is endless, decayless, quiescent and of one nature only. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a here, then the world (really is). If one (person) can quench his thirst by drinking the waters of the mirage, or if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Ganḍharva city (merely unreal). When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-of-pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vinḍhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe really be. When the dust of the earth shall be produced in the ocean, when the maddened elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when the fire flames downwards,when flame shall become (really) cold, when the lotus shall grow out of flaming fire, when Inḍranīla (sapphire) arises in the great mountains, when Meru comes and sits in the lotus-eye, when a mountain can become the offspring of a black bee, when Meru shall

shake, when a lion is killed by a gnat, when the three worlds can be found in the space of the hollow of an atom, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow shall walk like a swan, when the mule shall fight with a lion, when a great ass shall walk like an elephant, when the full moon shall become a sun, when Rāhu (one of the nodes) shall abandon the sun and the moon, when a good crop shall arise out of the waste (burnt) seeds, when the poor shall enjoy the happiness of the rich,when the lions shall be conquered by the bravery of dogs, when the heart of Jñānīs is known by fools, when the ocean is drunk by the dogs without any remainder, when the pure ākāś shall fall upon men, when heaven shall fall on the earth, when the flower in the sky shall emit fragrance, when a forest appearing in pure ākāś shall move, and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is. There is no universe in the womb of Aja (the unborn Brahman)—there is no universe in the womb of Āṭmā. Duality an non-duality, which are but the results of differentiation, are really not. All this is the result of māyā. Therefore, there should be Brahma-Bhāvanā. If misery should arise from the conception of 'I am the body,' then it is certain 'I am Brahman.' The knot of the heart is the wheel of Brahman, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahman. That non-dual Brahman, which is eternal an of the form of unconditioned bliss, is the guard of Āṭmā against the chief of the form of not-Āṭmā. Through instances like the above is established the nature of Brahman. Brahman alone is the all-abode. Abandon the name even of the universe. Knowing for certain 'I am Brahman,' give up the 'I'. Everything disappears as the flower from the hands of a sleeping person. There is neither body nor karma. Everything is Brahman alone. There is neither objects, nor actions nor the four states. Everything which has the three characteristics of vijñāna is Brahman alone. Abandoning all action, contemplate 'I am Brahman,' 'I am Brahman'. There is no doubt of this. I am Brahman of the nature of chiṭ. I am of the nature of Sachchiḍānanḍa.

"This great science of Śaṅkara should never be explained to any ordinary person, to an atheist or to a faithless, ill-behaved or evil-minded person. It should be, after due examination, given to the high-souled ones whose minds are purified with devotion to their gurus, It should be taught for a year and a half. Leaving off thoroughly and entirely the practice recommended by the (other) Upanishaḍs, one should study the Ṭejobinḍu-Upanishaḍ always with delight. By once studying it, he becomes one with Brahman. Thus ends the sixth chapter. Thus ends the Upanishaḍ."

THEISM

It has grown into a custom in Indian Philosophical circles, to hold the view that the Upaniṣads, to all intents and purposes are monistic in their import, advocating the doctrine of an Impersonal Indeterminate (*Nirguṇa*) Brahman, indescribable and indefinable in terms of the logical categories unapproachable by the sense organs, intellect and mind. It is urged that between Brahman and Jīvas, they maintain the relation of identity, that the world is taught to be unreal and that there is practically no room for the theistic doctrine of grace and God. The Upaniṣads are thus supposed

to be the texts mainly in support of the monistic doctrine and that theism, if at all, any element of it exists in them, comes only as a parenthesis. Śankaracārya's commentary on the principal Upaniṣads have given strength to the wide popularity of the monistic character of the Upaniṣads among the orientalists.

Deussen, Max Müller and Gough are inclined to the interpretation Śaṅkara puts on the Upaniṣads. Sydney Cave upholds the same view. Deussen for instance, says 'If for our present purpose we hold fast to this distinction of the Brahman as the cosmical principle of the universe, the *ātman* as the psychical, the fundamental thought of the entire upanishad philosophy may be expressed by the simple equation: Brahman—Ātman. That is to say—The Brahman, the power which presents itself to us materialised in all existing things, which creates, sustains, preserves, and receives back into itself again all worlds, this eternal infinite divine power is identical with the atman, with that which after wiping off every thing" external, we discover in ourselves as our real, most essential being, our individual self, the soul. This identity of the Brahman and the atman of God and soul is the fundamental thought of the entire doctrine of the Upaniṣads. 'It is briefly expressed by the great saying 'tattvam asi', 'that art thou!' and in the compound term *brahma-ātma aikyam* 'unity of the Brahman and the ātman' is described as the fundamental dogma of the Vedānta system.

Gough thinks that Śankara's teaching is the best exposition of the philosophy of the Upaniṣads.

In the opinion of Prof. Max Müller whose work for the popularisation of Indian philosophy and religion in the West, can, by no means be over estimated, the theory of illusion is the orthodox view of the Vedānta. Evolution of Brahman or *Pariṇāma* is heterodox. He totally relies on Śaṅkara's interpretation of the Upaniṣads and enforces the Śankarite view that the world originates from Brahman much in the same way as a mirage from the rays of the sun an not as a tree from a germ.

Macdonell follows Deussen, Gough and Max Müller. A.C. Bouquet notes that the Upaniṣads are mostly explicated in the sense of Advaita or non-duality.

The far-reaching consequences of such views relating to the interpretation of the Upaniṣads, on the understanding of the true spirit of the Indian life and culture, has been as we all know of no small measure. World-negation, pantheism, acosmism, monism, and many other abstract terms are exposition of the Upaniṣads has been receiving even in the present times, repeated recognition so much so that the thought of the Upaniṣadic literature is described in terms of the passage from optimistic polytheism to world-denial. Schweitzr's phrase, world and life-negation is recognised as representing the spirit of Indian philosophy and religion. Even the theistic idealism of Rāmānuja is, in his opinion, pantheistic though of a concrete character.

A.C. Bouquet believes that' at any rate in India thought went in pantheistic direction rather than in that of a transcendent monotheism.

The Late M.N. Sircar is of opinion that in the Upaniṣads there is no doctrine of grace. "The Upaniṣads do not seem to lay emphasis upon the doctrine of grace and intermediation as a means to final release knowledge, not grace, lives freedom.

Proceeding further, he adds that 'The Upaniṣads do not recognise the least difference between man and God... there seems to be no solid foundation for such a theory in the Upanishads-the final release from the sense of individuality is due to transcendent wisdom—No grace

can give it for grace is an attraction, a centripetence which can give us a fellowship with Divinity, but cannot give us the wisdom which can make us indifferent even to the divine fellowship, since it is not the highest spiritual truth. Fellowship is certainly inferior to identify. Grace give us fellowship, wisdom identity.

Theism in the Early Upanishads

The above observations can easily lead any superfecial observer to the conclusion that doubtless, Hinduism is understandable in terms of monism, pantheism, acosmism and so on. In what follows I shall endeavour to examine the truth of the above remarks. I shall try to show, by a close and first hand study of the upaniṣads themselves;. that theism, rather than monism can be said to have been the real teaching of the Upaniṣads. Monism appears only as a method of theism which due to latter abstractions grew into an independent system and began to be attributed to them. We shall see that at the stage represented by the Upaniṣads there was yet no hard and fast line drawn between monism and monotheism, because both emphasise the different facets of the same truth. It was only as a result of later and systematization and abstraction that they began to be expounded as lower and higher truths. The justification for the view that Upaniṣads teach monism draws its force from the abundance in them of the negative terminology. By their positive significance also is not at all difficult to be understood. In fact, the Upaniṣads, negation and affirmation are the methods employed to understand the same Reality. Where Reality is viewed in its concrete wholeness as in the Upaniṣads, abstractions arise in consequence of isolating the element. In their concrete settings and making them appear as independent truths. Barrier as monism and thesis are concerned, the abstraction which isolates each and the other and thus engenders the conception that theism was rather a fall, a degeneration from aberration of the higher truth of monism seems to me to have no foundation.

The Personality Human and Divine

The Upaniṣads advocate the view that Brahman is the ultimate source of the universe. The terms used for the ultimate reality are both the 'Brahman' and 'Ātman' and their inter-changeable use should not be the ground for the hasty supposition that the two are identical with each other. The dialogues between Indra and Prajapati and between Bhṛgu and Varuna are respectively researches into the psychic essnece in man and the cosmic substance of the universe and if we go back direct to the upaniṣads without the aid of the commentators we find that both Brahman and Ātman have personality which precludes the possibility that they are entirely indeterminate. The conclusion at which we can legitimately arrive on a close study of the dialogue between Indra and Prajāpati is that the self in man is not contained centre of knowledge and will Indra is disturbed at the abstraction characteristic of the dreamless self. He says Verily this (dreamless self) does not know either itself that' it exists or these things of the world; surely it has gone to utter annihilation; I see no good in this."

In reply to this objection put forward by Indra, Prajāpati goes on to say that 'this self is the essence of the eye, the eye itself being only a medium, a means for seeing. He who knows, let me smell this, that is the self the nose being only an instrument for smelling. He who knows, let me think this, that is the self the mind being only an instrument of thinking.

This extract from the *Chhāndogya Upaniṣad* is remarkable from the point of

view of its theistic import. The context indisputably shows that the investigation related to the psychic essence in man and not to the cosmic substance for in the dialogue, there is frequent reference to 'this in this body', to the fact that' this body is mortal and is the seat of this immortal bodiless Atman. This having departed from this body attains to the supernal light. He is the supreme person.

There is hardly any suggestion in the direction that the self is an abstract principle. Prajāpati has employed the method of abstraction only to explain the difference of the self from everything else. His insistence, however, on the fact that the self is is essentially a knower, and that it attains to the supernal light shows that the self and the absolute are looked upon as two distinct principles.

Radhakrishnan has put Hegelian interpretation on this dialogue which suggests that the abstract method which reduces the self to mere being and deprives it of its concrete personality is not much to his heart. He has even said, 'the method of abstraction,' has its own disadvantages'. The self is not the empirical states but surely it does not exclude the empirical states. This reminds us of Rāmānuja's distinction between *dharmabhuta jñāna* and Svarūpabhūta *jñāna*.

The other dialogue between the father Varuṇa and the son Bhṛgu, is an enquiry in the cosmic substance. The very word used in the context betokens its cosmic character. Brahman, derivatively speaking, is what grows; what grows forth, bursts into the world and the father indeed lays down the formula that Brahman is that whence all these beings are born, when born by whom, they are sustained and where finally they are reabsorbed.

The son is led step by step by the father in his ceaseless pursuit for the discovery of the essence of the universe and is finally taught that Brahman is *Ānanda*, bliss for He is the contant that answers to the abstract principal laid down. The gist of the entire teaching is to the effect that Brahman is joy, love. Śrī Vaiṣnavism looks upon Brahman as joy, love. It is clear that Brahman is not looked upon as a mere abstract principle but something more, full of concrete perfections. The context in which the dialogue appears has the intention of stressing Brahman's concreteness. The chapter immediately preceding the one where this dialogue occurs, begins with the discussion relating to the 'cosmic activity through the fear of Brahman.

Immediately following the above observation, a calculus of bliss is provided designed to establish the blissful character of Brahman in supersending all kinds of pleasures known to the beings of the various order of existence. This mathematics of the divine Bliss is then exemplified by the multiplication of all pleasures by hundred and the section finally closes with the view that the Bliss of Brahman is so infinite that a hundred blisses of Prajāpati are one bliss of Brahman.

It is obvious in this record that the philosopher has in his mind the conception of Brahman as joy or Bliss. Brahman is not an abstract principle but one, whose infinite bliss is incomparable to the fragmentary, blisses of all other beings of the world. The view in this way undoubtedly supports the doctrine of *Saguṇa* Brahman. For Vaiṣnavism, Brahman is joy and love.

What is the significance again, of the identification of Brahman in various places in the Upaniṣads with the most important aspects of Nature? The contexts in which all these appear unmistakably point out that Brahman is thereby sought to be glorified which would over-emphasise that'

He is full of infinite perfections. Yājñavalkya, Ājatasatru and Sanat Kumāra endeavour to emphasise Brahman's perfections by comparing Him to the most significant objects of nature and in consequence, by attributing to Him, their striking qualities.

The divine person is not formless. The thinkers of the Upaniṣads are sure that God has a form. The aesthetic perfection of God's beauty attracts the mind of the Upaniṣadic seer. In Chhāndogya we read, "Now that golden person who is seen within the sun has a golden beard and golden hair. He is exceedingly brilliant, all even to the fingernail tips," "His eyes are even as a *Kapyāsa* lotus flower. His name is high, He is raised high above all evils. Verily, he who knows this rises high above all evils."

Brahman is past limitations. He is infinite. He is so infinite in His fullness that even the infinite having been extracted from Him, the infinite remains. The mathematics of the Infinite is very beautifully described in relation to Brahman. It is said that from the Infinite fullness, only infinite fullness comes out and yet the wonder is that the infinite fullness remains. Yājñavalkya's negative predicates employed to stress Brahman's transcendence and His difference from the things of the world are understandable only against the background of his positive assertions about the ultimate and the total effect left upon one's mind is that the negative and the positive methods are mutually complementary and not independent of each other.

Thus, in a very interesting dialogue between the king Janaka and Yājñavalkya, the motive of the latter in the succesive identification of Brahman with speech (Vāk), life (prāṇa), sight (cakṣu), hearing (Śrotram), mind (manas) and heart (hṛrdayam) is that Brahman is intelligent, the dearest and the most lovable, true, endless, blissful and steadfast. It is worth while to remember that since the corresponding attributes are extremely striking in the above objects, Brahman is described in terms of them.

This method of describing Brahman's attributes by identifying Him with the important objects of the world is not peculiar to Yājñavalkya alone. We find how Ājataśaru also does the same thing. He also much in Yājñavalkya's style, teaches that Brahman is the pre-eminent, the head and the king of all beings, 'white robed', brilliant' 'full, non-action' (static perfection) 'terrible' and unconquered', 'Vanquishing,' 'shining,' Inseparable companion' and so on. It would appear from the dialogue between the King Ajātaśatru and Gārgya that when the latter defines Brahman in terms of the sun, the moon, the quarters and so on, the former chooses their most significant qualities and proceeds to describe Him with their help, towards the close of the dialogue, Ajātaśatru tells us that he is the Real of the real.

Similar accounts occur in other Upaniṣads also. In the *Chhāndogya Upaniṣad* for instance, which is recognised as dealing primarily with cosmism Brahman, is acknowledged to be immanent in speech, breath, eye, ear and therefore, in their cosmic counterparts, Fire, air, sun and the quarters of heaven in brilliant.

The famous *Antaryāmi Brāhmaṇa* upon which Rāmānuja's Religion is grounded, is one of the brilliant illustrations of Brahman's inner rulership of all the objects of the universe and His difference from them. In as many as twenty three pretty long paragraphs, Yājñavalkya tries to show that Brahman dwells in everything, being different from them and controlling them which leads him in the end to proclaim that He is the unheard Hearer, the unthought Thinker, the

ununderstood understander. The same philosopher has further sung Brahman's glory in his declaration that'at the command of that Imperishable the earth and the sky stand apart...... the moment the seasons, the years stand apart.... some rivers flow from the snowy mountains to the east, others to the west in whatever direction each flows.

Taking into consideration, these different assertions of Yājñavalkya it is improper to think, he advocated the doctrine of indeterminate Brahman. We have just seen that the phraseology employed by Him, is definitely indicative of Brahman, as being the very repertoire of all perfections. Of course negative descriptions are not wanting but their force is moderated by the positive ones. Thus, in the above contest, after describing Him in a cluster of negative terms, showing His distinction from the objects of the world, Yājñavalkya glorifies Him in positive words. The negative and positive epithets must therefore be understood as laying stress on the different aspects of one and the same reality.

As far as Yājñavalkya's views are concerned, we have seen that his pronouncements irrevocably lend strength to the conception of the determinate Brahman who is the home of all perfections, ruler, inner, controller of the determinate Brahman who is the home of all perfections, ruler, inner controller of all things, all-pervasive, all-inclusive, untainted by imperfections characterising worldly things, and so on. It appears thus that such a conception is hardly distinguishable from theistic idealism and this explains why keith should be tempted to urge that 'he stands aside from the main stream of the Upaniṣadic thought.

It should not be forgotten that the following description of Brahman can scarcely apply to the Impersonal Brahman and that it is only figurative.

Here within the heart is a cavity, therein he dwells, the lord of the universe, the governor of the universe, the chief of the universe, he is not exalted by good works, he is not degraded by evil works, he is the lord of the universe, he is the governor of living beings, he is the protector of living beings, he is the bridge that holds together these worlds, and prevents them from clashing.

The same is the case with the temporary personification of Brahman as the refuge of love, the lord of love, the lord of brightness.

The doctrine of a personal God and with it that of predestination appears to be taught also in *Kauṣītaki* 3.8. 'He is not exalted lead downwards....ought to know'.

The doctrine of personal God is taught in the *Kauṣītaki Upaniṣad* also. We have seen some faint glimmerings of the doctrine of predestination and even of grace. Thus it is taught that 'He does not become greater with good action, not indeed lesser with bad action. This one truly indeed, causes him whom he wishes to lead up from these worlds, to perform good action. This one also truly indeed lesser with bad action. This one truly indeed, causes him whom he wishes to lead up from these worlds, to perform good action. This one also truly indeed causes him whom he wishes to lead up these worlds, to perform bad action. This passage reminds us of a text of the *Muṇḍaka* which teaches that 'the self is to be attained not by discussion nor by mastery over the sacred love but by Him alone whom He chooses.

When again the courses of *Devāyāna* are described, the individual soul is directed by Brahma to run with His glory (*mama yaśaśa*) to reach the river *vijarā* (Ageless) so that he will not grow old. It has to be

remembered here that the world 'Yaśasa' is obviously equivalent to grace. There seems to be hardly any difference of meaning between the two phrases "by my grace" and "by my glory". The Brahma looka and the throne of Brahmā are exalted by means of a picturesque description which brings into line with Viṣṇu's *Vaikuṇṭha*. At several places, even the word *Vaikuṇṭha* occurs.

Creationistic Theories also are not wanting in the earlier Upaniṣads.

The text of the *Taittirīya Upaniṣad* conceives of Brahman in the masculine gender and attributes to Him the desire to be born into the many. It further teaches that He performed austerity following which he created all this, Whatever there is and indeed even entered into it. Now the entrance of the Supreme into the tings of the world surely brings home to our minds God's immanence and His inner rulership which Rāmānuja advocates. The ultimate has desires and He creates. The fact of His being conceived in masculine gender even supports His personal character. The character of Brahman as will as described here is understandable only on the supposition that He was thought by the author of those passages to be the Personal Universal Will.

Such theories of creation as one of the modes of the working of the ultimate in which He is depicted as possessing the desire to create which finds its manifestation later in the creation of the world, would greet the eyes of every careful student of the Upaniṣads so far as even the earlier ones are concerned.

Taking into consideration, the above observations, it is thus apparent that although the Upaniṣads, so far as the earlier ones are concerned, emphasise monism, monotheism or the theistic point of view also does not seem to have been only a minor current. As a matter of fact, we find that as yet no doctrinal difference between the two was defined. The theistic philosophy of life had been continuing already in existence from the time of the Vedas even when some among Vedic already in existence from the time of the Vedas even when some among Vedic thinkers revolted against the ritualistic formalism of the sacrifices. The spirit, however, of the personal relationship between the performer of the sacrifices and the sacrifices themselves continued and the result of this was, the theistic attitude towards God. Others on the other hand, indulged in abstractions in so eulogising the ultimate principle that in the zeal to exalt Him above everything else that belonged to the finite order, they regarded negative terms along as appropriate epithets to describe Him. The intimacy between God and man also reached the height of viewing them as one and the same. But just as Brahman was viewed as distinct from the world whose predicates could not be applied to Him, even so some thinkers thought He was different from the finite individual too whom He controlled and whom He admitted into His kingdom by grace.

It was thus that theism and monism were concurrent and parallel developments the latter being only a method of the former. In the integral experience of the seers, these two were not well-defined and demarcated from each other which is apparent from the fact that in quite a large number of passages both negative and positive, the affirmative and the negative descriptions of Brahman are juxtaposed. When, however, speculative abstractions grew more and more pronounced and common, these two attitudes of looking at the nature of the Deity got scientifically and systematically defined and marked off from each other. Thus as far as the theistic attitude to life in the Upaniṣads is

concerned, it was in that period only in a fluid and amorphous state, its glow being temporarily overshadowed by the cognate thought of monism. When we come to the later Upaniṣads, we find these two systems standing against each other. Theism in these Upaniṣads came to acquire all the necessary elements upon which the various theistic philosophies of life in general, and that of Rāmānuja in particular, were erected and it is to this problem that I now turn.

Theism in the Later Upaniṣads

It is now unanimously agreed that theism became the characteristic doctrine of the later Upaniṣads. While in the earlier Upaniṣads it is found interwoven with monism, in the later ones, it received a definite and well-defined character. Thus we have here all the necessary ingredients of theism. Brahman, the world and Jīva are distinguished from one another in terms of the controller and the controlled. Brahman becomes a personal God possessed of infinite perfections, entering into social intercourse with man, listening and responding to his needs, always interested in all-eviating his pains and agonies of life. The finite self-mediates upon Him. Prayer and worship become the usual modes of the expression of the devotional attitude. Divine grace which is instrumental in the acquisition of the spiritual freedom gets renewed emphasis. *Mokṣha* is the coveted state of the inexhaustible happiness where the finite self enjoys his association with the Deity retaining his own individuality,

Nature of God in the Later Upaniṣads

At the stage represented by the later Upaniṣads like the *Kaṭha*, *Śvetāśvatara*, *Muṇḍaka*, Iśa and *Praśna*, we find unmistakable evidence of a fully articulated theistic doctorine. In the earlier Upaniṣads we have seen how it was blended with monism merely as a tendency from which it sometimes becomes difficult to extricate it thus encouraging the commonly prevalent notion that theism signalises a sufficiently. Late development of Indian religious thought, the earlier Upaniṣads being preponderantly monistic.

The sage Pippalāda, questioned by Kabandhi Kātyāyana as to the emergence of the living beings, expounds the theory of creation. Creation in his opinion is due to a personal creator. It is said that the creator had the desire to create, to fulfil which He practised austerity and consequently matter and spirit, *rayi* and prāṇa were born. Then successively all the objects of the universe with the pairs of their opposites were created. It is noticeable here that theism tries the attempt to understand the world in terms of creation by a personal God. Here we come across the same idea. The world is the result of desire on the part of the creator who is depicted as endowed with both desire and will.

Now this conception of creation by personal creator is peculiar not to *Praśna* along but from the fact of its presence in the other Upaniṣads also besides even in the *Taittirīya* and the *Bṛhadāraṇyaka* and *Aitareya* we infer that it was one of the most prevalent views upheld by the Upaniṣadic thinkers. Divested of its sectarian associations, the *Śvetāśvatara Upaniṣads* puts forward a full-fledged theistic theory of creation. We have here even in the opening verses of it, all the necessary ingredients of theism. This Upaniṣad first enumerates the various views as to the cause of the world whether, that is to say, Time or Nature Necessity or Chance, or the five gross elements, or a (female) womb or a (male) person is to be considered as the cause of this world.

These different views are first stated as prima facie opinions only for being repudiated by thinker of the Upaniṣad and

reasons are assigned for holding why each of the doctrine is a defective one. Thus it is said that Time cannot be the cause of the universe for God Himself is the author of Time the suggestion being that since time was created by God it cannot be the ultimate principal of explanation. The theories of chance and necessity also are likewise discarded for they are too irrational and savour of the mechanistic point of view to account for the systematic ordering of the phenomenal universe. As the elements, again, have themselves been created by God, it cannot be inferred that they can provide explanation for the universe. And finally, the author teaches that even the combination of all these together is not adequate for the purpose. How can even the individual soul be the cause of the universe considering the fact that it is itself impotent, subject to the limitations of pleasure and pain? Here we find emphasis on the creaturely character, the insignificance of the individual soul in comparison to the omnipotence and omniscience of the Lord whose power alone can be deemed commensurate with the glory and greatness of the cosmos.

The seer of this Upaniṣad seems unquestionably of the view that the creation of the world is the manifestation of the Divine power. He maintains that the seers of Truth have arrived at the conclusion that He is the controller and ruler of all these principles enumerated above.

God is the Maker of all He is omniscient, intelligent; the author of time, possessor of qualities, ruler both of matter and spirit and the cause of the reincarnation, bondage and liberation of the finite souls.

The glory and majesty and the perfection of the Supreme Deity which receive repeated emphasis throughout the Upaniṣad renders the point clear that for the author, theism is the only answer to the questions that arise in connection with the genesis of the cosmos.

It was quite natural therefore, that the Divine Person, the Lord and the creator of the universe should have been looked upon as the very home of all perfections, each infinite in its own way. The creation of the world is, in itself, the symbol of divine perfection. Thus everywhere, in the later Upaniṣads the Lord is described in terms of his perfections, the attributes being the measures of our knowledge of His plenitude of perfection. He is greater than the great, higher than He, there is nothing at all. He is all-knowing, all-wise, He is without equal or superior, whom all the gods reverence, who is worthy of daily worship, who grants all our desires, who is blissful, who is the best and the supreme. It is to be noticed here that all these attributes are metaphysical attributes. But the Upaniṣads predicate moral and redemptive attributes also of Him.

In a beautiful passage of the *Kaṭha*, the Divine person is extolled only as the inner soul of the world, but also as uncontaminated by it, just in the same way in which the sun, the eye of the world is not stained by the defects of the eyes. Here what is meant is that he is free from moral evils. The context in which the above passages appear affirms that Brahman is pure and even the fact that it enjoins moral perfection on the part of the seeker after Brahman points to another fact that here, it is freedom from moral and not physical evil that is meant. The *Kaṭha* even points out that as distinguished from the *Jīva*, Brahman does not reap the fruits of actions, but is mere onlooker which goes to establish Brahman's moral perfection.

Brahman's moral perfection is the constantly recurring theme of the later Upaniṣads. The *Mūṇḍaka* abounds in

terms and phrases expressive of Brahman's freedom from moral evils. It asserts that 'Brahman whom the ascetics behold with their impurities removed is pure.

THEOSOPHY OF MADAME BLAVATSKY (1831—1891).

In our survey of the impact of the Upaniṣads it is necessary for us to refer to the contribution of the Russian lady Madame Helena Petrovna Blavatsky who appeared as one of the striking world figures in the last quarter of the nineteenth century. Her thoughts and ideas as found in field of theosophy theosophy bear much evidence of her acquaintance with the thoughts of the ancient saints and seers particularly those of the Upaniṣads which she attempted to follow to a considerable degree. A true iconoclast by temperament, Madame Blavatski flouted the orthodoxies, whether of religion, science or philosophy and tore to pieces the conventional wrappings which hid the 'Real' from the view. However reviled by the people, Blavatsky with her uncompromising zeal and iconoclastic attitude proceeded to work in the service of humanity.

Theosophy and theosophical society.

The commendable achievement of Madame Blavatsky was the foundation of the 'Theosophical Society' in the United states of America. She had been there in 1873 and plunged into the spiritualistic movement then flourishing in America. In the formation of the theosophical Society H.P. Blavatski was assisted by Col. Henry Olcott—a man highly honoured and well-known in public life in America. They came to India in 1875, and here laid the first firm foundation of their work. The three principal objectives of the theosophical society were:

The confidence of the scientists was rudely shaken when they failed to explain by scientific methods the strange phenomena happening around men. H. P. Blavatsky tried, as we come to know, in two ways to indicate the explanation of them, viz. first, by the practical demonstration of her own powers and secondly, by declaring that there was an age-old knowledge of the deeper laws of life, studied and guarded by those who could use it safely and beneficently. In order to substantiate her declaration, Madame Blavatsky wrote 'Isis unveiled' in 1877 and 'The Secret Doctrine' (a new explanatory version of and a corollary to 'Isis unveied') in 1888. Before we come to discuss how the teachings of the Secret Doctrine are reflected in it, let us see the principal tenets of theosophy and the theosophical society as announced by Blavatsky.

The mane 'Theosophy' writes Blavatsky, dates from the 3rd century of our era and began with Ammonius Saccas and his disciples who started the 'Eclectic Theosophical System'. The object of this system was to inculcate certain great moral truths upon its disciples and all those who were lovers of truth. Here also the motto adopted by the theosophical society was—'there is no religion higher than 'truth' ('Satyāt nāsti paro' dharmaḥ'). The chief aim of the founders of the eclectic theosophical school was to reconcile all religious sects and nations under a common system of ethics based on eternal verities. The purpose of Ammonius Saccas was naturally to urge the Christians, the Jews and Idolators to lay aside their contentions and strifes in view of the fact that they were all in possession of the same truth under various vestments and were all the children of a common mother. This is also the contention of modern theosophy. Ancient theosophists claim as do the modern that the Infinite can not be known

by the finite self, but that the divine essence can be communicated to the higher spiritual self in a state of ecstasy. Real ecstasy is explained by H.P. Blavatsky by referring to the definition of it given by Plotinus as the 'liberation of the mind from its finite consciousness, becoming one and identified with the Infinite'. Blavatsky thinks that this is the highest condition and is reached only by the few. It is also identical with that state which is known in India as 'Samādhi'. A true theosophist, she says, must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity and work ceaselessly for others.

The fundamental contentions of the Sacret Docrine: an eclectic approach an elements borrowed from the Upaniṣads.

With this preliminary it will now be convenient for us to follow the fundamental teachings of the Secret Doctrine and see how far H.P. Blavatsky voices the spirit of the Upaniṣads. In fact it must be noted at the beginning, as Madame Blavatsky herself concedes, that what she offers is nothing original, but a 'nosegay' of different views. She is correct. Her approach is purely eclectic. It is virtually a hotch potch of eastern an western ideas, although she borrows more liberally from Indian thought.

The three fundamental propositions are sought to be established in the Sacret Doctrine. First, there is an Omni-present, Eternal, Boundless and Immutable principle on which speculation is impossible, since it transcends the power of human conception and can only be distored by the efforts to describe it through language. It is beyond the range and reach of thought,—in the words of the Māṇḍukya 'unthinkable' and unspeakable. To render this idea clearer Madame Blavatsky says that the absolute reality should be adopted as a postulate which precedes all manifestation. It is the Infinite and Eternal cause, the rootless root of all that was, is or ever shall be. It is devoid of all attributes and is essentially without any relation to the manifested finite being. It is 'Beeness' rather than 'Being',—'Sat' in Sanskrit and is beyond all thought or speculation.

The second proposition of the Secret Doctrine explains the absolute universality of the law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of Nature. 'The alternation of Day and Night, Life and Death, Sleeping and Waking—is a fact which is universal and without exception an it is, therefore, easy to comprehend that in it we see one of the absolutely fundamental laws of the universe'.

The third important teaching of the Secret Doctrine is that there is a fundamental identity of all souls with the Universal Oversoul an this Oversoul, Blavatsky thinks, is the obligatory pilgrimage for every soul.

Now in explaining the fundamental root cause of the universe Madame Blavatsky appears to hold the view that One Reality—the Absolute or Parabrahman is of the nature of absolute consciousness, i.e., 'that Essence' which is out of all relation to the conditioned existence of the finite world. It is here that she reflects the concept of undifferentiated Brahman as explained in the Māṇḍukya Upaniṣad. When, however, we think of the manifested universe with its duality of matter and spirit (otherwise spoken of as object and subject or substance and consciousness respectively), we can not, as Blavatsky says, regard spirit and matter as independent realities, but as two symbols or aspects of the Absolute or Parabrahman which constitutes the basis of the

conditioned being whether subjective or objective. All manifestation thus proceeds from this Absolute which is the source and origin (fons et origo) of 'Force' and of all individual consciousness and supplies the guiding intelligence in the vast scheme of cosmic evolution. Hence all individual consciousness and the different grades of differentiation of matter are rooted in the Absolute. The subject and the object, the spirit and matter are but the aspects of the One Unity in which they are synthesized. Sri Krishna Prem and Sri Madhava Ashish explain the point when they say: 'There is no part of man as there is no part of the cosmos which has not emerged from the unitary source. Within us and around us we experience nothing but aspects of divine consciousness.'

Madame Blavatsky refers repeatedly in her dissertation to the accumulated wisdom of the ancient seers, particularly of India and points out that the flashing gaze of those seers has penetrated into the very kernel of matter and recorded the soul of things there, where an ordinary profane observer, however learned, would have perceived but the external work of form. But modern science does not believe in the 'Soul of things', and hence rejects the whole system of ancient cosmogony. Blavatsky is of opinion that the chief difficulty which prevents men of science from believing in divine as well as nature spirits is their materialism. She is however careful to add here that neither the occultists nor the theosophists reject the views and theories of modern scientists only because these views are opposed to theosophy. The theosophists, in fact, are the first to recognize the intrinsic value of science. "But when its high" priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in Nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory and simply absurd, from a scientific point of view, as much and even more than from the occult aspect of the esoteric knowledge". Again the principal impediment which may hinder a spiritualist from believing in 'matter' is the general ignorance of the exact nature of matter. Blavatsky thus seeks to resolve the contradiction existing between science and philosophy by holding the view that everything in the universe is imbued with life. She says that we men must remember that simply because we do not perceive any mark of consciousness, say in stones, we have no right that no consciousness exists there. There is no such thing as blind or dead matter, nor is there any blind or unconscious law: She thus becomes an upholder of panpsychism. Nature, taken in its abstract sense, can not be unconscious, as it is the emanation from and thus an aspect, on the manifested plane, of the 'Absolute Consciousness', "Where is that daring man",asks Blavasky, "Who would presume to deny to vegetation an even to minerals, a consciousness of their own? All he can say is that this consciousness is beyond his comprehension". This view is shared by Friedrich Paulsen, a famous German idealist. In fact the theory of panpsychism finds acceptance even among the modern natural scientists who discard the idea of absolutely dead and rigid bodies. Blavatsky thus indicates that the same mental thread runs through the material phenomena, and the human mind is the highest development on the earth of the mental processes that animate the entire nature.

A believer in teleology, Madame Blavatsky thinks that the whole order of Nature evinces a progressive march towards a higher life. There is also a design in the action of the apparently blindest forces. The whole process of evolution with its endless

adaptations is a proof of this. The immutable laws that weed out the weak and the feeble species to make room for the strong, and which ensure the survival of the fittest, though apparently cruel in their immediate action, are all working towards the grand end. The very fact that adaptations do occur or that the fittest do survive in the struggle for existence, shows that what is called unconscious Nature is in reality an aggregate of forces.

What appears from the foregoing discussion is that Madame Blavatsky comes very near the contentions of the Upaniṣads and the Advaita Vedanta. We have already seen that referring to the ancient Indian thought she says that the central point discussed there from which everything emerges, around and towards which everything gravitates and upon which is hung all its philosophy, is One Homogenous, Divine Substance-Principle, the One Radical Cause. It appears as a substance on the plane of the manifested universe, which according to her, is an illusion. But it remains a 'principle'-a root cause in the beginningless and endless, abstract, visible and invisible space. It is impersonal and omnipresent Reality containing everything and is latent in every atom of the universe itself. This observation obviously goes to account for the fact that Madame Blavatsky has a leaning to the pantheistic world-view as advocated in the Upaniṣads. But the fundamental difference between her system and that of the Upaniṣads lies in the fact that she favours illusionism ('māyāvāda' in the spirit of the Advaitin) which, as we have seen, is not a decided view of the Upaniṣads. She distinctly holds the view that the universe with everything in it is māyā, since everything is evanescent here 'from the ephemeral life of a fire-fly to that of the sun'. Compared to the eternity and immutability of the One Divine Reality, the mundane things with their fleeting and ever changing forms, must be necessarily in the mind of a philosopher a will-o'-the wisp. This universe appears to be real only to the conscious beings who are as unreal as it is in itself. what Madame Blavatsky means is that the experience on any plane is an actuality for the percipient being whose consciousness is on that plane, though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. This attitude naturally indicates that Blavatsky has adopted the advaitin standpoint. It must be noted, however,that in 'explaining' illusionism Blavatsky's arguments differ from those of an advaitin. Her concept of māyā is not exactly the same as it is with Śaṁkara. To Śaṁkara the universe is māyā in the sense that it gives us a distorted view of reality by making what is intrinsically one appear as many. To Bavatsky it is māyā because it is in flux. This is,therefor, an element which she has borrowed from the Buddhistic philosophy. Hence it appears that she has not given a faithful reflection of the Upaniṣadic spirit in developing the idea of the Absolute in its relation to the finite world.

In fine we must take note of certain other points on which Madame Blavatsky appears to echo the Upaniṣadic thought. She maintains, for example, that the universe is regulated by the Absolute from within and not from without, and that there is a fundamental identity of all souls with the Universal Oversoul or Absolute. To realize this Absolute, she says, is obligatory for us, and this is possible not through any logical reasoning or speculation, but through mystical intuition. These ideas she has clearly borrowed from the Upaniṣads, for according to them the Ātman or Brahman is Antaryāmī, that is it regulates everything from within the world. The universe is

planned and controlled by a superior pervasive intelligence which is Brahman. He who realizes his essential identity with this Brahman through prolonged contemplation, can mitigate all sorrows, infatuation and bereavement arising out of ignorance.

TRANSCENDENT IMAGINATION: SUFISM AND UPANISAD

Prince Dara Shokuh, has translated more than fifty *Upaniṣads* ancient and new, and his translation was later rendered into French and Latin by the French, orientalist Anquetil Duperron. He is a well-known figure, we shall not discuss his biography nor the important events that determined his life and his death as a martyr. Suffice it to say that he was initated to the Sufi path and affiliated to the esoteric order of Qaderiyah. That is why he was called by those who knew him as a "*Murshid-i-kāmil*" the perfect spiritual master. On the other hand his profound sympathy with the Hindu thought and the frequent contacts which he had with the representatives of Hindu tradition reveal his knowledge of the subject. There are, no doubt, numerous errors of translation, audacious interpretations, hasty assimilations, but these facts do not in any way discredit the universal value of his work which remains synthetic.

For him a translation does not consist in transposing in a servile manner the subtleties of a metaphysical doctrine into another language, but requires, on the doctrinal level of gnosis, an active participation in the spirit of the text, an assimilation and recreation of that thought in the soul of the translator, and finally, if I may say so, an alchemical transmutation of that thought into the spiritual genius of the this significant remark that by reading the persian translation of the *Upaniṣads* we have the impression of reading a work on Sufism?

There are many points in Dara Shokuh's work which are yet to be studied and clarified. We read for instance in his book entitled the "Mingling of the two Oceans"-*Majma'al-Bahrain*—that the Hindu Trimurti, Brahmā, Viṣṇu, Śiva, correspond to the Islamic archangels, Jabrail, Mikail, Israfil, or the Mahāpralaya, the great dissolution of the world at the end of a cosmic cycle, is equivalent to *Qiyāmat-i-Kubrā*, the Apokatastasis or the great resurrection of Islamic eschatology. The cosmic illusion or, according to Coomaraswamy's interpretation, the Divine Art has its counterpart in the Sufi term, Ishq, love, in accordance with the well known *hadith* which says: "I was a hidden treasure, I wanted to be known so I created the world." We would go on multiplying the examples, but the example which we have chosen refers to the universal degrees of manifested being and is taken from the translation of *Māṇḍūkyopaniṣad*.

This *Upaniṣad* is devoted to the hierarchical ontology of the universe. *Ātman* being the Absolute Subject is manifested through a series of "Objectivisations" known as the three *pāda* of *Ātman*.

1. The state of waking, *jāgrat sthāna*; 2. The state of sleep, *svapna sthāna*; 3. The state of deep sleep, *suṣupta sthāna*, and finally the fourth, *tūriya*, which is, so to say, a stateless state, since it is the unconditional state of *Ātman* and the transcendent principle upon which all the other states depend.

These states and conditions seen from the standpoint of false perceptions and superimpositions (*adhyāsa*, *adhyāropa*) are respectively *vyāvahārikī*, the empirical state, *pratibhāsikī*, pure appearance or according to Olivier Lacombe's term an "illusion of second degree"; and *pāramārthika*, the noumenal state, the absolutely real state, the fourth being beyond those ontological categories.

In his translation of this *Upaniṣad* as well as in his work "The Mingling of the two oceans", Dara says, "Jagrat corresponds to *ālam-i-nāsut* (human condition) which is the world of phenomena and the state of waking. *Svapna* corresponds to *ālam-i-Malakūt* (the world of archetypal images and similitudes). *Suṣupta* corresponds to *ālam-i-Jabarūt* (the spiritual world) wherein the images of proceeding world and the distinction of you and I disappear. "But in his translation of *Māṇḍūkyopaniṣad* he adds that the fourth, *tūriya*, the stateless state of *Ātman* corresponds to *ālam-i-Lāhūt*, which is the world of Divine Essence.

What is noteworthy in such a translation, is first of all to consider the understanding of the Vedānta Advaita school of the conditions of Ātman, secondly to find out the ideas which these correspondences evoke in the mind of the reader familiar with Islamic gnosis, and finally to estimate the success and failure of such an undertaking.

The hierarchical degrees of the universe to which Dara refers are found throughout Islamic *Tasawwuf* and philosophy,reaching back to the Qurān where they are expressed in terms of symbolic and cosmological concepts.

They correspond to the four universes in the philosophy of Suhravardi, the master of illumination, *Ishraq*:

1. the victorial lights (*anwār qāhirah*, cherubinic intelligences);
2. the regent lights (*anwār āspahbādīyah*, angels of heavens and men);
3. the double *barzakh* of the Heavens and the Elements; and
4. the intermediary world of images and archetypes.

Mullā sadrā Shirāzı, the famous Persian philosopher of the school of Isphahan of the Safavid period, gives a threefold division: the Intelligible world, the Imaginative world and the Sensible world.

In Ibn Arabī, the great Andalusian Sufi, we find the theory of five divine presences *Khamsatul-Hadrāt-al-Ilāhiyāh*.

1. *Hadrāt-al-Dhāt*, plan of essence, the absolute mystery (*ghayb-al-Mutlaq*);
2. *Hadrāt-al-Asmāīwal-sīfāt*, plan of attributes and names, also, *Qāb-Qawsain*, *Jabarūt*, World of pure intelligences;
3. *Hadrāt-al-Afāl*, plan of divine energies, *Malakūt*;
4. *Hadrāt-al-Mithal wal-Khayāl*, the world of images and archetypes, the world of imagination; and
5. *Hadrāt-al-Hiss*, the sensible world, *ālam-al-Mulk*.

Whatever may be the number of these degrees they can be included in the ternary division of the microcosm and macrocosm:

> the sensible world, that of the body, *soma*, corpus; the psychic and animic world, that of soul, *psuche*, animus; and, the spiritual world, that of spirit, *pneuma*, spiritus.

Coming back to hierarchical degrees of manifested being we shall briefly discuss one of these degrees, namely the *ālam-i-Mithāl*, the Mundus Archetypus, identified with *Svapna Sthāna* by Dara Shokuh. We shall discuss some of the ideas raised by this terminological assimilation. According to Sufi cosmology,every inferior presence or degree is the image and correspondence (*mithal*), the reflection and the mirror of the one superior to it similar in a way to Pythagorean octaves. The sensible world is the epiphany of the symbols found in archetypal world, in the same way as the world of similitudes reflects the realities belonging to Jabarūt, etc. But according to Ibn' Arabi in his *Futūhat al-Makkīyah*, II, 313, "the essential realities of all possibilities, that is to say, the immutable

essences (*al-a'yānal-thābitah*) are virtually contained in the essence of Absolute Imagination (*Khayāl Mutlaq*) which realises (*Muḥaqqīq*) and gives form (*Musawwir*) to all forms and receptacles of the world. This Absolute Imagination is designated in the theosophy of Ibn' Arabī by the symbol of Dark Mist ('*amā*') in accordance with the well known hadith: "One day it was asked of the prophet where was the Lord before the creation of the Universe. He replied: He was in a Dark Mist, there was no air above it and no air below it."

So it is by imagination that takes shape in the cosmic mind the contours of all realities, the prototypes of all things, like a magic dream in which would be conceived and imagined the infinite virtualities of things and form which the ontological descents (*Tanazzulāt*) would take place. The Dark Mist is also in a way the Logos Spermatikos of Philo inasmuch as it contains the ideas, the archetypes of things. The theory of Imagination is on the one hand cosmogonic and theogonic in the sense that it is by a process of progressive illumination (*Tajalli*) that are manifested the possibilities eternally contained in the Divine Being, it is also psychological, for it concerns the symbols that we perceive and even create in our imagination. This world (*ālam-i-Mithāl*) is also called a *barzakh*, an intermediary world. Dara in his book entitled *Risāla-i-Haq Numā* says that the world of similitudes is a place where our spirits are bodies and our bodies are spirits (*arwahunā ajsādunā, ajsādunā arwāhunā*). Dāvūd Qaysari, a famous commentator of the *Fusus al-Hikam* of Ibn' Arabi says: "The intermediary world situated between the world of spirit and the sensible world has affinities with the material substances in that it is object of perception and possesses extention, but on the other hand it has also affinities with the intelligible substance in that its nature in pure light.

Now transposing this order of reality in the Vedānta doctrine of *Svapna-sthāna* we find striking similarities. The *Svapna-sthāna* is called (*taijasā*) on the microcosmic plan and (*hiraṇyagarbha*) on the macrocosmic plan. Like *ālam-i-Mithāl* it occupies an intermediary position between two extremes: the state of waking and the state of deep sleep. Śaṅkara in his commentaries on *Brahma Sūtra*, III.II says: *Dvayorlokasthānayoḥ prabodha saṁprasādasthānayor vā saṁdhau bhavatīti saṁdhyam.*

It is called intermediary because it is at the meeting place (*saṁdhau*) of two abodes, two worlds, the abode of waking and that of Beatitude.

The state of dream is the absorption of our sensorial functions into the inner organ (*antaḥkaraṇa*) all the impressions perceived in the state of waking are deposited in the dream in the same manner as a piece of canvas would conserve the colours that an artist has painted on it, using Śaṅkara simile. And when a man dreams he takes with himself a part of impressions perceived in the state of waking, he dissociates them and reconstruct them according to his fantasy, *na tatra rathaḥ, na rathayogāḥ na panthāno bhavantī; atha rathān rathayogān pathaḥ sṛjate-Bṛahadāraṇyakopaniṣad*, IV, II, 10.

Without pushing further this comparison we could establish an analogy of relation about what has been already said. We could affirm that *hiraṇyagarbha*, is to *taijasa* what *amā*, the Dark Mist, is to *ālam-i-Mithāl*. The idea of a cosmic mind is further illustrated in the *Purāṇas* by the cosmogonic sleep of Viṣṇu at the end of the *Kalpa*, when sleeping on his couch of serpent Ananta which floats on the ocean of causes, he dreams of the universes which he will create by the theopanic power of his *Māyā*, and we know that at the dawn of a new creation a lotus emerges out of the navel of Viṣṇu from which will spring Brahmā, the Denilurge.

Coming back to the theory of creative imagination in Sufism, we find that it has striking similarities with the doctrine of *Māyā*.

Māyā known as the paradoxical entity which is neither other than being nor identical to being (*nānyanānanyaḥ*) and which by a "magical" process of indefinite superimpositions of participating simultaneously in the paradoxical nature of the divine, which is both wisdom, sophia, and illusion and *avidyā* weaves the web of universal forms. It is only when this delusive power of *Māyā* ceases that man realises within the depth of his being that Supreme Peace of yogis known as the coincidentia oppositorum. Referring to this dual nature of *Māyā*, Saṅkara in his *Dṛg Dṛśyaviveka* calls them the power of projection (*vikṣepaśakti*) and the power of concealment (*āvṛti-Śakti*).

This conception of *Māyā* offers astonishing similarities with the idea of shadow of god (*dhil-allāh*) as developed by Ibn'Arabi and the followers of his school. Ibn'Arabi in his "Bezels of Wisdom" (*Fusūs-al-Hikam*) in the chapter entitled "the luminous Wisdom in the Verb of Joseph" says: "Know that what is designated as other than God (*Mā saiwa allāh*) has the same relation to Him as the shadows to the person which it reflects. This shadow identified to the world, reveals itself in as much as God projects His light. For it is by His theophany (*tajalli*) by His Name "The Light" that he creates the world, without His Light and His theophany there would have been no shadows, and the shadows would have not been known except to the degree that we know the divine person upon which they depend." So we know the world inasmuch as we know these shadows and we ignore God inasmuch as we ignore the person that projects these shadows. God inasmuch as he has a shadow is known, that is to say relatively, but inasmuch as his shadow veils the person to which it belongs God is ignored. So He is known in some respects and ignored in some others.

From the point of view of His Unity (*aḥadīyah*) the shadows disappear in him, in the same way as the *Jāgrat* and *Svapna sthāna* vanish in *suṣupta* which is a mass of undifferentiated consciousness (*prañānaghanaḥ*). But from the point of view of multiplicity, Ibn'Arabi says that the world is illusory (*mutawahhim*), ignorance or according to Vedānta tha *āvṛti śakti* aspect of *Māyā*. The world in this aspect has no real existence, it is an imagination within an imagination, a dream within dream (*khayāl fi'L-khayāl*) phenomenal and an illusion of second degree (*pratībhāsikī*).

To summarise, we can say that imagination *Khayāl* which produces the shadow of God is absolute imagination (*Khayāl Mutlaq*) inasmuch as it the theophanic aspect of God (*Tajalli*), in that respect it the reminds us of the projecting power of *Māyā*, but this same power while revealing, veils also the luminous source from which it emanates, in that respect it is illusory (*mutawahhim*), reminding us of the conjectural power of *Māyā*, in its aspect of Avidyā and false perceptions (*adhyāsa, adhyāropa*).

TRANSMIGRATION

The chief aim of the Brâhmaṇas is to prescribe the acts or ritual, and to offer for their accomplishment a manifold reward, and at the same time sufferings and punishment for their omission. While they defer rewards as well as punishments partly to the other world, in place of the ancient Vedic conception of an indiscriminate felicity of the pious, the idea of recompense is formulated, involving the necessity of setting before the departed

different degrees of compensation in the other world pro-portionate to their knowledge and actions. Since however the oldest form of punishment among all peoples in a natural state is revenge, this recompense also consists originally in the doing to us in the other world of the very same good evil which we have done to anyone in this.

This theory is realistically expressed in the words of Śatap. Br. 12. 9. 1. 1:—"For whatever food a man eats in this world, by the very same is he eaten again (*praty-atti*) in the other." A second proof is furnished by the narrative in Śatap. Br. 11. 6. 1 of the vision of the punishment in the other world which was permitted to Bhṛigu: and we may entirely assent to the view of Weber, who was the first to discuss this question, when he explains the liturgical interpretation of this vision as a subsequent addition of the Brâhman author.

Removing this there is left as the Kernel, that Bhṛigu in the different regions sees men shrieking aloud, by whom other men shrieking are hewn in pieces limb by limb, chopped up and consumed with the words:—"Thus have they done to us in yonder world, and so we do to them again in this world." When the vision concludes with the black man with yellow eyes and the judge's staff in his hand, at whose side stand beautiful and ugly women (good and evil works), assuredly no doubt is left as to its original meaning.

From the primitive doctrine of retribution, as this extract preserved accidentally in a later Brâhmaṇa text exhibits it, the idea of an equalising Justice may have been developed by degrees, as it appears in Śatap. Br. 11. 2. 7. 33:—"For they lay it (the good and evil) on the scales in yonder world; and whichever it be the good or the evil." Not all, according to a somewhat different view, find the way to the heavenly world:-"Many a man may fail to find his place when he departs hence, but bewildered by the fire (at the corpse burning), and clouded by the smoke, he fails to find out his place." Others are kept at a distance from the world of the fathers for a longer or shorter time by their misdeeds:—"Whosoever threatens (a Brâhman) he shall atone for it with a hundred (years); he who lays violent hands on him with a thousand; but he who sheds his blood shall not find the world of the fathers for as many years as the grains of dust number that are moistened by its streams.

Therefore men should not threaten a Brâhman, or lay hands on him, or shed his blood, for there is involved in it so great an offence." Here the "world of the fathers" seems still, as in the Ṛigveda, to present itself before the mind as the highest goal. In course of time however a distinction arose between the way of the gods and the way of the fathers, and similarly between the world of the gods as the abode of the blessed and the world of the fathers as the place of retribution. Precisely again as in the later doctrine of transmigration it is said that the entrance to the heavenly world lies in the north-east, and the entrance to the world of the fathers in the South-West, a distinction which is of all the more importance because it is found in two different passages, and is therefore not to be ascribed to an incidental process of systematising.

Every man is born in the world fashioned by himself. (We hear of an "immortality" which lasts only hundred years; an that he who sacrifices to the gods "does not gain so great a world as he who sacrifices to the âtman." In another text it is said that "day and night (time) consume in yonder world the worth (of good works) for him who does not know this"; and Nac'iketas solicits as his second wish the imperishableness (*akshiti*) of good works.

With especial frequency do we meet with fear that, in stead of the hoped for immortality (*amṛitatvam*, the " not dying-any-more-ness") a renewed death (*punar-mṛityu*, death over again) may await man in the other world, and to avoid this all kinds of means are provided. " He who builds up or knows the Nac'iketas fire, he escapes renewed death." "He who celebrates the day of the equinox, he overcomes hunger and renewed death." "He therefore who knows this escape from death in the agnihotram is delivered from renewed death"; "The *yajamâna*, who builds up the fire, becomes the divinity of the fire, and vanquishes thereby renewed death."

"He who knows how hunger flees before food, thirst before drink, misfortune before happiness, darkness before light, death before immortality, before him all these flee, and escapes renewed death." A like escape is his who builds up the fire in the appointed way, offers an appointed sacrifice, in the appointed way studies the veda. Thus "escape from renewed death" becomes finally a stereotyped formula, which is occasionally employed even where it seems to give no meaning. We meet it even in the texts of the older Upanishads:—He escapes recurrent death who knows that death is his own self, that sacrifices to the âtman avail, that there is a water to quench the fire of death, that the wind is the sum and substance of all. That this renewed death is to be understood of a repeated dying in the other world is taught especially by two passages:—"Accordingly he brings his fathers, who are mortal, to a condition of immortality, and causes them who are mortal to rise again from out of the condition of immortality; in truth, he who knows this averts renewed death from his fathers." "They then who know this or do this work rise again after death, and when they rise again they rise to immortality; but they who do not know this or fail to do this work rise again after death, and become again and again its prey."

"From the parallel which this passage draws between immortality and recurrent death it is clear that the latter also is no to be understood as trans-migration, but only of a resurrection and repeated death in the other world. It was only necessary however to transfer that renewed death from an imaginary future world into the present in order to arrive at the doctrine of transmigration. This takes place first in the Upanishads, and the reasons that led to this last step will not evade us. Here it is only necessary to remark further that not all the Upanishad texts know or recognise a transmigration of souls, and when it is said in Bṛih. 1. 5. 16,—"The world of men is to be gained only through a son, not at all by works; by works the world of the fathers is gained, by knowledge the world of the gods," this text also knows nothing as yet of a transmigration, unless it is to be considered as a protest against the new up-start dogma. Similarly passages like Bṛih. 1. 4. 15 (good works come at last to nought) and 3. 8. 15 (good works come at last to nought) and 3.8.10 (sacrifice and asceticism win only finite reward) are still to be understood of an exhaustion of the value of works in the other world.

Origin of the Doctrine of Transmigration

The chief text that sets forth the doctrine of transmigration, on which almost all subsequent texts are dependent, is found in a twofold recension for the most part in verbal agreement with one another. These passages are Chând. 5. 3-10 and Bṛih. 6. 2. The Indian authorities call it the doctrine of the five fires (*pañc'âgnividyâ*). It is a combination of two different parts, the doctrine of the five fires (in a narrower sense) and the doctrine of

the two ways. While reserving these two names for the two parts, we propose here and in the sequel to term the combination of the two briefly the chief text.

It is remarkable in the first place that a text of such supreme importance for all that follows is found in Bṛih. 6. 2 only in an appendix (*khilakâṇḍam*), and not in the two chief divisions of this Upanishad, the *madhukâṇḍam* and the *Yâjñavalkhyakâṇḍam*. When these two were collected, and later on combined with one another, it must surely have been still unknown; for why otherwise should it have been passed over, when later on it gained the admission which its importance demanded? This of itself proves that the text is of late origin and a secondary product; still more so do its contents.

This so-called chief text teaches a double retribution, once by reward and punishment in the other world, and again by rebirth upon earth. This feature is evidently primitive, and is nothing more than a combination of the traditional future recompense found in the Veda with the novel recompense of the transmigration doctrine. We must therefore look for the original doctrine where it appears by itself alone and apart from combination with the ancient Vedic recompense in the other world. This leads us again to the Yâjñavalkhya sections, in which we have already so often found the earliest form of Upanishad doctrine. In them we can still observe the origin of the doctrine of the soul's transmigration, together with the motives prompting it.

According to a conception which is likewise already ancient Vedic, existing by the side of that usually current and hardly reconcilable with it, the eye of a man at death goes to the sun, his breath to the wind, his speech to the fire, his limbs to the different parts of the universe. With these thoughts already expressed in Ṛigv. X. 16.3, and further expanded in Śatap. Br.10. 3. 3. 8, is connected the passage which we here quote in full, since it gives expression for the first time, as far as our knowledge goes, to the thought of the soul's transmigration, which it regards as a recognise the motive which led to this transference of the retribution from the future world to the present.

"Yâjñavalkhya,' so he (the son of Ṛitabhâga) spake, 'when after a man's death his speech enters into the fire, his breath into the wind, his eye into the sun, his manas into the moon, his ear into the pole, his body into the earth, his âtman into the âkâśa (space), the hair of his body into herbs, the hair of his lead into trees, his blood and seed into water,—where then does the man remain? Yâjñavalkhya answered :—'Take my hand, Ârtabhâga, my good friend; on this matter we must come to an understanding alone by ourselves, not here in the company.' Then they two went aside, and conferred with one another; and what they said that was work, and what they commended that was works, evil and evil works."

In the last worlds the motive which lies at the basis of the doctrine of transmigration is clearly expressed. It is the great moral difference of character, existing from birth, upon which the singers of Ṛigveda had already pondered, and which the philosopher explains in our passage on the hypothesis that a man has already existed once before his his birth, and that his inborn character is the fruit and consequence of his previous action.

Yâjñavalkhya expresses himself more clearly still in another well-known passage. Here immediately after the departure of the soul from the body has been described it is said:—"Then his knowledge and works take him by the hand, and his former experience (*pûrvaprajñâ*). As a caterpillar, after it has reached the tip of a leaf, makes

a beginning upon another, and draws itself over towards it, so the soul also, after it has shaken off the body, and freed itself from ignorance (*i.e.* empirical existence), makes a beginning upon another, and draws itself over towards it. As the goldsmith takes the material from a piece of carving, and from it chisels out another newer, fairer form, so also this soul, after it has shaken off the body and rid itself of ignorance, fashions for itself another newer, fairer form, whether it be of the fathers or the Gandharvas, or the gods or Prajâpati, or Brahmân or other living beings, ... in proportion as a man consists now of this or that, just as he acts, just as he behaves, so will he be born. He who does good will be born good, he who does evil will be born evil; he becomes holy by holy deed, evil by evil. Therefore, in truth, it is said:-'Man is altogether and throughout composed of desire (*kâma*); in proportion to his desire so is his discretion (*kratu*), in proportion to his discretion so he performs acts (*karma*), in proportion to his acts so does it result to him.' On this subject is the verse:-

> To that he clings, after that he strives with deeds,
> By which his inner man and his desire hold fast:
> He who has arrived at the final goal
> Of the deeds which he here commits,
> He returns from yonder world again
> Back to this world of work.

This is the experience of those who feel desire (*kâmayamâna*)."

This passage does not yet recognise a twofold retribution, in a future world and again upon earth, but only one by transmigration. Immediately after death the soul enters into a new body, in accordance with its good or evil deeds. This shown not only by the illustration of the caterpillar, which as soon as it has eaten up one leaf transfers itself to another, but also by the fact that the sphere of transmigration is extended through the worlds of men, fathers and gods up to Prajâpati and the personal Brahmân, that consequently the worlds of the fathers and the gods cannot be set apart, as according to the later theory, for a recompense by the side and independent of that by transmigration. It would be otherwise if in the appended verse we were obliged with Śankara to understand *prâpya antam as bhuktvâ phalam*:—"After that he has enjoyed (in the other world) the fruit of his deeds, he returns from that world to this world of action." In that case the verse (which under any circumstances is a later addition) would be in contradiction with the preceding words. It may however very well mean:—"After that he has finished with one life-course (life the caterpillar with its leaf),he returns after death to new life."

The eschatology therefore of Yâjñavalkhya does not yet recognise a twofold retribution, in a future world and again by a new life, but as is natural, only one by a rebirth in the sphere of empirical reality (the worlds of men, fathers and gods). In place of the ancient Vedic recompense in the other world, there is found the recompense by transmigration. It is no longer said of the man who obtains deliverance—"He escapes recurrent death," but "he does not return back again."

5. Further Development of the Doctrine of Transmigration

The ancient element in religious faiths is wont, as we have often had occasion to emphasise, to assert its traditionally consecrated right side by side with conceptions of later origin. Accordingly we see here also now by the side of the belief in a return to earth the ancient ideas of a recompense of good and evil in the other

world persist, and become united with the doctrine of transmigration, so that now all good and evil actions experience a twofold retribution, once in the other world and again by a renewed life upon earth. And thus that which has already received a full recompense is recompensed yet again, and strictly speaking the entire conception of a recompense is destroyed. This is the case in the chief text of the doctrine of transmigration. We have however, as already remarked, to distinguish two parts in this chief text, an older part, which we propose to call the doctrine of the five fires (in a narrower sense), and a later, to which we give the name of the doctrine of the two ways. Two of the questions proposed at the outset refer to the former, the three others to the latter. The difference of the two parts is clearly shown by the fact that according to the doctrine of the two ways, faith, *śraddhâ*, leads to Brahman without return, while according to the doctrine of the five fires it is this which above all constitutes the motive for the return to earth.

The first and older part, the doctrine of the five fires, apparently assumes, like the expressions of Yâjñavalkhya that have been already quoted, the absence of recompense in the other world; but depicts how the soul, after it has journeyed to heaven on the burning of the corpse "in radiant form," returns thence immediately, as it seems, through the three regions of the universe, heaven atmosphere and earth, and through the bodies of father and mother, these being the five transit stations, to a new existence. This is the reply to the question proposed at the beginning:—"Do you know how at the fifth sacrifice the waters come to speak with human voice?" Just as with Yâjñavalkhya the doctrine of transmigration makes its appearance as a great mystery, so here also it comes before us veiled in secrecy as something new, not to be profaned. And just as to the Christians, who bury the body, the comparison of it to a seed buried in the earth suggested itself, so in India, where the corpse is burnt, it is natural to conceive of this burning as a sacrifice. As the libation poured into the fire (soma, milk, etc.) ascends in spiritual form to the gods, so the immortal part of man ascends to heaven from the funeral pyre. This immortal part is termed by Yâjñavalkhya *karman*, work, and in our passages described after the analogy of the sacrificial fluid as "water", and later on as "faith". These mystically veiled expressions cause the Vedanta theologians much trouble. They signify however essentially the same, inasmuch as the peculiar essence and so to speak the soul of the work (*karman*) that ascends as the sacrificial vapour (*âpas*) is the faith (*śraddhâ*) with which it is offered. This "work," in Yâjñavalkya's phrase, this "faith" as our passage describes it, probably not independently to him, ascerds to heaven as the immortal part of man, and is there five times in succession offered up by the gods in the sacrificial fires of the heaven, the atmosphere, the earth, the man, and the woman. By this means it is changed successively from faith to soma, from soma to rain, from rain to food, from food to seed, and from seed to the embryo; thus it is led to a renewed existence on earth.

The second half of the chief text, which we propose to call the doctrine of the two ways, marks a considerable further advance, and combining the ancient Vedic eschatology with the doctrine of transmigration, teaches a twofold recompense (a recompense therefore of that which has been already recompensed), on the one hand in the other world, and once again by a return to earth. To this end it represents the souls of the dead as ascending by two different ways, the *Devayâna* (way of the gods) and the

Pitṛiyâna (way of the fathers). These lead through several stations, that at times appear strange but sideration the origin of the doctrine. As early as the Ṛigveda and the Brâhmaṇas mention is frequently made of the *Devayâna*, which was originally in all probability the way by which Agni bore the sacrificial gifts to the gods, or the latter descended to them. It was then also the way by which the pious dead ascended to the gods, in order to live in eternal felicity with them, or, as later times preferred to express it, with Brahman. A more detailed description of the way of the gods is given in Chând. 4. 15. 5. On the burning of the corpse the soul enters into the flame, thence into the day, thence into the bright half of the month, thence into the bright half of the year (the summer season), thence into the year, thence into the sun, thence into the moon, thence into the lightning and so finally into Brahman. The use of periods of time here as divisions of space occurs elsewhere also, and needs in India no further remark. The meaning of the whole is that the soul on the way of the gods reaches regions of ever-increasing light, in which is concentrated all that is bright and radiant, as stations on the way to Brahman, who is himself the "light of lights" (*jyotishâm jyotis*).

The *Pitṛiyâna* or way of the fathers was next explained after the analogy of this *Devayâna*. As everything that was bright and radiant was directed to the latter, so to the former the counterpart of darkness and gloom. The difficulty however arose here that it was impossible to omit the moon from the *Pitṛiyâna*, and that this already belonged to the *Devayâna*. For, according to an old somewhat obscure conception, the moon was the abode of the departed, and thus later on its waxing and waning were brought into connection with the ascent and descent of the souls. Maintaining therefore the moon as the final goal, the *Pitṛiyâna* was explained in other respects in analogy with *Devayâna*, the soul entering into the smoke not the flame, the night not the day, the dark half of the month not the bright, the months of winter not of summer, the world of the fathers not the years, the âkâśa not the sun, and finally as in the Devayâna into the moon, not however as a transit station, but in order to remain there "as long as a remnant (of good works) yet exists. Our text skilfully evades giving a description of the transitory blessedness in the moon. In its place the ancient idea of the soma cup of the gods makes its appearance, which, after they have drained it, is each time refilled. As far as this repletion is possible by means of the souls, the latter are enjoyed by the gods; and this is again interpreted in the later Vedânta of a mutual enjoyment of the gods and the pious dead in intercourse with one another. The felicity in the moon lasts *yâvat sampâtam* "as long as a remnant exists." In this it is implied that the retribution there is complete. Nevertheless there follows a second recompense upon earth. The descent is here not, as in the doctrine of the five fires, a passing through the five sacrificial fires as faith, soma, rain, food and seed, but a progressive materialisation of the substance of the souls into ether, wind, smoke, mist, cloud, rain, herbage, food and seed, to which succeeds the entrance into the womb of a new mother and the renewed birth. By the side of the way of the gods, which for the wise and faithful leads to an entrance into Brahman without return, and the way of the fathers, which in requital for sacrifice, works of piety, and asceticism guides to the moon and thence back to earth, our text originally but only obscurely pointed to the "third place" as the fate of the wicked, who are born again as lower animals.

The additions which are wanting in Bṛih. 6. 2. 16, and inserted in Chând. 5. 10. 7 alone, take us a step further in the development of these ideas. In contrast with the original text of the doctrine of the two ways, a distinction is here drawn among the souls returning from the moon between those of "pleasing conduct" and those of "abominable conduct". The former are born again as Brâhmans, Kshatriyas or Vaiśyas, the latter as dogs, pigs or c'aṇḍâlas. By this means the "third place" by the side of the ways of the gods and the fathers becomes now superfluous, and ought entirely to disappear, but is nevertheless allowed to remain.

This contradiction, like the above-mentioned incongruity involved in the position of the moon on the ways both of the gods an the fathers, seems to have been early noticed, Kaush. 1. 2 is to be regarded as an attempt to relieve both these disadvantages. Here it is emphatically declared, with the view of obviating the necessity for the "third place," that "all who depart from this world go without exception to the moon." There however their knowledge is put to the test, and according to the result they go either by the *Devayâna* which leads to Brahman without return, or (the name *Pitṛiyâna* is not used) they enter upon a new birth, "whether as a worm or a fly or a fish or a bird or a lion or a boar or a serpent or a tiger or a man, or as something else." This enumeration seems to be an imitation of that found in Chând. 6.9. 3, 6. 10. 2; for there it was justified by the context, while here it appears somewhat superfluous.

Of later passages, which all to a greater or less extent depend upon that already discussed, we propose in conclusion to cite only the most important. In Kâṭh. 2. 10. the transitoriness of the treasure of good works is taught. In reference to the return it is further said:

> One goes into the womb of a mother,
> Becoming incarnate in bodily form;
> Another enters into a plant,
> Each according to his deeds, according to his knowledge.

Muṇḍ. 1. 2. 10 exhibits more evidently its dependence on Chând. 5. 3-10:-

> Having tasted joy on the summit of the heaven of works,
> They return back into this world, and even lower.

In a later passage also reference is made to the five fires of the *Pañc'âgnividyâ*:-

> From it originates the fire, whose fuel the sun is,
> From the soma the rain springs, plants from the earth,
> The husband pours out the stream upon the wife,
> Many descendants are born to the spirit.

The ways of the fathers and of the gods are described in Praśna 1. 9-10 on the basis of Chând. 5. 10 (mis-understanding however the expression "*śraddhâ tapa*'" *iti* of Chând. 5. 10. 1). For confirmation reference is made to the verse Ṛigv. I. 164. 12, which nevertheless has nothing to do with the subject.

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UDDALAK'S TEACHING

There was a great sage called Uddalaka, the son of Aruni. He had only one boy, his son by name Svetaketu. For some reason or the other the father was not in a position to school him, teach him personally or give him instruction. The boy was loitering, running about here and there with children of the neighborhood, and never knew what study was; what learning was; what education was. The father, one day, called the boy and said; "My dear son, in our family nobody is a brahmin merely by name. He has to be worth his name, which means to say that he has to be filled with the real knowledge of the brahmin, and we should not call ourselves so, merely by name in the social sense. You are here a relative of a great man, you need to be great person. You should not just be in a position to say, 'I am the friend of so and so, I am the son of such and such a father.' You should also be equal inside. So, you must go to a Gurukula and study, and then come back." *Aum svetaketur ha'runeya asa, tam ha pitovaca: svetaketo, vasa brahmacar-yam:* "Be a student." Here, Brahmacharya means the role of a student in a Gurukula. *Na vai, saumya, asmat-kulino'nanuoya brahma-bandhur iva bhavatiti.*

The boy was sent. The boy went to Gurukula for study and he underwent the whole course of education. He was twelve years old when he went from the house of the father. When he returned after education he was twenty-four years old. So, he studied for twelve years. He studied all the Vedas, all the shastras, all the scriptures, and there was practically nothing religious which he had not learnt. Now, this learning had some other effect also, that of swelling up the head of this boy with an immense pride. He began to feel that nobody was equal to him in learning; that he knew all things, was almost omniscient. So, when he came, at the age of twenty-four, to the father at home, he would not speak because of the learning that was in his head. He was very dignified looking and sat without uttering a word even to the father. He started behaving very conceitedly. He did not utter one because of the so-called depth of his knowledge. The father observed what had happened to his son. He does not speak; he sits arrogantly; he is very proud; he is puffed up with learning and he thinks he knows everything. It is very strange indeed. So, having observed this, the father called the boy one day and said; "You don't speak, you seem to be very learned and you put up a very arrogant appearance; I can't understand what it means. Have you learnt everything from your Guru, which makes you feel that you know everything and are now so full of pride? Do you know everything, have you studied everything?"

"Do you know *That*, by knowing which everything is known? Do you know *That*, by which the unheard becomes heard, the unthought becomes thought?" *Yenasrutam srutam bhavati, amatam matam, avijnatam vijnatam iti:* "Has your Guru, or the preceptor from whom you have studied

the four Vedas, taught you these secrets by which things which are not heard of, are heard, things which cannot be thought of, are thought of, that which cannot be understood, is understood? There is something by knowing which everything can be known. Have you heard of this? Have your teachers imported this knowledge to you?" Very strange indeed! The boy had never heard of such things- 'how can an unheard thing, be heard; an unthought thing, be thought; an ununderstood thing, be understood'? This is not in the Vedas or the Shastras, nowhere is anything mentioned of it. *Katham nu, bhagavah, sa adeso bhavatiti:* The boy said : "What is this? I do not know. I have never been taught this thing." He was humbled a little bit. So, there is something, he did not know. "If you have never heard of a thing, how can you think of it? If you can never think of a thing, how can you think of it? And if it cannot be understood at all, how can it be understood?" "But there is a way", says the father. "There is a way be which you can execute this feat of knowing everything, even if it cannot be known normally. Super-sensory things can be known and everything can be known by the knowledge of a single thing." The father put this question to the boy, but the boy knew nothing about this. "How is it possible?", the boy queried the father. "What is the meaning of this question? How is it possible for on to know, in this manner?" "Well; I give you an example of how it is possible." Without going into the details of the subject, the father gives only an example, an analogy of how such a thing is possible.

"If you know what earth is made of, you also know at the same time what anything that is made of earth also is made of, because all the articles that are manufactured out of earth are constituted of earth essentially. So, I give you an example of how many things can be known by the knowledge of one thing. Pot, tumbler, plate, etc., etc., various articles of this kind manufactured out of clay are clay only, in reality. So, if you know what clay is, you know what a clay tumbler is, a clay plate is, a clay glass is, etc. Do you understand what I say? Yes! Because they are only shapes taken by that substance called clay. And, what you mean by an earthen pot is only a name that you have given to a shape taken by the earth.

So is the case with certain other things. You take a nugget of gold, and you know a nugget of gold can be cast into various shapes of ornaments. It can be necklace; it can be a ring; what gold is made of essentially, you will also know what a gold necklace is made of, what a gold ring is made of etc., because gold ring, gold necklace and the like are gold only in their essence which is the substance, gold.

If you take a pair of scissors, for instance, made of iron, you know what it is made of. It is made of iron. Then you would also know what anything else made of iron is. It may be a hammer; it may be a nail; it may be an axe; it does not matter what it is, all these things are the shapes taken by the same iron which is in the pair of scissors.

Now, this earthen pot is a very strange thing, altogether. The earthen pot is a name that you have given to a shape taken by the earth. There is no such thing as a pot, really speaking. You touch a pot and tell me, whether you are touching a pot or are touching clay? What are you touching? You cannot say what you are touching. You will say, well; it is difficult for me to say if I am touching the pot or have touched the clay. You are touching the clay and you say are touching the pot. The pot is in your head; it is not outside. What is there is really the clay. Your conception, your thought is that the substance is clay only. The interference of space and time in

the substance called earth is responsible for this peculiar shape that it has taken. So the pot made of earth is only a name, a sound merely. You are only uttering some words indicating a shape taken by the earth which is its substance. So, what do you mean by the shape taken by the earth? What is shape? You cannot understand what shape also is. The shape also is earth itself. You are interfering with the substance called the earth by your notional interpretation of its connection with space and time. So, the earthen pot is nothing but a conceptual interpretation that you are introducing into the substance that is called clay. There is no such thing as pot; it dies not exist. Yet, you have coined two words. On one side there is the word called clay, on the other side there is the word called pot. Now, you have got two names indicating one and the same thing. Now, why should you have two names it the substance is only one? *Yatha, saumya, ekena mrt-pindena sarvam mranmayam vijnatam syat vacarambhanam vikaro nammadheyam, mrttikety eva satyam:* You are under an illusion of percetion. You are confounded in your notion of the substance. There is mistake that you commit in your interpretation of reality when you say, 'there is a pot'. The pot does not exist; what exists there is only the clay. And what you call the pot is only a concept in your mind. So is the case with everything" else in this world," says Uddalaka Aruneya to his son Svetaketu.

The illustrations provided by the sage Uddalaka make out that object forms are inseparable from concepts in the mind. If they had not been organically involved in the mind of the perceiver they would be objectively existent and could be physically sensed by the organs of perception.

Now, in this analogy of the pot, an effect of a substance, namely, clay—the pot-when properly analysed is known to contain no element apart from the clay in spite of the fact that people go around saying that there is a pot. It is very strange indeed that there is no pot there and yet we say that there is a pot. Are we under an illusion? Is it true that every human being is equally misconceived in the perception of things? Or do we give names to things for the sake of convenience in social life? Now, mere practical utilitarian convenience cannot be regarded as an objective reality. If we give names to things only to distinguish their form, one from the other, for the purpose of practical life in the world, that would not sanction a philosophical or even a scientific existence to the counterparts of these names. We must accept that we are only giving names for the purpose of our notional convenience in work-a-day life, and that there are no corresponding objects. If this is a fact, diversities cease to be at one stroke. It will imply that all the varieties that you see in this world is mere nomenclature. They are a jumble of ideas expressed in language, the ideas having got concretised into apparent realities, as if they are really there and are trying to pounce upon us like hobgoblins.

The variety of things, the diversity of objects and the multitudinousness that this world is apparently, is not really there. It it is true that a substance when coverted into a shape or a form called the effect does not introduce into the effect anything new, other than what was contained in itself alone; it clay is there in the pot and nothing else is there in th pot, it would be pointless to call that shape as a pot. We have unnecessarily created trouble by calling a particular form of clay by another name. We can call the same mass of clay by a third or a fourth name like tumbler, plate and so on. So we have created a variety in our minds while variety is not really there.

This is the philosophical conclusion that automatically follows on a careful investigation into the nature of the creation of variety in respect of the effects that are manufactured out of causes while the causes are uniform in their nature, ultimately. This is the outcome of the analysis of what Uddalaka mentioned in very plain, simple language to the boy Svetaketu.

As is the case with clay in its relation to the effects produced out of it, so is the case with everything else in this world out of which out of which effects are produced, whatever the causes may be, iron, gold, wood or anything for the matter of that. The boy could not understand the significance of this teaching. Well, it is very clear. We do understand what they say, but it is terrifying. It seems to shake the very foundation of our belief n the world, and it appears that we cannot exist at all, if this is the truth. "My Gurus did not appear to have understood all these things. They never taught me these things," said the boy to the father.

"If they had known this, why should they have not told this to me? I have never heard these things upto this time. I have studied the four Vedas, I have studied the Shastras, but nothing of this kind was heard from any quarter. What is this? Will you kindly explain, holy father?" He is now also the Guru of Svetaketu. The father said, "Well, listen, I shall explain to you what all this mystery is about."

The Primacy of Being

There was one Being alone in the beginning. It is not true that there is a variety of beings.

"My dear boy, there was only a single Reality existing in the beginning. The so-called variety was not there. It was one; it was without a second. There was nothing outside it; nothing external to it, to compete with it, to equal it or to be different from it. There is no conceivable reality in this world of this nature. Whatever be the stretch of your imagination you cannot conceive of something" outside which nothing is. At least space would be there, time would be there, something would be there. But even space and time are objects, externals, effects that came afterwards in the process of creation. And, therefore, they too are negated in the case of this reality. That, alone was. There was absolutely no differentiation whatsoever, originally. There was neither external differentiation nor internal variety. In scriptural language, there was neither *Sajatiya Bheda*, nor was there *Vijatiya Bheda*, nor *Svagata Bheda*."

These are the stock words in Vedanta philosophy which make out that differences of three kinds are observed in this world, which are not there in Reality. There can be internal variety or difference, like the difference observed among the branches of a tree. The tree is one but the branches are many. Even so, there is internal differentiation or variety in a single body. The right hand will be different from the left hand, one finger is different from another finger, one part of body is different from another part of the body. This is *Svagata Bheda*—difference within one's own self, one's own body. Though the object is single and is a unity in itself, yet there is an internal variety of this nature. There was no such variety in the Absolute Being, originally. There is also another kind of difference that we observe in this world. One human being is different from another human being. Though every one is a human being, human beings are different from each other. One cow is different from another cow. This is *Sajatiya Bheda* or difference in a single species or a category of the same kind. Even that kind of difference

was not there. *Vijatiya Bheda* is the third kind of difference. A tree is different from a stone, a man is different from an animal. This is the difference of different kinds of species. That also was not there.

So the absolute reality was completely free from all these three possible differences. It was a tremendous unity inconceivable to the human mind.

There are some people who think that, originally, *Non-Being* was, not *Being* but *Non-Being*. Non-Being is sometimes regarded as an origin of things under peculiar conditions. How is it possible that Being can come from Non-Being? Has anyone seen such a phenomenon? Something can produce something; how can nothing produce something? We have never heard of such a possibility. So Uddalaka says: "My dear boy, though it is true that there are people who hold the doctrine that Non-Being was, originally, and Being proceeded out of Non-Being as an effect, this is not a practicability. It is inconceivable. Non-Being cannot be the cause of Being. Nor can we say that Being is the cause of Being. It is a tautology of expression. 'A is the cause of A'—you cannot say that. It is a meaningless way of speaking. If Being is not the cause of Being, then what is the cause of Being? Non-Being? Not possible! Non-Being cannot be the cause of Being. Being also is not the cause of Being. Then what is the cause of Being? No cause. There cannot be a cause for Being. So it must a causeless Being. If it has a cause we must explain what that cause could be, and the cause should be either Being or Non-Being. There cannot be a third thing. Being cannot be the cause of Being, Non-Being also cannot be the cause of Being. So there is no cause for Being. It is causeless existence. It is useless and pointless to say that Non-Being can be the origin, in any manner whatsoever, of Being. *Kutcs tu Khalu, saumya, evam syat, iti hovaca:* How is it possible? It is an aged doctrine, a humorous saying indeed, to hold that something can come out of nothing. *Katham, asatah saj jayeteti:* How can Being come from Non-Being? *Sat tu eva, saumya, idam agra asid:* Now please listen to my conclusion. I hold that Being alone was and not Non-Being. *Ekameva advitiyam:* So I repeat what I have told you already. Being alone was. Now, it is non-dual Being. It is not like my 'being' or your 'being' or 'being' of this or that. It is not an individual 'being'. It is not a particularised 'being'. It is not something connected with any object. It is Being as such, inconceivable, because it is not an object. The mind can think what is outside it. It cannot think anything else. But Being cannot be something outside the mind, because the mind also is rooted in Being. Therefore, it is not a subject for comprehension by the senses or conception by the mind. It is not an object of any kind, either physical or conceptual, that means to say, it cannot be investigated scientifically nor argued about philosophically. What sort of thing is it, then? Well, if it could be understood so easily then you would be blessed. But I cannot be understood like that, because, who can understand That which is the pre-conception of even the very act of understanding itself. Even the mind cannot move unless Being is there at its background. So it is a presupposition of even the faculties of understanding and thinking. Thus, there is no such thing as understanding it, thinking it, sensing it, conceiving it, describing it,explaining it or arguing about it.

Now *This* is, to put it plainly, the origin of everything. The commentators on this Upanishad go into vast details of the method of the effect coming from the cause and how creation was originally effected by this Supreme Being. According to the

various schools of thought to which people belong or commentators belong there are various types of Vadas or philosophical arguments explaining the relationship between the cause and the effect. The crux of philosophical argument is the cause and effect relationship. It is the difference in the conception of cause and effect relationship that makes the difference in the schools of philosophy. How is the cause related to the effect and vice versa, is very difficult to understand. Has the effect come from the cause, is it something different from the cause, or is it not different from the cause? You cannot easily answer these questions because if the effect is different from the cause it is not an effect of that cause. You have already assumed that it is different. Then why do you say that it is an effect of that cause? Naturally it is the same as the cause. So either way you are caught. You cannot say that it is different from the cause, you cannot say that it is the same as the cause. If there is no distinction between the cause and the effect, why should there be two languages or two words used for designating these two items? Where are the two items at all? Or if there is a continuity, a process as people make out some times, connecting the cause with the effect, we have to explain what this process is. The process must be either a movement of the cause into its own self or it must be the movement of something else. If it is something else, then again it is not the cause. The same difficulty arises. If it is the same as the cause, there is no such thing as the effect. So you are caught up in a great quandary. You have to say that there is no such thing as an effect. But if there is no such thing as an effect, how comes the creation? If creation has to be explained, the nature of an effect has to be explained; but you cannot understand what an effect is. And therefore you cannot understand what creation is.

This is the extent to which philosophy can go when it stretches its arguments to the logical limits. But philosophers do not argue merely to get defeated. The purpose is to find a solution. It may be that you face a wall in front of you whenever you argue into the depths of an object. But a solution has to be found for the appearance of this enigma of creation, or in principle the appearance of an effect from a cause. Solutions cannot be found easily, and inasmuch as intellectually or logically a satisfactory explanation cannot be found for explaining the relationship between the cause and the effect, there are thinkers who hold that the doctrine of creation is not an explanation or a narration of a historical event that took place sometime. It is not that somebody did something once upon a time and something happened and we are talking of it today. Creation does not mean that Especially, people like Sankara hold this view that creation is a necessary assumption on the part of the individual for the purpose of the ascent of the individual to the Absolute. It may be there or it may not be there, that is not the point. But it has to be accepted as being there. As we have observed some time back, certain assumptions are not objectively existent like an 'x' in an equation. It does not really exist, it has no meaning. Yet it has a tremendous meaning, you know very well, as it solves the problem. When it solves the problem it extinguishes itself automatically. It itself is not there. So there can be a so-called non-existent thing assumed to be really there and capable of solving a very serious problem, and having solved the problem, itself getting withdrawn automatically.

The purpose of teaching of the Upanishad is something quite different from giving a story or telling you a tale of what happened once upon a time. This is a very important point emphasised again and again by Śankaracharya in his

commentary. That is, we are not understanding the implication behind the teachings of the Upanishad. They are not grandmothers telling us stories. You can understand very well that a phenomenon cannot be explained unless certain assumptions are already made, which are acceptable to the present condition of the human mind. There is no use arguing about whether creation exists or not. It is taken for granted that it exists, because we see the world. No one doubts the existence of the world. So you have to take a stand which is acceptable from the point of view of the immediate reality for seeing. And Uddalaka followed this technique of teaching like a good psychologist. The question is not whether creation exists or not, or how it came. That is not argument because there is use speaking about a concept in the mind which cannot be practically demonstrated from the point of view of the present degree of reality which the student holds. It is taken for granted that the effect is the worldly creation that took place. I shall take your to a further point later on, from this assumption, further to something quite different from what you expected. From the acceptance of the fact that creation is, it is there of course, the mind is taken gradually to the point where it understands that there is no such thing as creation. But it cannot be accepted in the beginning itself. It has to be concluded later on by a gradual ascent of thought through a calculation of logic, step by step, without missing a single link in a chain of argument and this chain of argument is followed up in a very interesting manner by Uddalaka.

There was creation. Let us take it for granted. Therefore, there must be a Creator. How can there be creation without a Creator? The Creator was the Absolute Being. This is what I posit as the Ultimate Reality. And would be the process of creation and the cause for creation? The intention of the creator is the cause of creation. This will of the artist is the cause of the manufacture of the effect or the product in the form of sculpture, architectural piece, painting etc. The intention, the will, the original meditation or Tapas, as sometimes it is called, of the Supreme Being is the cause of creation. It willed.

May I see the drama of my own manifestation. This is the Will, and it alienated itself into an effect like the pot being created out of clay. So, an interesting assumption is already made that the effect is not really substantially different from the cause. Just as pot is not different from clay essentially, the effect in the form of this creation and every stage in the process of creation is not different in essence from the cause which is pure Being. And according to the doctrine of this particular teaching in the Chhandogya Upanishad, the original creation, the first creation was of Agni (fire)—*tat teja aiksata*- and at every stage of the argument Uddalaka refers to this effect as God or deity, Devata. They are not material objects. The fire or the water or the earth that we will be speaking of are not material things. Devata is the word used to designate these items. They are, in essence, identical with the Supreme Being Himself. So how can you not identify their importance with importance of the Supreme Being Himself? *Teja aiksata:* There is a chain action taking place in creation. The Supreme Being, whom you may tentatively call 'A' willed, 'May I become 'B'.' Now, the original will of 'A' charged into the being of 'B' has a tremendous effect upon 'B'. The creative will of 'A' works through 'B'. It again willed, 'May I become 'C'. 'C' willed. 'May I become 'D'. So there is a downward descent into greater and greater forms of particularisation and diversification until the largest

considerable diversity in the form of this world is here before us. The Supreme Being or Sat, the pure Being willed, "May I be another." It then became the Fire principle operating universally everywhere. That, in turn willed, and it became the water principle operating everywhere—*tat teja aiksata, bahu syam prajayeyeti, tad apo'srjata.* The waters congealed into solid objects and became the Earth Principle, not necessarily this little globe of the earth but anything that is of earth anywhere or anything physical in its nature. *Tasmad yatra kva ca socati svedata va purusah tejasa eva tad adhy apo jayante.* "Whenever there is heat felt in the body there is an expression of liquidity like perspiration," says the Upanishad. Heat in the form of fever or for any other reason whatso-ever is seen to produce an effect in the form of water oozing out. The example given here is, that when you are grieved or when you are perspiring, you feel that the heat generated within yourself either due to sorrow or due to fatigue becomes the cause of the water of perspiration. By this, the connection between fire and water is explained. From water comes earth.

Water produced food—*Anna.* In the language of the Upanishad food means matter. Anything physical or material is called food. Ultimately anything that is external to consciousness is food. An object of thought is food, That is food, which comes out of the condensation of the water principle. Now, these elements mentioned here,—fire, water and earth, —are what are usually called the subtle elements. They are the pure principles or creation. Later on they get mixed in certain proportions for the manifestation of grosser elements, namely, the fire and water and the earth that we see with our eyes. So, what the Upanishad speaks of here as fire, water and earth are not the physical fire, water we see. They are the super-physical elements called *Tanmatras.* These *Tanmatras* are mixed or blended in certain proportions. For the purpose of the expression of the physical fire three elements have to be joined in a certain proportion. This is called *Trivritkarana* in Sanskrit. *Trivritkarana* is the threefold mixing of the original principles, *Tanmatras,* namely, fire, water and earth, in such a way that a particular element contains half of itself and one-fourth of the other two. So you have got in every element an element of every other element also. Pure elements are never available in this world. They are all a mixture of the original three. This is called *Trivritkarana*—triplication—the mixing of three attributes, three substances, in certain proportions. When there is water in plenty, there is food also in plenty. This is what the Upanishad tells us in this connection. *Tasmad yatra kva ca varsati, tad eva bhuyistham annam bhavati, abdhya eva tad adhy annadyam jayate:* Everything is produced out of these elements. All the variety in this world, whatever be the number and the quality of the variety in this world, all this is an expression of these three elements, just as we are told that every colour is but a mixture in some proportion by permutation and combination of the three essential colours. There are only three colours, only three substances, ultimately. Everything else is constituted in some way or the other in some proportion of these three elements alone. Every form of creation is a manifestation thereof. What ae these creations? Let us see Apart from the triplicated gross elements, fire, water and earth, which we may call inorganic existence in our language, there are organic bodies also.

Threefold Development

The organic bodies also have originated on account of the mixture of these three

elements only. There are various types of organisms. Those which sprout up from the earth, like the plant, the tree, the vegetables, etc., are called *Udbijja*. That is one kind of organic creation—the Vegetable Kingdom. There are other beings that come out bursting through the egg, not like plants coming from the earth, but egg-born beings. This is another type of organic beings. They are called *Andaja*. There are others that come out of the womb of the mother. They are called *Jivaja* or *Jarayuja*. There is a fourth type which is called *Svedaja*, coming out of dirt, dust, sweat, etc. All these varieties of varieties of organic creation are also made possible on account of the substance of their bodies being provided by these three original elements only. The entry of consciousness in varying proportions and intensity into these bodies is responsible for the variety of these organic bodies. They are different from one another on account of the different intensity of consciousness present there. The lesser the degree of the manifestation of consciousness in a particular body the less is the capacity of the organism in every respect. The more the intensity, of course, the greater is the capacity.

Now the Upanishad says: The Supreme Being willed through these manifested parts, 'May I reveal Myself in this multi-form of creation.'

"May I enter into these three elements that I have created—fire, water and earth—and through them may I become further manifold, by means of the triplication of these."

Name and form came into existence on account of this action of multiplication brought about by the triplication of the elements by the Will of the Supreme Being. So the whole world is nothing but *Nama* and *Rupa*, name and form. There is a particular shape and that is called a form and that has got a name also, by which you distinguish it from another. Minus name and minus the particular shape, what is that object? It does not exist. The three dimensions of an object length, breadth and height, the weight and the features, which are sensible to the perceptive organs are the constituents of the object, and if these sensations are not there, if the aspects of three dimensions are not there, there will be no objectivity at all. And, therefore, there will be no nomenclature of any kind. So there will be no name and form. Then, what is this world ultimately? It is a formation of a single substance which originally became threefold, —fire, water and earth,—and then divided itself into manifold forms, to which many names have been given. Thus, what is this universe of diversity before us? It is the one Being alone; except *That*, nothing is. It is said, Being alone was. Now we have to say, Being alone is. Even after creation that Being alone is, not that it was, only once upon a time, in ancient times and not now. Even now when there is the so-called creation of manufacture of the variety. It has not ceased to be. The variety is not really there, as the causative factors of this variety are also constituted of the the substance of this Being alone. That which causes the difference of one thing from another is also that Being only, manifested in some other form. So how can there be difference? If the differentiating factor itself is a part of that wchich isdifferentiated, then there is no such thing as differentiation. So we have the world which is only notional, ultimately. It is in the mind. Well, you need not go further into this subject, as to where the mind is situated and whether the object is in your mind or my mind. That is another subject into which we shall enter later on. It is not anybody's mind. It is the consciousness that vibrates in some

particular manner and makes it appear that there is something other than itself. The appearance of the multiplicity of the world is something like the circular shape of the fire that you see in the vigorous movement of a fire-brand. If you very vehemently circulate or turn round a torch, you will find that there is a circle of fire or light in front of you. There is no circle actually. It is only an optical illusion created before you on account of the intensive velocity of the movement of the torch. So a vibration of consciousness in a particular manner becomes cognizable as an object. The object is not there at all. Therefore, what you call creation is nothing but consciousness appearing in a particular manner due to a certain vibration; a particular density; a movement of it in a particular manner. So Being alone was and Being alone is, even now, in the form of this creation. Again we are brought back to the conclusion that there is no creation, and that it is Being only that *appears* as creation. How ever it is not very clear, so the argument goes on further.

Every object in creation has been reduced to its constituents and it has been discovered that there is nothing in an object except its constituents. This is a law that can apply to every object whatever its character be. The difference in the contour or the shape of the object is not very important. What is important is the nature of the substance out of which it is formed. You know very well that from the point of view of shape a walking stick is different from a table, but from the point of view of the substancs, both of them are of the same wood. So, the knowledge of the walking stick would imply the knowledge of the table also, irrespective of their differences structurally. In a similar manner the rule can be applied to everything in the world and the Upanishad points out to us that all things in the world are permutations and combinations of the original untriplicated elements,—fire, water, and earth. The redness in the sun, says the Upanishad, is a vibration that is emitted from the fire that is in the sun. The whiteness that dazzles us is due to the water principle, and the darkness there is due to the water principle. So is the case with the moon, so is the case with the lightning and so is the case with every other object.

The colours mentioned here are not the colours as we understand them in our ordinary language. A colour is a capacity which is present in something structurally, which emits certain vibrations causing a perception of a kind of colour in its body. So the colour is only a reaction that is set up in the process of perception. This reaction is caused by the nature of the object that is inherent in the thing, which actuates the perceiving eye to recognise it in the form of the colour that we appreciate. So is the case with the redness and the whiteness or the blackness that the Upanishad speaks of in respect of objects. They are not merely abstract qualities but are substances in essentiality and the Upanishad is trying to analyse the substance of an object and is not merely giving information on colour in the way we understand it in the world. The redness in the sun, referred to here, is something substantially present in the sun. It is the body or the orb of the sun partially and if it looks red to us it does not mean that it has a character of redness apart from the substance that it is. It is the substance itself that is presented before our eyes in the form which we interpret as redness. So the colour of an object is not something different from the object, as it is the way in which the object sets up vibratory reaction in respect of the perceiving apparatus. What the Upanishad points out is that the three colours that we see in

objects are really the threefold presence of the elements—fire, water and earth—so that if these elements are to be withdrawn from the object, there will be no object left at all. If you really know the wood that is in a table, there would be no table. And so is the case with any other complex substance which is in turn constituted of particulars, and if every particular element within it is withdrawn, the object is no more there. This is the case with every object in this world. We are under the impression that there are millions of things in this world; many things; uncountable, we think, is the number of the objects of the world. What is the importance of this countlessness? They are all but various dimensions of one single mass of triplicated elements and because of the difference in the dimensions and the proportion of the mixing of the elements we mistake one object to be something different from the other. Essentially they are the same. The difference of the object is notional; it is not physical. Physically, substantially, essentially or basically, they are identical. But we are unable to perceive this basic essence on account of our wedded-ness to the complexity of perception and our belief in the externality of things. The otherness in the object is the cause our belief in the diversity of things. We have separated ourselves as perceivers, separating ourselves from the atmosphere of the object.

It is unfortunate that the connectedness of the subject with the object is not perceivable to the eye. There is a very important intrinsic connection between the perceiving individual and the object perceived. It is more than what appears on the surface. The subject plays a very important role in the perception of an object. It is not that something is located outside the earth or far off in space, undetermined by everybody else from its own point of view, under its own set up. Everything is determined by everything else so that there is no such thing as an absolutely independent object whether it be organic or inorganic. The independence of an object is an illusion. That illusion of the perception of an independence in the object arises on account of a false abstraction of the circumstances of an object from the other factors in which the same object is involved. Whenever, we perceive an object we take into consideration only those aspects of the presentation of the object which the eyes can grasp or which the senses can cognise. There are other factors in the object which the senses cannot contact. It does not mean that our five senses are everything. Suppose we have one thousand senses we would have seen many other things in the world. Unfortunately, or fortunately, we have only five senses. So we can see only five aspects of an object. But we mistake these five aspects for everything. There are other rudimentary elements in the location of an object which are unrecognisable by the senses. That which exists between me and you is not an object of perception. Therefore, it is not possible for the senses to report towards the existence of that which is between me and you and, so, because we are wedded to the reports of the senses, we completely ignore the aspect of that which is invisible and intangible. If the relationship of the perceiving subject with the object and vice versa could be recognised and also the relationship of the object with other objects be evaluated properly, then there would be an immediate merger of objects into an ocean of Being and that will be a single eye seeing a single object and not the many eyes or many senses seeing a multitude of things. So this is the philosophical background to which our mind is driven by the analysis of the

Upanishad when it says that every object is constituted of three elements—the fire, the water and the earth elements.

The great men of the past, the realised souls of ancient times, immediately awoke to the reality of this situation—"Oh, this is the truth. The redness is fire, the whiteness is water and the blackness is the earth element." These are the only three things that exist everywhere. Whenever we see a redness anywhere we see fire there, whenever we see whiteness we see water there. Whenever we see blackness we see the element there. So what do we see anywhere? We see only three things. We do not see any other thing in the world. Other things do not exist in the world. There are only these three elements, the fire element, the water element and the earth element. So what is it that the world is made of? It is made up of these three strands of substance which we call fire, water and earth. Again, these three have been already mentioned to be the manifestation of the Supreme Being. They are the threefold ejection of the force of the Absolute. And so, again, we come to a universality of perception. Whenever we see an object we are seeing a face of the Absolute, one aspect of the manifestation of a single Being. So it is not a multitude that you see, it is a universality that is abstracted by the senses falsely and imagined to be an isolated object as if it is disconnected from the others. This is what the ancient masters found out and then they said, "Now there is nothing unknown to us. Oh, we have understood the secret! We know everything." So, if one thing is known, everything is known. This is the answer which the master Uddalaka gives to his own question that he put before his son, Svetaketu. "Do you know what that is by knowing which everything can be known?" "Yes, now I know all these things. The one has become three, the three have become many. So what are these many? They are the one. So, the moment I know the one, I know the three, and I also know many at the same time."

So they concluded that whenever there is a perception of anything that is red we should not think that we are seeing only the fire principle there; whenever we see anything white we should not think that we are seeing any independent object, but that we are seeing the water element there and whenever we see anything dark we should know that we see the earth element predominant in that. So there are no things in this world. There are only these three elements.

Whatever was apparently unknown to us was due to our inability to recognise the presence of these elements in the apparently distinguished objects. The unknownness of an object is due to the incapacity of the mind to probe into the structure of that object. The moment we understand what it is made of, we know the object at once. So the ultimate analysis is that we must know the basic substance of everything and not be carried away by the formation of that substance into variety. Everything is a complex of this threefold manifestation—fire, water and earth.

"Well listen now, my dear boy," says the father to the son, "I have explained to you how everything in the world outside is made of these three elements. The whole world of objects outside is constituted of these three elements, fore, water and earth. Now I am going to tell you something very startling. I am going to show you that your personality itself is also of that nature. You yourself do not exist apart from these elements. Whatever is in you is the mixture in some form or the other of these three elements."

Illustrations of the Threefold Nature

The food that you eat is converted into three forms. What happens to the food that is eaten? There is a gross form of the food, there is a middling form of the food and a subtle form of the food. The food that we eat is not entirely absorbed into the system. Some part of it is thrown out as excreta, as unwanted material which cannot be absorbed into the system. It is refuse that goes out as undesirable to the system. That is the grossest form. So one part of the food goes out. Something else only is absorbed. That something else other than that which is thrown out has again two aspects, the very subtle vibratory aspect and the middling form of it. That which is middling is absorbed in the form of flesh in the system. The flesh in the body is due to entry of the middling quality of the foodstuff that we take. But the highly subtle form, the vibration that is produced by the essential quality of the food, influences the mind itself. So you know your mind, your capacity of thinking, the way of thinking, will be very much influenced by the food that you take, continuously, of course. If you go on eating the same kind of food for years together, that quality of the food will tell upon your psychological pattern. So the gross thing is thrown out, the middling form is absorbed into the fleshy part of the body and the subtlest part goes to the mind. The mind feels happy on account of absorption of some part of the food that we eat. These are the three aspects, the three degrees of the intensity of the food that we see, that become parts of our system in this manner. Likewise, the water that you drink has a gross aspect, a middling aspect and a very subtle aspect. Any liquid that you take also is divided into three parts.

The gross part of the liquid that we drink, which cannot be absorbed into the system, is thrown out as urine. It cannot be regained by the system. The middling part, more subtle than the gross one that we take in, becomes blood in the body. The liquid part in the body, which is blood, is intensified by the liquid form of the food that we drink. The virility in us, the energy, the vitality, the *prana* in us, is enhanced by the subtlest form of the liquids that we consume. Just as the mind is influenced by the subtle food, the *Prana* is influenced by the subtle liquid aspect of the diet. There are certain items of diet in which the fire principle predominates, e.g., ghee, oil, etc. What happens to these things when one takes them?

The energy also becomes threefold in the system. The grossest form becomes bone. If we take ghee, or butter, or oil, in our food, it has something to do with the strength of the bones. The middling part of it becomes marrow, the substance that is inside the bone. The subtlest form becomes the energy of speaking. Speech gets activated by the fiery element present in the food that we take. So our speech, our Prana, our mind, are all constituted essentially of these three items of diet that we are consuming, and the more we take them in, the more is the influence they exert upon these three aspects of our personality. So we know where we stand. These three elements,—fire, water and earth,—have entered our system. They have become our mind, our Prana and our speech, which process is indicative of the other senses, also. Our senses, our Prana and our mind, all these three are tremendously conditioned by the food that we eat.

My dear boy, listen to the conclusion of my research. The mind is essentially formed of food, the *Prana* is essentially formed of water and speech is essentially formed of fire. The boy says, "It is very difficult for me to understand all these things. please clarify this a little more. These are unheard of things that you are

telling me, that I am made up of the three elements, that I have nothing in me of my own. This is strange indeed. It looks as if I cannot exist at all independently. I am 'somebody else'. Unbelievable! Please explain further". "Yes, I shall tell you, in detail, dear boy. Listen attenively".

Further Illustrations

"You know, curd (yogurt), when churned, exudes butter. Buttur rises up on churning the curd. It comes up as the essential part of the milk through the process of curdling and churning. This is what happens to the food that we take. It is churned inside by the forces of our body and the essential part of the food rises up into the structure of the psychological organ. It becomes the essence of our thinking process. It becomes the mind. As butter comes out of milk through curdling and churning, even so, the mind starts functioning by means of the churning of the food through the action of the forces of the body. This is the case with everything else also, the water that we drink, and the other fiery elements that we consume.

In the same way as the mind I formed of the essential subtle parts of gross food, so is *Prana* formed of water and speech formed of the fiery elements in the food. "So, my dear boy, have I concluded my findings."

Now do you understand that the mind is formed of food, *Prana* is made of water, and speech is made of fire? "Still ore, do I require clarification. This much is not enough. Tell me something more about this secret." "Yes; I shall now declare the secret behind all this, how food influences the mind, and how the mind is entirely dependent upon food".

Importance of Physical Needs

"There are sixteen digits of the mind, of our whole personality. Our being is sixteenfold. I shall perform an experiment with you to prove how the mind cannot exist without food. Do not eat for fifteen days. Do not take any solid diet during the these days. You may drink water, however. Why? Because, of the fact that the *Pranas* are constituted of water. Thus, if you drink water, the *Pranas* will not be cut off from the body. If you do not drink even water, you will not be there to undergo the experiment, the *Pranas* would leave the body. So, I tell you drink water as much as you want, but do not eat food for fifteen days. You know very well, I told you just now, that the *Prana* is formed of the water element. Hence, a person who drinks water cannot die so easily."

The boy did not eat for fifteen days, as advised. He fasted completely, but drank water to his heart's content. Then he came to the father, after having fasted for fifteen days. "Now what shall I tell you, father? I have come to you after fifteen days of fasting. I have not eaten anything." "Oh! Chant the Veda", the father said. "Chant the *RigVeda, Yajurvdea, Samaveda.*" "I cannot remember anything," said the boy. "I cannot remember even one verse of the Rigveda, or the Yajurveda, or the Samveda. Memory has gone. The mind is not functioning."

"Now, do you know what has happened to you, my dear boy? Do you know why you cannot remember the Vedas, though you are a learned person? You are a master of the Vedas, and you say cannot remember one verse. What has happened to you? You have not eaten food. That is all. This is the simple reason. How is it that your memory has gone merely because you have not eaten? Take the example of fire. Suppose there is huge conflagration of fire which is burning strongly and it has now subsided and you have removed all the firewood, or the faggots. The fuel has been withdrawn and

the fire is subsiding gradually. There is only one small spark left. What can that spark do? It cannot burn things. The conflagration can burn anything which is thrown into it, but the spark cannot so burn. Now, the fire is there, but it is so little quantitatively and so feeble in its action that it cannot do the work of fire though it is qualitatively fire alone. This is what happened to you. Fifteen parts of your mind have been withdrawn. You are sixteenfold, as I told you. For fifteen days you have not eaten. So, only one part of your mind is now active. Of the sixteen parts, one parts is there. Perhaps, if you had not eaten for sixteen days, something worse would have happened. For fifteen days you have not eaten, and so, fifteen parts of the mind have been withdrawn even as fuel is withdrawn from a fire. The mind is there only in name. You are able to think, but not effectively, and not to any purpose, just as the fire is there as spark, but it cannot do the work of fire. This is what happened to you by not eating food. Therefore, you cannot chant the Veda. The mind is not working; how can you remember anything? The Vedas have gone from your mind. Now, my dear boy, go, and eat. Then you will understand something more about this secret." The boy, then went and had a meal. He ate well, indeed, because he had not eaten for fifteen days. After eating a square meal, and having rested, he comes back to the father. The boy is happy.

He was very happy, having eaten food, the mind was alert at once, and he remembered all the Vedas, and everything came to his memory. Whatever question was put, he could answer immediately, because of the strength which the mind had received through the food that he had taken. Otherwise, he was in a dying condition.

"Now, my dear boy, I will give you another example. Suppose there is only a spark of fire. Now, bring a small, thin blade of grass, put it over that spark and see how it flames and burns. Bring another piece of grass,and then ten pieces of grass, and add a little more fuel. Then, slowly the fire burns again. So, that little spark of mind that could not remember anything, which was mind only in name, now, once again, has become a really strong mind with attention and memory because of the strength it has received from the food that you have absorbed into your system. The fifteen digits that had been withdrawn have now been given back."

"The mind is the essence of food, *Prana* of water, and speech of heat. You are made up of these elements only. Your mind has been inflamed into action by the food that you have taken. Now you know very well what is the connection between food and mind. You have demonstrated it in action. Your mind would have perished if you had not eaten at all." "My dear father, please tell me something more. This is very interesting."

Concerning Sleep, Hunger, Thirst and Dying

"Now,there are greater secrets in a person than the food that is eaten. We are not merely food, or water, or fire. There is something very interesting in us, something which one cannot understand, ordinarily. Every day you go to sleep, you dream, you wake up. Why does this happen? This is something quite different from the subject of food. You have some other element in you more than the food you take. You have some essential root of your personality, which is the deeper side of your nature, whose various functions are waking, dreaming and sleeping. What happens to you when you sleep? Do you know that? You cannot easily say what happens to you in sleep, nor why you sleep. Listen to me now. I shall tell you something about this interesting secret.

When a person is in the condition of sleep, in Sanskrit we say, *'Svapiti'* "he sleeps."

Here is a linguistic interpretation of the word *'Svapna'* describing what sleep actually means. The etymological meaning of the term *'Svapiti'*, —'One sleeps', is that 'one goes,' or 'reaches' *'Sva'*, i.e. the self. One word *'Sva'* connotes one's own being, or essential nature. What is made out, thus, is that one gets absorbed into oneself in sleep. You become yourself in sleep, that is why there is no consciousness of anything external, then. *Sata saumya tada sampanno bhavati:* One gets absorbed into the true being that one is. But, in other conditions, i.e., waking, etc., one gets drawn out of the true being that one is, into its other aspects which are external, such as physical being. In sleep, you get into yourself, you enter yourself, you become yourself, and know nothing but yourself. This is sleep. You have withdrawn yourself from all outside connections and relationships. Now, why does this happen? What makes you go to sleep, who compels you to enter into the state of sleep?

A theory is promulgated here by means of an analogy, or comparison. Suppose that there is a bird whose legs are tied with a thread to a peg on the earth and that thread is fairly long, and the bird flies. How far can it fly? It can fly only to the extent of the length of the thread with which it is tied with its legs to the peg in the ground. So, it goes here, there, flying in different directions, but it cannot go beyond the limitation of the thread. It goes in search of freedom, but it cannot find it, because its movement is restricted. After moving from place to place, in different directions, throughout the day, it gets exhausted of this activity and returns to the place where its legs are tied. It is controlled by something of which it may not be even aware. Not knowing this, it searches for freedom outside. This is what your mind does daily. It is tethered to a peg which is the root of your being. But it does not know this fact. So it goes out flying like a bird in all directions in the outward world, seeking happiness and freedom. It does not find any such thing there. It does not get what it longs for. The whole day it works from morning till evening, in search of that which it wants. But, it does not find it anywhere. Then it gets tired of all activity,and is withdrawn in that from which it arose, to which it really belongs, of which it really belongs, of which it is a real expression, and from which it is inseparable.

Then, what happens to you? In the daytime you are, verily, other than what you are, You are then artificial, alienated from your being and therefore, restless in your mind. Like the bird that jumps from place to place, the mind flits from object to object. It has lost its moorings and it does not know where to stand. But how far can it go on like this? It gets exhausted some time or the other, and returns to the source. The mind withdraws itself every day due to the exhaustion of its activity, which is the consequence of its search vainly for the freedom that it cannot find in the outer world. This example is cited now.

UPANIṢADIC MONACHISM: THE UNFOUNDED AUSTERITY

Any discussion of the Upaniṣadic doctrine of persons must take stock of a certain tendency hidden in the heart of this doctrine. Perhaps no passage better conveys the tendency in question than the few words of the *Muṇḍaka Upaniṣad*: "This self within the body, of the nature of light and pure, is attainable by truth, by austerity, by right knowledge, by the constant (practice) of chastity. Him, the ascetics with their imperfections done away, behold." Or from the *Maitri Upaniṣad*:

"O Reversed one, this body is like a cart without intelligence. To what supersensuous being belongs such power by which such a sort of thing has been made intelligent, or in other words, who is its mover ? What you know, O Revered One, tell us that." Then he said to them.

"He, who is reputed as standing aloof amidst qualities, like those of vigorous chastity, he indeed, is pure, clean, void, tranquil, breathless, mindless, endless, undecaying, steadfast, eternal, unborn, independent. He abides in his own greatness. By him this body is set up as possessing intelligence, or in other words, this one, verily, is its driver."

The two aspects of Upaniṣadic teaching which contained here and which ae founded upon the tendency I now wish to discuss are: (1) that the proper referent of talk about persons is not the body, but the Inner controller *within* it and (2) that, therefore, the pathway to knowledge of this referent leads away from the place of this body, into the place of *sannyāsa*.

In putting the teaching in these terms, I believe the *ṛṣis* have caught themselves in the web of what I will call their many-language teaching methods. These terms reflect a general tendency to regard the use of many different kinds of symbolic systems (which I will call different "languages" or "talk") to express and teach the same thing, as exercises in ontology—the tendency is, indeed to regard these different languages as so many rungs in a kind of ladder of Being leading, in the end, to the ultimate state of Being (or Brahman). The symbolic systems tend to be thought of as hierarchies expressing ever more adequate ontologies. But this either is nor need be so. When one language is used to say more than another language (or languages) about some matter in hand, hence is more adequate, this greater adequacy need only be in the sense of making possible a heightened awareness or understanding in the hearer. And this "subject matter" may or may not be "how things are" or may or may not be the nature of *satyasya satyam* ("the truth of truths," a phrase referring to Brahman). The question at issue may or may not be one in ontology.

Take, for instance, this passage from the *Kaṭha Upaniṣad:* "Beyond the sense there are the essence (*arthas*; i.e., 'innate concepts'), beyond the essences there is the mind (*manas*), beyond the mind there is the understanding (*buddhi*) and beyond the understanding there is the great soul (*ātmā mahān*). Beyond the great soul there is the unmanifest (*avyakta*), and beyond the unmanifest there is the spirit (*puruṣa*). Beyond the spirit there is nothing—that is the end, that is the highest reach." Now, the ever-beyond tendency of this language suggests that, whenever *indriya* (sense), *artha*, *manas*, *buddhi* and *avyakta* are used in speaking about the person (*puruṣa*), not only do they in each case refer to a specific object peculiar to the specific logic governing the language in question, but collectively they also ever more adequately represent the Ultimate. Hence, when all languages but *puruṣa*-language are so used, they are *assumed* to be governed by a logic which is that of non-persons. A similar assumption was made by the Western idealists when, wielding a far simpler distinction between "body" and "mind", they affirmed only the language of "mind" (Absolute Spirit) to be *really* about persons. But both are mere assumptions, perhaps based on the tendency to assume that most substantives, especially proper names, refer to some thing or object that has boundaries.

It seems to me mistaken to suppose that talk about a person's body (or senses, or mind, or *buddhi*) must necessarily be other than talk about that person. On most occasions, our referent will *be* that person. For example, when that which is

the referent of body-words used about me moves, such that the referent of personal pronouns used about me can be held responsible for this movement, this movement is clearly my own—movement of the person I am. When I kick, kiss, or speak to you, I, *the person I am*, have kicked, or spoken to you. And had something other than the referent of person-talk used about me done these deeds, they would not then be traceable to my body, mind, etc. This would be compulsive or machine behaviour, over which I cannot be said to have control. And perhaps there are forms of psychopathic behaviour which are truly compulsive in this way and which could be said to be nonpersonal. It is for this reason that, before the law, insanity is often a mitigating plea, namely, the plea that the accused was "beside himself," not acting as a person, not responsible. If I can be held responsible for any piece of behaviour, the referent of personal pronouns used of me is the subject of this behaviour. And most bodily behaviour, as well as most psychical (*manas, buddhi, prana, Atman*, etc.) behaviour is quite properly spoken of in these terms. Without taking this further, let me distinguish between (1) body-proper behaviour, which is personal behaviour, and talk about which is person-talk, and (2) body-as-object behaviour, which is nonpersonal. And using this distinction, we can note that a person's body behaves in the former way, whereas the corpse of a person behaves in the latter way. A perosn's body it cannot be too often pointed out, is different from his corpse—for a person's body is not a material object, whereas the corpse of a person is. But to expand upon this let us examine two examples from the Upaniṣads.

Once or twice in the Upaniṣads, the tradition does tend to make distinction like that mentioned earlier. For instance, the latter *Kauṣītaki-Brāhmaṇa Upaniṣad* IV. 20 we are told by R.D. Ranade, "tells us how the various bodily senses are dependent on the self and how the self is immanent in the whole body":

> Then in this life-breath (*prāṇa*) alone he (*ātman*) becomes one. Then speech together with all names goes to it. The eye together with all forms goes to it.
>
> The ear together with all sounds goes to it. The mind together with all thoughts goes to it. And when he awakes, then, as from a blazing proceed to their respective stations; from vital breaths, the sense powers; from sense powers the worlds. This very life-spirit, even the self of intelligence has entered this bodily self to the very hairs and nails. Just as a razor might be hidden in a razor-case or as a fire in the fire-place, even so this self of intelligence has entered his bodily self up to the very hairs and nails.

Now certainly, as Ranade notes, though in words which assume the body-as-object meaning of this term, and hence overlook its personal sense, this passage "leads to the view that the soul fills the whole of the body, a doctrine which is not unlikely to have led to the Jaina doctrine that as large as the body of the elephant, whilst the soul of the ant is only as large as the body of the ant." And certainly, this vaguely approaches the notion that, in referring to the body of a person, one *eo ipso* refers to the person. But even so, as with Jaina doctrine, the language does seem nonetheless to be about material objects. Though the self here is believed to be "immanent in the whole body," the Jain philosophers still strain to view this body a some sort of container, a material receptacle which, in a strange way, has the non-material self in every part of it.

However, in the main, the distinction between my body-proper (here my body

refers to the person I am) and my body-as-object (here my body refers to some object, for example, a corpse) is not even vaguely approached, and orthodoxy tends more or less in the direction of the confusion spoken of earlier.

Orthodoxy is well served by *Taittirīya Upaniṣad* II.2.1-7. The usual many language, hierarchical teaching method is evidenced here, starting with the "essence of food" which Ranade correctly observes to be "the physical parts of man," and which, within Upaniṣadic tradition, simply means "the body-as-object." The method then proceeds through a series of phases, each of which is said to be "the embodied soul" of its immediate predecessor, which surrounds and contains this "soul" as a scabbard would a sword, as sheath its dirk, or a skin its flesh and bone. Each of these successive embodied souls is introduced with the graphic formula—"different from and within". In other words, each phase in the series is said to be logically different from its forerunner, approaching more nearly that phase in which the Ultimate, called *ānanda*) on this occasion, is understood.

Hence, a material-object logic is employed throughout, with no questions raised about its adequacy, to give the impression of a transition *in fact* from the physical realm of the first phase (*anna*) to the elevated realm of the Ultimate (*ānanda*). It is an easy move from here to suggest that none but *ānanda*-language is adequate for, or even possible of person. And quite as easy is the move to retreat from *all* realms in which *any* "other-than-*ānanda*"—language is thought adequately to apply: ascetic isolation from the world is obviously the outcome.

But the theory which leads to this retreat is in no way entailed by the facts expressed in our talk about persons. While this theory recognises that all talk about persons must be about the referent of *ānanda*-expressions, it fails to see that "other-than-*ānanda*"—language also persons in person-talk a task which is no more that of describing objects the task performed by *ānanda*-expressions. And this non-descriptive task of "other-than-*ānanda*"—language is at least in part that of conveying the fact that certain words which can be used to indicate persons can also be used in other circumstances to indicate nonpersons. How that which is clearly personal (my body) or which refers to person (body-words) can bee replaced by that which clearly is nonpersonal (my corpse) or by words which refer to things which are not persons (words about a corpse) is something for which an adequate explanation has yet to be offered. I have no explanation that I would consider adequate. This is, I suspect, the puzzle which lay behind what Kierkegaard claimed to be the paradox that there are persons at all—the paradox that what he called "an eternal consciousness" can have a historical setting. But whether or not this fact is one we can easily explain, it is undoubtedly a fact.

"Other-than-*ānanda*"-expressions, then, indicate bodies which, were they not personal, would be properly described as the objects we call "corpses" Therefore, it ought to be clear that body-expressions, when used of persons, are not expressions whose logic is nonpersonal and that such language is not about objects. Much remains to be said about the logic of the expressions, "body-proper" and "psyche-proper," but I cannot investigate this here.

Finally, a word about what I consider to be the central error here, namely, that the logical lineaments of the many-language teaching methods concerning ever more adequate understanding of the cosmos have been visited without demur upon the teaching concerning persons.

The error could be put also in this way: that the logical foundations of the language expressing the cosmology have been uncritically imposed upon the language expressing the theory of persons. The result is the following quite misleading working principle: just as arriving at a true understanding of the created world, the world of things once can see and feel, involves "retreat" from inadequate or partial understandings, arriving at a proper understanding of the beings called "persons" entails a *real* retreat from all conditions which can be spoken of in non-personal terms. This is clearly a *non-sequitur.*

Of course, a final and fully adequate understanding of the referent of person language cannot be expressed in terms of a logic which is only nonpersonal. But this metaphorical "retreat" from all nonpersonal logic in no way involves real retreat from the world. If, as the Upaniṣads teach, the only proper understanding of the world is a personal one, pursuit of the logic of talk about "persons" will indeed involve an effort to exhibit the *fundamental error* of *all* non-personal interpretations, if these are advanced as the final word upon the matter. It will indeed involve effort to discredit the materialist analysis of body-language, and the behaviourist analysis of psyche-talk. Since the behaviour of bodies and of psyches is, in both cases, the behaviour of *persons*, retreat away from their worlds will be retreat from the referent of person-language. It will not be, as the Upaniṣad and later developments of Yogic thought tend to suggest, movement *toward* this referent.

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In our own self, in the deepest recess of our own heart, there is a great secret. This is the subject of this chapter. We carry within our own self a great mystery. No one can be a greater mystery than our own Self. Everything else is capable of definition and understanding. But one's own Self is the greatest enigma in the whole world. Everything can be investigated into, but not one's own self, because it is a great secret by itself. It is merely by sense perception. It is a tremendous mystery which hides within its own bosom, the miracles of the whole creation. Such is the heart of man which is the pivot of every kind of activity, whether internal or external.

The great teacher of this section of the Upanishad tells us that there is the city of Brahman, the Absolute, in our own self. A very small lotus-like abode exists in our own heart, and in this little abode, there is little space which shines by its own light. What is there in that space? To know this is our duty. It is our duty to understand what is inside little space in our own heart, which is inside the city of Brahman, which is very small and looks like a lotus. This is city of God. Some people may ask, "What is inside this, what is this great secret you are speaking about?" The answer is being given in the following *mantras.*

"You ask me what is inside this little space I tell you that everything is inside here", says the teacher. It is like a speck of sun-light. Though it may look like a speck, it contains constitutionally, everything that is in the orb of the sun. Similarly, that which is in this little space can magnify itself to any extent. It is an emblem of the cosmis secret. Whatever is the extent of this vast space that is outside, that is the extent of this little space in our own heart also. So, one should not be under the impression that it is little in an arithmetical sense. It is little in a different sense altogether. It is not physically small. It is not a little handful of space. It is really as expansive and as extensive as this universal ether that we

see outside. The whole of the heaven and the whole earth can be found inside this little space. The principles of the five elements—earth, water, fire, air and ether—and whatever you see outside is all present here in this little ether. The sun and the moon and also the stars can be seen inside this very heart of ours. They have a corresponding emissary planted in our own heart. We need not look up to the sun outside. He is inside our heart and he shines in the same way as he is seen outside in outer space. Even the lightnings and the thunders that are seen outside are taking place inside our heart. Everything that happens in any manner, even the littlest thing takes place here inside. Whatever we see in the outside world an whatever we cannot see in the outside world—all those things are inside our heart.

Well, the heart inside seems to be a greater mystery than the outer world. Whatever we cannot see in the whole world also is here, says the Upanishad. Why we cannot see everything in the outer world and why should everything be inside your own heart? Because, our heart which we call the selfhood of our being is the true representative of the ultimate Reality. The outer world cannot be regarded as such a representative. The externality that is characteristic of the outer world, prevents it from revealing everything that is in the Supreme Being, which is subjectivity is present in us. Externality is not a character of God. Ultimately, He is subjectivity. And that aspect is present in us, although the outer aspects are not. Hence, while the incapacity of probing into the subjectivity of the external universe prevents us from knowing everything in the universe, there is a possibility of diving into our own self and knowing all things at one stroke.

As a matter of fact, all investigation in the field spiritual is internal and not external, because when a thing is externalised, it is divested of the divine content. It thereby gets partially abstracted. what we call the outer world is only that aspect of Reality which can be comprehended by the senses. Whatever the senses are incapable of grasping, cannot be contained in the external world. Only a little bit of the total value of the ultimate truth can be taken out by the vessels of the senses, more than which they cannot contain. What is sensed by the senses in the form of sensation is not the whole reality. They can take up only what they can contain and what they are able to cognise. It is the five elemental features of the external manifestation that the senses can present to us in experience. But, there are other aspects which they cannot contain within themselves and about which they cannot, give any kind of information.

This is the secret, as the Upanishad puts it. This heart is a great secret, and by an introversion of consciousness into its depths, it would be possible to plumb the mysteries of the whole cosmos. The reason is that the tentacles of all planes of being are centred in one's heart. It is as though this heart is the centre of a universal circle. The radii of this circle converge into this little centre of consciousness which we vaguely call the subject of perception.

It has been explained in the earlier chapters, especially in the third chapter, that the Absolute is universal in its nature. It is not merely an individual subject. But, this is a very hard thing for the mind to comprehend. One's mind can never know what universality is and,therefore, any amount of instruction given to it from this point of view would naturally go over one's head. We are told that the present chapter is especially intended for those who are unable to grasp the implications of the just preceding chapter which is concerned more with the universal aspect of the Absolute. But when this chapter confines

itself to the heart of the individual, it does not limit itself to the body of the individual. For, the heart which we are speaking of it not the physical heart. It is not your heart or my heart, not that which is in this bodily encasement. It is a symbol used for the centre of pure subjectivity in us and therefor, the heart means the consciousness which is apparently located within the walls of the body, but which can never be restrained or limited on account of its superphysical nature. Physical encasements cannot limit it in any manner whatsoever. We will gradually be taken to the point where the 'little thing' that we speak of at present as being in our own heart is found to be the same as the 'universal thing' that has been discussed in the third chapter. The two are one. What ever is there is also here.

The teacher tells that inside the heart is all the mystery of things. Every object of one's desire is inside one's heart. It is not outside. Whatever one longs for is contained within oneself. A question is raised here from the point of view of a student: "When the body gets old and is finally over-come by death, what happens to this heart that you are speaking of? Does it also disappear with death. How can that which is capable of destruction by death, contain the mysteries of creation?"

This heart that the Upanishad is speaking of does not get old when the body gets old. It is not destroyed when the body is destroyed. It is the city of the Gods. How can it be destroyed? It can never be destroyed, for it is not a city of brick and mortar. It is not like a city that is built by man. It is the eternal abode of the eternal objective of eternal aspiration. The objects of one's desire or aspiration are contained here and they shall be available for experience, the moment they are invoked in the proper manner. This little thing that we call the heart is nothing that is mortal or physical. It is the Atman. What we call the Atman is the same as what we refer to here as the heart. It is free from every kind of affection or sorrow or limitation. It is unaging, for it has no age. It is the timeless Being and, therefore, it has no destruction. It sees no death. It sees no sorrow. It is self-existent by its own pristine magnificence. It has no hunger and it has no thirst. It asks for nothing, for it is self-sufficient in its own self. Whatever it wills is capable of being materialised at one stroke. This is the will that is pure in character, uncontaminated by any kind of falsehood which is of the nature of externality. The nearer we go to this 'heart', the more is the strength of our will and the more is our capacity to manifest it and materialise it in our practical life.

The more the limited will of the individual human being is drawn out from this centre of the heart, the more does it get diluted by contamination with the evil of externality. The more it gets contaminated by association with the externals, the more is the impossibility of achieving success in this world, and the greater is the difficulty of contacting the objects of one's desires.

But the more we go deeper and inward into our own Self, the greater is strength of our will and the greater the possibility of achieving success in obtaining anything that we want. This is the meaning of *satyakama, satya samkalpa*. When our consciousness, will and thought-functions are rooted in Truth, they should materialise themselves at once in the forms they are expected.

The case of such persons whose will is not so rooted in truth is like the case of those who are subject to domination by other rulers. They are like subjects in this world who are ruled by kings and administrative chiefs. The subjects are completely under the control of the chiefs or rulers, because the country or kingdom

belongs to them. The people in a country are under the thumb of the rulers. Whatever is the ordinance passed by these rulers, that these subjects obey. Whatever people wish to have, they have to obtain from these rulers, not otherwise. Whatever little piece of land is allotted to them by the administrative chiefs, whatever is granted to them in any manner whatsoever, on that alone they have to depend. This means that the sustenance of these people who are subject to domination by others, is dependent on factors external to themselves. The actions such people perform in this world for the purpose of living a happy life are conditioned by the existence of external factors. They are not unconditioned. Therefore, there is a limit for the achievements of these people. Whenever a need is felt for being subjected to others' rule, the actions one performs naturally will be subjected to the conditions laid down by those external rulers. So, they are not really independent. Their will also cannot exceed the limit of the ordinances of these rulers. This is the case with every person in this world in every respect. This analogy given here is only to explain the predicament of people in general. The rulers or the administrators or the chiefs mentioned here are factors other than one's own Self. They may be natural forces, or they may be gods in the heavens, or they may be any blessed thing in the whole creation, compelling you to act according to a particular law or rule. This fate befalls one on account of one's will and action being restricted by the operation of laws which are outside.

This sort of action brings about a reaction. And this we call the law of Karma which is binding in its nature, causing reincarnation and the resultant suffering. All this is due to the impact of laws operating outside oneself and compelling one to obey their dictates. So, the more is one's dependence on external factors, the greater is the nemesis of action. And the greater the independence one has, the less is this nemesis or reaction produced by actions. Hence, every action performed by every individual is capable of producing only transient results. Our actions in this world cannot give us immortal happiness. We cannot have absolute freedom by anything that we perform in this world, because this world is conditioned and it works on conditioned laws. It conditions the individual who is a content of itself, causing everything to be limited from inside as well as from outside. It is something like the freedom that we give to cows or cattle in general when we tether them to a peg by a rope. They have some freedom but it is limited to the extent of the length of the rope. Likewise, there seems to be some kind of freedom given to us on account of the adjustment that we perform between ourselves and the external atmosphere. But to that extent of the adjustment alone are we free. Beyond that we are not. Thus, we are introduced to the fact of the limitation of human nature in those who are divested of this knowledge of the Atman and who consider themselves merely biological units and not spiritual centres.

Our bank balance is not to be infinite. We know it very well. Our salary also is not to be unending. It will have an end one day. The more we work, the more salary we get. But our salary depends upon the work that we do, the extent of the work that we do, the length of time for which we perform our work, etc. Anything that we achieve in any manner whatsoever visibly in this world, is subject to limitation. Our actions bring about conditions which give us conditioned happiness. We cannot be always happy merely because we live in this world. The conditions under which we are subjected by the laws of this world, the

laws of action and reaction and many other factors compel us to have only limited happiness and even that we will find to be an apparent happiness if only we conduct a true investigation into its character.

As is the case with actions performed which produce transient results in this world, so is the case with those actions, even virtuous ones which are supposed to produce beneficial results in the other world. They too are transient in their character. Just as secular actions produce limited results in the secular world, so do religious acts and virtuous deeds produce limited results in the other world. Even if we perform a wealth of virtuous acts in this world and after death reach shining regions of paradise, they will yield only limited experiences, because, after all, all these experiences are action-born. Whether an action is virtuous or vicious is not the question here. The question is whether it is an action or not. Because it is an action, naturally it is conditioned by the factors which rule over every type of action. Therefore, limited results alone follow all actions. Nothing is unlimited if it is produced by action. Sorrows are limited and pleasures too are limited here. Pleasures of the other worlds also ae limited. So, everything that we get is limited ultimately. Nothing unending can result from actions which have an end one day or the other.

We cannot have freedom absolute, because of the absence of the knowledge of the Atman. Even those people who are well to do in this world, who are regarded as great by people in this world, but who do not know the nature of this Atman, go like animals. Just as animals die, those people also die, and the fate of those people ultimately is like that of the animals, for however great their category be they are bereft of true Knowledge. The real nature of oneself is the nature of one's own Atman. The point made out here is that if we cannot understand our own Self, how can we understand anybody else? We have not known the Reality that is inside us. Then how can we know what is really outside in the world? Those people who are ignorant enough not to know even their own internal nature, go to worlds which produce limited results and they have absolutely no freedom. Just as we have no freedom in this world, because there is a ruling law operating external to us, so is the case with people who go to the other worlds. There, too, they have no freedom. If some law operates here in this world, some other law operates in other worlds also. Just as we are subjected to rules here, we will be subjected to rules in the other worlds also. Everywhere, we will be subjects and not kings or masters. Merely because we have a little bit of freedom to enjoy the objects of senses, it does not mean that we are completely free. It is like the freedom of cattle to eat grass and chew cud. It is not real freedom. This is the fate of those who do not know the truth. The reason is simple. They cannot exercise their will to the furthermost limit on account of these limitations.

But the blessedness of people who know what this Atman is, is grand indeed. Those who depart from this world having realised what the Atman is, their jurisdiction is infinite. They are not limited by laws outside. They are themselves law-makers. Their will is the universal law. There is a unity between their will and the law that works outside. In the case of ordinary individuals, the difficulty arises on account of the conflict between external law and internal law. Why are we limited in this world? Because our will does not coincide with the will of the universe. We have got a way of thinking which is not necessarily in consonance with the law of

the whole universe. The will of the individual is not the will of the Creator. That is the reason why there is bondage. But the more one goes into the depths of one's Being, the more does one approximate the identity of one's self with the law that is operating outside. The question of outside and inside will not appear when there is harmony of the two. We talk of inside and outside as long as we think independently through a physical body, as long as we are individual subjects thinking of external objects. But when we are knowers of the Atman, as the Upanishad puts it, we also know what the ultimate Reality is. Then the law of the outside world becomes the law of the inside world. The law of the Atman is the law of the universe. Therefore, there is absolute freedom for those who are knowers of this great secret. Whatever they will, it expresses itself in experience at once. There is no gap of time between the manifestation of their will and its materialisation. It is not that they think something today and it materialises tomorrow. It instantaneously manifests itself. This is the case of the blessed souls who have known the Atman.

The objects of desire appear to be outside us which is the reason why we take time to realise our objectives. There is a distance in space and in time between ourselves as centres of volition and the objects outside. Therefore, naturally there is delay in time. The time taken by us in the realisation of our objectives is due to the existence of space which looks very vast outside and which looks very puny inside. The other reason is that we have no control over the objects of our desires. Our desires are not truth-filled, not *Satyakamas*. They are artificially projected by conditions which are not entirely in consonance with the law of truth. Therefore, it is difficult for us to fulfil all our desires. The desire becomes difficult for us to fulfil all our desires. The desire becomes difficult of fulfillment on account of its dissonance or disharmony with the nature of truth. Truth alone triumphs as we know and nothing else will triumph in this world. And if the will or the desire of a person is filled with untruth, which means to say it has certain characters that cannot be corroborated by the nature of truth, to that extent it shall not succeed. But to the extent it is in harmony with the nature of truth, to that extent it succeeds. The externality of the object is, therefore, one of the impediments to the manifestation of the object in fulfillment of a desire. The whole point seems to be that the object outside is as much an individual with its own status as the willing subject. Therefore, there is no easy access to the location of the object, by the subject. The object is no subservient to the subject. It is not a vassal or a subordinate of the subject, in any manner whatsoever. Any one person is not a subordinate of another person. Both are on par with each other. So is the case with every object in this world. Just as I am the subject, the other so-called object is the subject from its own standpoint. So, to will in such a manner as to control the object and convert it into a subordinate of one's self, is not an easy affair. As long as we are content to remain physical bodies, individual persons, isolated physically from physical objects outside under the impression they are absolutely disconnected from us, as long as we are conditioned by these false notions in us, so long we cannot fulfil our desires. But, the fulfilment immediately comes once we realise our affinity with the objects.

It is not true, as the mind falsely thinks, that the objects are disconnected from the subjects. The more the intensity of the feeling of identity with one's body, the greater is the difficulty in the

achievement of any objective in this world, because the objectives get more and more cut off from oneself. The more the intensity of the feeling of one's body and isolation from others, the more is one's feeling of segregation from other things and greater is the difficulty in one's achieving anything in this world. The more we cut off connections from other things, the more are we intensifying our personality consciousness. The more we think we are independent bodily, the more is the difficulty for us in this world, because the more is the reaction produced by other persons and things in this world in a similar manner. The greater the affirmation of our body consciousness, the greater is our segregation from other beings in this world, and greater is the reaction produced by them who will also assert themselves in a similar manner to us. If I am different from you, then likewise you are different from me. So, here is the psychology behind the secret of unfulfilment of desires by these who are intensely body-conscious, and selfish in their nature, egoistic in their motives and incapable of knowing the inward connections between themselves and other things of this world.

The knowledge of the Atman that is referred to here is nothing but the knowledge of the deepest secret of the connection of the subject with the object. If that is known, the externality of the object falls away, the difference between the subject and the object ceases, and there results a true union of the two. That is called the true fulfilment of all desires. This, therefore, is the great truth proclaimed by the Upanishadic master. He who knows the Atman gets all desires fulfilled at once and the other people who know not the Atman are subject to the rule of law. The whole world is ours if we are able to establish an inward contact with the world. But nothing will be ours, we will be forlorn, deserted wanderers in this world, if we think that we are mere bodies unconnected with others.

Now comes a beautiful series of proclamations or exclamations made by the Upanishad in the following section telling us what the power of the will of a person who has Self-realisation is and what capacity that person has got. Nothing is impossible for that person.

THE UPANIṢAḌIC STUDIES OF GERMAN INDOLOGIETS

Thus, though the contribution of Germany to Indology is both, varied and vast, this evening I propose to take a brief survey of the contributions made by German scholars to the study of the Upaniṣads. I have selected this topic for I think that it is in philosophy that the two countries have discovered a kinship between themselves that is at once very strong and attractive. It is the language of the soul and the discovery of the soul. It is in philosophy, as in poetry, that the kindred spirits meet and find superior delight.

The Upaniṣads, it is common knowledge, are the philosophic texts that appear as an inevitable finale to the Saṁhitās, the Brāhmaṇas and the Āraṇyakas. The number of these texts varies in different lists and ranges from twelve to hundred eight and even more, to two hundred and odd. These texts were produced by imitation till a very late period as the various Sectarian Upaniṣads and the *Upaniṣads* like the *Allopaniṣad* would go to indicate. Nor are these texts products of one and the same time and have been produced in several centuries and therefore they give us the philosophical thought of different generations of philosophers. These texts, further, do not teach any one system of philosophy but

contain matter which is useful to many diverse philosophical systems that developed later. It is therefore that these later philosophical systems often look to the Upaniṣads for support and inspiration and indeed, an independent thinker like Śaṁkara is content to observe that the *Uttaramīmāṁsā* is nothing but an attempt to interpret the Upaniṣads. According to him, the purpose and chief aim of the Vedānta System is to interpret and harmonise the Upaniṣadic text-*Vedānta-vākya-kusuma-grathanārthatvāt* (ŚB. II.1).

Like the Vedic Saṁhitās and the Brāhmaṇas, these texts also attracted the attention of the German scholars and we owe to them many useful and critical editions, ingenious interpretations and penetrating and thought-provoking studies. It is intended here to attempt a brief survey of this threefold contribution by the German scholars to the study of the Upaniṣads.

Pavel Poucha has considered the development of the *Īśa Upaniṣad* (Uber die Entwicklung eines upanischaden texts, LF.68.1941, 351-3544; also in *ZIMG* 94.409-17). We have a critical study of this Upaniṣad from Otto Schrader (I.A. 62, AUG-Nov. 1933). O Strauss has given his comments on the opening portion namely the text, *kurvanneveha karmāṇi* which really establishes a connection of the thought of this Upaniṣad with the thought of the Brāhmaṇas. (Scholastiches zum Anfang der Īśa Upaniṣad. *Winternitz Comm. Vol.* 1933).

Of the *Kena Upaniṣad* not much notice seems to have been taken except in general studies and historical surveys. The *Kaṭha Upaniṣad*, however, has been studied by many. Bohtlingk has given us a critical edition and a translation accompanied by interesting notes. From among his clever and interesting suggestions a few can mentioned here. In the rather crude passage *yathā purastād bhavitā pratīta Auddālalkiḥ Āruṇiḥ matprasṛṣṭaḥ'* (I-II) the problem is how to construe *matprasṛṣṭaḥ* which being a nominative in apposition with the subject *Auddālakiḥ Āruṇiḥ* apparently goes with it, but this construction gives an unwanted meaning since it is the son who is released and not the father. We find Śaṁkara taking *matprasṛṣṭa* as *mayā anujñātaḥ*, but this goes directly against *'tvatprasṛṣṭam mām'* of Naciketas in the immediately preceding verse, of which it is undoubtedly an echo. Bohtlingk, therefore, amends the text to *matprasṛṣṭe*, a locative yielding the sense towards you *tvayi*. It may be noted that Whitney too felt here the necessity of suggesting an amendation to *matprasṛṣṭam*. We find again in *'tataḥ sargeṣu lokeṣu saśarīratvāya kalpate'* (Vol.4) the idea to be somewhat obscure when we remember that the first line runs as *iha cet aśakat boddhum prāk-śarīrasya visrasaḥ*. The reference is therefore to a soul who has known the Highest principle before the falling of the body and so it becomes difficult to follow the idea that such a soul becomes fit for a body, *śarīratvāya kalpate*, in *sargeṣu lokeṣu*. Geldner has proposed to read *sarveṣu lokeṣu* which also is not clear. Bohtlingk reads here *svargeṣu lokeṣu* which is obviously better for a bodily enjoyment in heavenly worlds is some attractive promise. There is no Mss. authority for any new reading as proposed by both Geldner and Bohtlingk. Śaṁkara is seen reading here an ellipsis and thus changing the entire meaning of the verse quite considerably. Yet another place worth mentioning is *brahmaprāpto virajo'bhūt vimṛtyuḥ anyopyevam yo vidadhyātmameva* (VI.18) where Bohtlingk reads *vijaraḥ* for *virajah* and is supported in doing this by Max Müller. One may not accept this suggestion since one may feel that *virajas*

is quite in keeping with the ideology of the Upaniṣads. We have from Hillebrandt also some text criticism of the *Kaṭha Upaniṣad* (*ZIMG*. 68.1914). We have some ingenious suggestions from him. In the difficult passage *Auddalakiḥ Āruniḥ mat-prasṛṣṭah* Hillebrandt thinks that we have to accept an identity between Uśan Vājaśravasa, the father of Naciketas and the celebrated Uddālaka Aruṇi. If this is done, then Auddalakiḥ Āruṇiḥ would refer to Naciketas, the son and the difficulty disappears. In the awkward *brahmajajñyaṁ devamīḍyam* (I.17), Hillebrandt sees a reference to the *Atharvaveda* hymns and renders as having known and meditated upon (the texts) *brahma jajñānam* (*AV*.IV. i.i) and *devan īdyam* (some unidentified Agni hymn), he goes to eternal peace. In this way of taking things, he is supported by Geldner who also sees a reference to the *Atharvaveda* for his translation is 'who has beheld the Brahman of the well-known *brahma jajñānam* (Av.IV. i.i) R. Otto has very ably discussed the problem of the evolution of the text and has given us a very good translation and commentary. (Die Kaṭha Upaniṣad. Welt der Rel. 24. Berlin 1996). H. Von.Glassenapp has drawn our attention to the Buddhistic element in this Upaniṣad (*ZDMG* 91, 1937) by pointing out peculiar use of the word 'dharma' in the verse *yathodakam durge vṛṣṭam parvateṣu vidhāvati/evam dharmān pṛthak paśyaṁs tā evānudhāvati* (IV.14). Professor and Mrs. Geiger and alsc Stcherbatsky have discussed this word and its significance and we have to accept the conclusion that there existed in pre-Buddha times some kind of *anattāvāda* or that the verses in question, 14 and 15 are later additions. Oldenberg too perceives some similarity between the temptation of Naciketas by Mṛtyu and that Buddha by Māra, but as a matter of fact the story goes back to the *Taittirīya Brāhmaṇa*. Alsdorf has carried out an examination of this text in his 'Contributions to the textual criticism of the Kaṭha Upaniṣad' (*ZIMG*. 100, 27) while Fariedrich Weller (1953) in his studies arrives at the conclusion that the *Kaṭha* is a composite text, a compilation having portions from many authors who belong to different periods and he makes an effort to sort out the portions which he regards as interpolations. The *Kaṭha* with its dramatic setting and the diverse elements in its philosophical discussion has become a challenging text.

Of the *Praśna Upaniṣad*, Bohtlingk has given us a critical edition and Deussen has discussed it in his study. The text has received the attention of Hillebrandt also (*ZDMG*. 68.1941). The *Muṇḍaka Upaniṣad* has been critically studied by Hertel who gives us its text and a valuable introduction in which he has discussed the question of its origin, age, metre, language and the like. He places *Muṇḍaka* pretty late in the Upaniṣadic groups since it imitates the *Kaṭha Upaniṣad*, since it gives for the first time the seven worlds by name, since it mentions the Vedic sciences among which occur the six Vedāṅgas though the term Vedāṅga is not used actually and since it mentions the *Atharvaveda* and uses the word *Vedānta* in the sense of the doctrine of the Upaniṣads. Further, the name *Muṇḍaka* suggests that the Upaniṣad belonged to the sect of the Shaven-headed and this might be a reference to the a Jaina practice of pulling the hair. Like Jainism, the Upaniṣad approves ascetism and also in the fashion of the Jainism grants release to those who have gained Brahmaloka. The Upaniṣad employes an analogy between the Puruṣa and the Universe, particularly fire and cosmic powers and this too reminds one of Jainism where the Universe is represented in a human shape. The words *cyu*, *nirveda*, *rāga*, *vītarāga*, *samyagjñāna*, *granthi* all

have an aura of Jainism about them and the grammatical inaccuracies as in *bhavate*, *ādadāyan* for *ādadat*, *jānatha*, *ācaratha* as imperatives, *atharvāya* as a dative, indicate its late character. Hertel's conclusion about Jain priority is, however, doubtful. (Kritische Ausgabe mit Rodarneudruck der Erstausgabe, text and Kommentare, und Einleitung, 1924).

For the *Māṇḍūkya Upaniṣad*, we have the stimulating study by M.Walleser ('Der Altare Vadanta) where he discusses the history and the teaching of the text and gives his criticism. Walleser regards the illusion theory to be later than and therefore also derived from the Śūnyavāda school of Buddhism and therefore he concludes that the three Upaniṣads, the *Śvetāsvatara*, the *Muṇḍaka* and the *Māṇḍūkya* belong to a pretty late date. About the *Māṇḍūkya Upaniṣad* in particular, he is of the view that it is not necessarily very much earlier than the *Gauḍapādakārikas*. About these Kārikas he holds the view that they are not from Gauḍapāda, an individual, but are verses that give us the philosophical thought of a Bengal School and for the first tie explain the illusionist form of the Vedānta. Walleser's view about Gauḍapāda and his date goes against the traditional view that Gauḍapāda was the spiritual grandfather of Śaṁkara. (Der altare Vedanta, Geschichte, Kritick und Lehre, 1910). Walleser's views have been ably refuted by Vidhushekhara Bhattacharya and Karmarkar in their study of the Kārikās.

Hillebrandt has studied the *Taittirīya Upaniṣad* (Aus Brahmanas und Upaniṣads) and expressed his opinion that the concluding portion of the Upaniṣad, popularly known as the Bhṛguvalli, is really an appendix. H. Lommel also has studied this Upaniṣad (Vedische Einzelheiten, uber Taittiriya Up. III) and has shown substantial agreement with Hillebrandt, confirming most of his conclusions. The Bhṛguvalli, according to Lommel, was once an independent unit by itself. The *Aitareya Upaniṣad* has been translated in German by Poley and the discussion regarding its thought is to be found in the general studies of the Upaniṣads.

It is but natural that the *Chāndogya Upaniṣad* should have claimed somewhat greater attention because of the problems it poses. We have a critical edition with exegetical notes from Bohtlingk (Chandogya Up. Kritisch her und Ubers) and also a very good treatment of its matter in his general study. (Zu den von mir bearbeiteten Upanisaden). Similar notes and critical notes along with observations we have from Hillebrandt (Weitere Bemerkungen zu den Upaniṣads) where he discusses passages from the text *Chān.* IV.2.5. *yatrāsmā uvāsa* and I.1 2 of which the basis is discussed. H.Oertel has written notes on *Chān.* VI. 2.3. (Zur Chandogya Up.). In another contribution, he has discussed the *Chān.* V. 9. 2. noticing the difficulty in the interpretation of *itah diṣṭam*. Oertel notices the parallel text in the *Śatapatha Brāhmaṇa*, 14.9.1.16. and with the help of the *Vādhūla Sūtra* he suggests an emendation from *itah* to *item*. He also suggests that *diṣṭam* has possibly a double sense here, meaning natural death through old age and also death determined by destiny. H. Luders has given us a translation and critical discussion of the *Chān.* IV. 1-3. where we get the Saṁvarga Vidyā from Raikva with the cart. Luders compares the teaching here with the teaching given in the *Jaiminīya Upaniṣad Brāhmaṇa* III. 1-2. These are two versions of the same doctrine according to which vāyu appears to be the central reality both in the universe and in man. (Zu den Upaniṣads I. Die. Saṁvarga Vidyā). In another

contribution Luders offers us a translation accompanied (1940) by a critical discussion of the *Chān*. IV. 4-9, where we get the legend of Satyakāma Jābāla and the doctrine of the Ṣoḍaśakala Puruṣa. (Zu den Upaniṣads II. Ṣoḍaśakala Vidyā). Otto Strauss (1940) has discussed the import of the mahāvākya *Tat tvam asi* in his article and has pointed out that the mahāvākya which originally contained a very valuable personal direct experience of the speaker became to a later age a sentence, the meaning of which is to be logically proved and intellectually grasped.

So far as the *Bṛhadāraṇyaka Upaniṣad* is concerned, we have an edition and a fine rendering of the text by Bohtlingk. Mention is to be made of the valuable contribution by W. Rau who has carried out a very systematic and critical comparative study of the Kāṇva and the Mādhyandina versions and has ultimately shown that both these versions go back to an arche type. (Zur Text-Kritick der Bṛhadāraṇyaka Upaniṣad). Hillebrandt has given his observation on *Bṛhad* IV.1.4. The view *cakṣur vai brahma iti* between *Yājñavalkya* and *Janaka* in his notes on the Upaniṣads. (Weiters Bemerkungen zu den Upaniṣads).

The *Śvetāśvatara Upaniṣad* is very interesting text and has been studied by J.W. Hauer and R. Hauschild, Hauer has given us a rendering of the text along with the exposition of its philosophy. (Ein Monotheistischa Traktat Altindiens, 1931). In another study (Die Śvetāśvatara Upaniṣad,1930). Hauer shows that the Upaniṣad is a monotheistic tract of the Rudra-Śiva sect. In the work of Hauschild we have a translation of the text and a summary and discussion of its teaching.

The *Kauṣitaki Upaniṣad* has received attention from E.Windisch who has discussed the *Kauṣītaki Brāhmaṇa Upaniṣad* I.2 and this very portion is studied by Bohtlingk along with the commentary of Śaṁkarānanda. He has in his study examined the translation of Cowell and has proposed his own new rendering of the passage in question. Bohtlingk followed up the studies in this Upaniṣad by taking up the *Kauṣītaki Up.* I.i. and III.i for discussions. (Uber eine bishar arg missversstandene Stelle in der Kauṣītaki Brāhmaṇa Upaniṣad; Versuch Kauṣītaki Brah. Up. I.i. zu deuten; Kritische Beitrage). P. Thieme has discussed the way to heaven according to this text in his article on this subject. (Der Weg durch Himmel nach der Kauṣītaki Upaniṣad).

Of the minor Upaniṣads, the *Kaivalya Upaniṣad* has been treated by H. Von Glasenapp (1931) who has given a translation of the text. (Die Kaivalya Upaniṣad). Weber has discussed the *Rāmatāpaniya Upaniṣad* and the question of its date and character and given us a translation with notes. (Die Rāmatāpaniya Up. Text und Ubers. mit einer Einleitung uber die sektarian Ups.) Raschild had treated the *Āranāda Upaniṣad* (Das hohe ziel der Erkenntnis Aranāda Up.) R. Schmidt has written about the *Kucumāra Upaniṣad* (uber die Kucumāra Upaniṣad). Hans Oertel has given us the text, translation and notes for the *Jaiminīya* or the *Talavakāra Upaniṣad Brāhmaṇa* R. Zimmermann has discussed the question of the recension of the *Mahā-Nārāyaṇa Upaniṣad*. We have from weber the text and the translation of the *Nṛsiṁhatāpanīya* and also discussions about the *Nirālamba* and the *Garuḍa Upaniṣads*. F.O. schrader (1912) has critically edited the *Sannyāsa Upaniṣads* giving us the text and a discussion about the language and metre and also critical notes on them.

In addition to these individual studies of the Upaniṣads, we have the Upaniṣads treated as a class or in groups. Among

such studies, first is to be mentioned the useful translations of the Upaniṣads in two Volumes by Max Müller. [Vol. I, the *Chān.* the *Tālavakāra*, the *Aitareya*, the *Kauṣītaki*, and the *Vājasaneyi Saṁhitā Up*; Vol.II the *Kaṭha*, the *Muṇḍaka*, the *Taittirīya*, the *Bṛhadāraṇyaka*, the *Śvetāśvatara*, the *Praśna* and the *Maitrāyaṇa Brāḥ (Up.)*]. These Translations are accompanied by an introduction that discusses the problems of place and character, classification and thought in respect of the Upaniṣads. It is beyond words to describe the debt that Indology owes to Max Müller. If Oldenberg, Geldner and Hillebrandt and others are to be described as scholars, Max Müller could be described as a lover of the Indian sacred texts. Max Müller seemed to possess an intuition to remarkable degree and had fully assimilated the spirit of the Indian thought. The inspired nature of his treatment and expression is to be seen in almost everything that he said and wrote. I might here illustrate my point of a reference to what I consider a typical instance. In the *Chāndogya Upaniṣad*, in the celebrated dialogue of Āruṇi and Śvetaketu, in the context of the liberation of a wise man we get from Āruṇi; *tasya tāvadeva ciram yāvat na vimokṣye atha saṁpatsye*. This refers to the delay in the salvation of a knower, a *vidvān*, and here we have a grammatical lapse for we get *vimokṣye* and *sampatsye* in the first person while a third person is clearly indicated by the *tasya* occurring at the beginning of the sentence. Others would have offered explanations to explain away the discrepancy but the explanation that Max Müller has offered is a typical and characteristic one. He observes that here the passage speaks of the final merging experienced by the emancipated. The speaker here starts as a different being but ends with a full identity. This reflected in this sentence too which the speaker begins with a third person, but when he comes to the close, the full identity of which he is speaking becomes a reality with him and as a consequence he is seen finishing with a first person form. "That man indeed I am and so the delay for him is only that much so long as I am freed from the body and am merged in the Highest' appears to be the rendering of this remarkable sentence as contemplated by Max Müller. Such an explanation, ingenius as it is, requires a thorough assimilation of the spirit of the text. On experiences this assimilation in Max Müller frequently and there is no doubt that he is an inspired sage of the class referred to in *ṛṣīṇām punarādyānām vācam arthaḥ anudhāvati*. Truly, with him, love for Indian philosophy appears to be a *jananātara-sauhṛda* and no grater honour could be done to him than to describe him as Bhaṭṭa Mokṣa Mūla.

Other contributions along these lines are the studies by Hillebrandt who has given us a new edition of the Upaniṣads with an introduction and their translation. (Upanihaden: alt Indische weisheit). In Dresden was published a German translation by Duperon (1882) of the Latin translation of the Upaniṣads which in its turn was based on the Persian translation of the fifty Upaniṣads by Dara Shukoh. Oldenberg came out with his 'Die Upanishaden', and discussed their teaching. According to Oldenberg, the word Upaniṣad means *upāsanā* a form of worship and the Upaniṣads are not necessarily the product of the philosophical activity of the non-Brahmanical circles, of the Kṣatriyas in particular, as many other seem to think. We have similar studies from A. Pfungst and J.Hertel. Hertel in his 'Die Wesisheit der upanischaden' has given us a very clear and also interesting rendering of these texts along with a very useful introduction and copious notes. Hillebrandt would regard the Upaniṣads as

giving to us a kind of philosophy which is akin to primitive magic.

One could pause here a little to consider the contribution by Walter Ruben to the study of the Upaniṣads in his work 'Die Philosophie. der Upanischaden' (1947), because of its thought-provoking nature. Ruben here considers the thought of the Upaniṣads as occurring not in a vacuum but as a part of the world thought. Naturally the compass of his work is very wide and in the opening portions of his works he has discussed the pre-philosophical philosophy giving us the prehistory in which he discusses the contributions made by the hunters and the gatherers of the old stone age, of the agriculturists and the cowherds and the shepherds. In the proto-history he discusses the contribution of the ancient oriental city cultures and the earlier thought. In the second part, he discusses the philosophy of the mystic thinkers of the Upaniṣads, especially of the five principal Upaniṣads, the *Bṛhadāraṇyaka*, the *Chāndogya*, the *Aitareya*, the *Kauṣītaki* and the *Taittirīya*. Ruben here considers the *Śatapatha Brāhmaṇa* as well, a procedure that may not win approval. He speaks of five generations of the Upaniṣadic philosophers which flourished between 700 and 550 B.C. Further, he has attempted to trace five phases in this thought as (i) original local ideas, (ii) certain resemblance with the concepts of anterio. Asia, (iii) current of pronouncedly realistic thought,(iv) certain kind of idealism and finally, (v) moralistic philosophy. He has collected some 109 individuals whom he considers as 'clearly distinguishable personalities' of the Upaniṣadic period and regards the Upaniṣadic philosophical thought as primarily related with the lives and experiences of these personalities. He has attempted with the help of later accounts from the Epics and the Purāṇas, to assign a specific date to almost every individual. Ruben appears to be so much convinced about the reliability and accuracy of his method that of the 109 men, he thinks thirty-five lived between 700-760 B.C.; nineteen between 670 and 640 B.C.; eighteen between 640 and 610 B.C.; another eighteen between 610 and 580 B.C. and Nineteen between 580 and 550 B.C. He contrasts this wealth of philosophical genius of ancient India with what he calls the paucity of Greece which should give in these corresponding centuries only three philosohers, Thales, Anaximander and Anaximenes.

All this is very highly speculative indeed and is based on one dogmatic belief that there is always a necessary parallelism in the historical development of philosophy, a dogma that is very much open to doubt. The Upaniṣads he treats, to be pre-Buddhistic and the hundred and nine men are arrived at by a very simple process of the proper names that occur in the Upaniṣads. It is surprising that when a particular name is seen occurring twice in the Upaniṣads, Ruben regards the two names as names of different personalities, even when the identity of the person concerned is not open to any reasonable doubt; thus Ruben believes in two Pravahana Jaivalis, two Aśvapattis and two Śāṇḍilyas. One cannot escape the conclusion that Ruben has created personalities out of legends and that too without any valid authority.

One also finds that Ruben has also done not a little violence to the text he is studying. For the sake of illustrating his violent methods, a reference could be made to a very glaring case: In the *Bṛhadāraṇyaka Upaniṣad* 4.3.21 we get in the course of the discussion of the dream and dreamless sleep in which the Soul is in a temporary union with Highest and in an ecstasy: *Tat yathā priyayā striyā*

sampariṣvakto na bāhyam kimcana veda nāntaram evameva ayam puruṣaḥ prājñena ātmanā saṁpariṣvakto na bāhyam kimcana veda na āntaram tat vā asya etat āptakāmam akāmam rūpam śokān-taram/ The experience here is conveyed in a very apt and happy manner for one wonders what other human experience could have so eloquently conveyed the intended meaning here. But Ruben sees here a reference to the promiscuous and unrestrained sexual orgies of the Vāma Śāktas. Ruben thinks that Yājñavalkya, right from his childhood, must have been a witness to fertility orgies and erotic excesses. On the other hand, as matter of fact, what a pleasing picture do we have of Yājñavalkya, the mighty sage of this Upaniṣad. It is true that he had two wives in Maitreyī and Kātyāyanī and that Maitreyī was his *priyā* being his intellectual companion; in this light the present passage at the best can suggest that in Maitreyī-Yājñavalkya had found a very happy responsive and cooperative partner and indeed nothing more. The main point that goes against Ruben's way of taking this passage is that there is reference to the highest satisfaction that one receives in the embrace of one's beloved, *priya*; while in the promiscuous and unrestrained orgies of which Ruben thinks, there is no possibility at all of this sublime and serene experience.

Yet another flaw in Ruben's method is that he gives his translation of an Upaniṣadic passage in such a manner that he does not take care to point out his additions, which is usually done with a view to securing precision and accuracy. This being the case, an unmindful reader and one who does not know Sanskrit well, is likely to think that the original text contains and means what the translation gives and this becomes of material significance when doctrines are involved. I will give only one illustration; Ruben renders the *Chāndogya 6.10 evameva prajāḥ sata āgamya* etc. 'as referring to rebirth and death. It is equally possible that here deep sleep is meant as it is in the parallel discussions in the *Chāndogya* 6.8.1 and the *Bṛhad* 4.3.19. The words *satā saṁpannaḥ* and *sata āgamya* suggest that what is contemplated is the entry of begins in deep sleep in the Highest in a temporary union and their resumption may be, that of a tiger, a lion, a mosquito etc. Now Ruben while rendering *sata āgamya* uses the word 'weiderge-boren' for which there is nothing in the original Sanskrit text. As is to be expected Deussen and Hume, who think of deep sleep and death, here put these words in breckets or in a foot-note. Hertel who sees here a reference to sleep, does not put the word in his rendering but gives it in his summary. One can say that Ruben certainly has all the freedom to think of rebirth here, though it would not be quite correct to do so, since after rebirth there is not resumption of the previous existence, yet his idea or his interpretation should not have appeared in what is given as a rendering of an Upaniṣadic passage.

The plain fact is that the Upaniṣads yield their meaning to one who has the necessary patience to study their very words. Such an approach to attempt a careful interpretation of the 'ipsissima verba' of the Upaniṣads is to be seen in the works of Deussen, Hertel, Luders and others. Amongst these scholars the contribution by Deussen is very significant. He has given an excellent study of the sixty Upaniṣads and presented the Vedānta doctrine in a very faitful manner, his view being that it is Śaṁkara who holds the key to the doctrine of the Upaniṣads. It was Garbe Deussen who put forward the thesis that the Upaniṣads give us the philosophical though of the Kṣatriyas, since on critically going through

these texts they found that on occasions more than one, the Kṣatriyas appear to be in possession of the new doctrine and also teaching it to the Brāhmaṇa priests who approached them for instruction. Thus in the *Chān.* V.ii. 23 Uddālaka Āruni, unable to expound the doctrine of Ātman Vaiśvānara to the five Brahmins, takes them to Aśvapati Kaikeya who teaches them the same; in the *Bṛhad.* II.4 *Ajātaśatu* of Kāśī explains the nature of Brahman to Gārgya Bālāki pointing out the flaws in the twelve views which Gārgya Bālāki knows; in the *Kauṣītaki* IV. we find Ajātaśatru correcting the views now sixteen, of Gārgya Bālāki; in the *Chān.* I.8.9. Pravahana Jaivali explains the nature of Ether to the Brahmins and another Kṣatriya Prince Atidhanvan is reported to have taught the doctrine to Udaraśāṇḍilya. It is again Pravahaṇa Jaivali who teaches the doctrine of transmigration to Āruṇi clearly remarking that this doctrine was unknown to the Brahmins and was known to the restricted circles of the Kṣatriyas. The evidence is enough to indicate the circles where the new philosophy developed and Deussen would argue that while the Brahmins were busy with their rituals the warrior class developed a new philosophy and this is the thought that is presented in the Upaniṣads. Deussen suggests a possible chronology in the development of the thought of the Upaniṣads. According to him, we first have idealism as in the *Bṛhad.* 1.4; *atmā vā idamagra* etc. then comes pantheism as in the *Chāndogya* III.14; *sarvam khalu idam brahma* etc. the third stage is of cosmogonism as in the *Aitareya* I.3.II; *kataraḥ sa ātmā* etc. we have theism as in the *Śvetāśvatara* IV.6-7 *dvā supraṇā* etc. and lastly we have the atheistic and aphysic thought. It is significant that Keith, while disagreeing with this view calls it 'brilliant and attractive.' Deussen was possibly the first to propose the classification of the Upaniṣads according to the different sects, a classification accepted by F.O. Schrader and since then almost by all the writers on the subject, because of its utility inspite of the fact that at times we get texts that seem to overlap. In Deussen, one might say, we have like Max Müller; a German sage who is not a mere scholar or annotator of ancient texts. He may lack that glamour and inspiration which were the special gifts of Max Müller; yet his sincere love for Indian philosophy and the Upaniṣads was very transparent. He too found a superior delight in the study of these texts and derived satisfaction from the contemplation of the thought that they taught. He very patiently studied the Upaniṣads, tried to arrange them in a chronological order and to interpret them and to state their thought in a very faithful manner. While doing all this work with meticulous care one is tempted to think, he silently loved what the Upaniṣadic texts revealed to him and it was therefore that in 1911, when about to leave the shores of India, he told his audience at the Bombay harbour 'You Indians have a great heritage. Cling to it.' Such passionate appeals came from Max Müller and Deussen for these two had that kind of love for the Upaniṣads which Goethe had for the *Śākuntala* of Kālidāsa.

A. Hillebrandt (Aus Brahmanas and Upanisaden) mildly differs from Deussen for he is of the view that the philosophy in the Upaniṣads could neither be, with justification, described as Brahmanical nor a Kṣatriya philosophy, though one may concede that the Kṣatriyas appear to take a leading part here. H. Oldenberg also has (Die Lehre der Upanisaden und die Anfange des Buddhismus, 1915) contested this view about the Kṣatriyas having an essential share in the development of the ideas of the Upaniṣads.

The language of the Upaniṣads also has been carefully studied by Otto Wecker (Der Gebrauch der Kasus in der UPanisadliteratur, 1905) who has studied and discussed the use and employment of the different cases in the Upaniṣads. W. Kirfel (1908) has studied the Nominalkomposition in the Upaniṣads when he studies this problem in respect of the Upaniṣads and the Epics. (Beitrage zur Geschichte der Nominalkomposition in the Upaniṣads und im Epos). A Furst has attempted a comparison of the language of the Upaniṣads with the one in the early Vedic period and the classical Sanskrit. (Der Sprachgebranch der alteren Upaniṣads verlichen mit dem der fruhren Vedischen Perioden und des Klassichen Sanskrit). Oldenberg also has paid his attention to the style of the Upaniṣads in his study of the history of the old Indian Prose. (Zur Geschichte der altindischen Prosa). Etymological observations are also available in these works and we find J. Hertel in his Das Brahman (1923) trying to connect the word Brahman with the Latin Flagro and reaching the conclusion that Brahman originally meant the internal fire in man and the cosmic fire. H. Osthoff (1899) connects the word with the old Irish 'bricht' in the sense of magic or magic formula, a view which is accepted by Oldeberg and Hillebrandt. Deussen believes that the concept of Ātman is evolved from that of Brahman by developing its subjective side and he attempts a new etymology for the word Ātman. He does not think that the word is derived from *an* to breathe or from *at* to move or from *av-vā* to blow. He is of the view that it is a highly abstract word derived from the root '*a*' seen in *laham* and '*ta*' this, so that it means this I, the Self. It is to be observed that though Deussen finds it somewhat difficult to trace the word to 'wind' *Ṛgveda* seems to support the 'wind etymology', and not this new 'this I' etymology of Deussen.

Winternitz, Hecker and particularly Guntert (Der arsche Weltkonig) have observed that the Upaniṣads are pessimistic. It is difficult to subscribe to such a view when it is seen that the early Upaniṣads reveal to us an urgent quest after a vision of the eternal principle which is full of delight, a faith that the world has come out of the fount of delight and also a faith that the end of life and of the world is the merging back in this ocean of delight. Viewed in this light, the Upaniṣads are nothing but a logical conclusion of the philosophy of zest and buoyancy to be seen in the *Ṛgveda* and the Brāhmaṇas. The Upaniṣads are so thoroughly permeated by the early Vedic topics, methods, imagery and expressions, that to seek their origin elsewhere is to ignore these factors blindly and uncritically.

This survey of the all round valuable contribution made by the German scholars would not be complete unless a reference, while closing, is made to the kindered spirits who seemed to have understood India. It was the great Hegel who referred to India and her life in his great review of the world history and world religions. His canvass was vast and so his attraction for India was neither intense nor glamorous. Schelling, when he speaks of the 'wrath of gods' or of 'madness that rends itself', comes very near to the Indian Thought implying an acquaintance with the ancient gods of India. It is in Schopenhauer that we have a spirit that sought and also received solace in the Upaniṣads. He realised in his analysis of experience that it was an all-powerful Will that revealed itself in the world and in man and this was indeed the Brahman or the Śakti of the Indian thought. In our combination of the Śakti and Śiva, we have offered a

realisation that whatever is lovely is wedded to destruction and yet all this is Divine. It is the realisation of oneness that enables on to overcome the desolation brought on one by the perception of the general destruction. This perception of Unity that includes in itself all contradictions in the most satisfying and valuable experience and it is in this vision of the German philosopher that the barriers between the Indian Thought and the Western Thought seem to vanish. Plato, the Vedas and Kant were the three teachers of Schopenhauer, as he himself tells us, and here by the Vedas we are to understand the Upaniṣads. The significance of his performing his 'devotions' in the Upaniṣads before retiring to rest, can be truly an fully grasped only by those who understand the stirrings of spirituality. It was perhaps this same urge that led Deussen to observe that three great thinkers are healing the world and these are Plato of Greece, Śaṁkara of India and Kant of Germany. Yes, Upaniṣads to Schophenhauer and Śaṁkara to Deussen. This only illustrates the great kinship that exists between us, two peoples. This is a very sacred bound that has grown only stronger with the passage of time and so far as one can see, this will never weaken. Every indologist, a humble student like myself, has an inner urge to walk in the place where the great Oldenberg or Deussen or Hillebrandt worked and to return with a handful of dust, a sacred momento. For we walk in the light of these masters.

Such a survey is bound to be incomplete and one may be guilty of unpardonable omissions. Further, it is likely to appear to be nothing more than bibliography—a fact which cannot be helped. For here is an attempt at introduction and not at evaluation.

UPANIṢADIC TEACHINGS IN PRACTICE

From the preceding chapters it becomes apparent that *Brahmajñāna* or *Brahmasākṣātkāra* or the realization of the non-duality between *Ātman* and *Brahman* is the central tenet and the ultimate goal of the Upaniṣadic philosophy. To attain the *Brahmajñāna* and to enjoy the intuitive vision of *Brahman* and thus to be emancipated from the sufferings of worldly existence is the practical import of the Upaniṣadic teachings. This experience has been variously described as: "Obtaining this essence (*Brahmajñāna*) man becomes perfectly happy," "Know *Brahman* through your own experience; the knower is delivered from all fears and worries, fetters and doubts," "enjoying this unity-experience all sorrow and delusion are gone." This bliss is inexpressible: "While attempting to express it, words as well as thoughts fail."

In order to rise to this intense *samādhi* the aspirant has to withdraw himself from all external activities and concentrate his attention on *Brahman*. W.T. Stace considers the Upaniṣads as the "earliest known documents of Indian mysticism." Radhakrishnan says that the Upaniṣads base their affirmations on spiritual experience. This experience of non-dual reality is the rock-base of the religious and social teachings of the Upaniṣads.

Though the main function of religion is to raise and enlarge the internal man, its soundness will not be complete if it refuses to shape properly his external existence. Therefore, we require a sound political, economic and social life, a power and an efficiency which will make a people not only survive but also grow towards a collective perfection. If a religion disregards these aspects of life, there is a defect somewhere, either in its essential

principles or in their application. A spiritual view is sustained not only by insight but by a rational philosophy and sound social institutions as well.

Upaniṣadic Teachings in Everyday Life

The Upaniṣads, inspite of their preoccupation with the knowledge of *Brahman* and the method of self-realization, contain several moral precepts as we have already seen. The cultivation of cardinal virtues has been prescribed as an essential pre-requisite for the study of Vedānta. Austerity, alms-giving, uprightness, non-violence and truthfulness have been stipulated by the *Chāndogya Upaniṣad as dakṣiṇa*, if life could be regarded as a *soma* sacrifice, The *Taittirīya Upanishad* mentions twelve duties which a person has to fulfil along with the learning and teaching of Veda. They include right dealing, truthfulnes, asceticism, self-restraint, tranquillity, courtesy, and duties to children, wives and grandchildren. The *Kaṭha Upaniṣad* speaks about the struggle which is going on in each person between what is *śreyas* (good) and what is *preyas* (pleasant). The wise man is said to be one who is directed by his reason than by his sensations in choosing between *śreyas* and *preyas*. The *Taittirīya* produces the last instruction given by a teacher to his student when he is taking leave and getting ready to enter into family life. The instruction tells him how he should conduct himself in different life situations. The *Bṛhadāraṇyaka* narrates Prajāpati's instruction to the gods, men and demons, that they should practise self-control, generosity and compassion respectively. Apart from these, there are references to several social virtues which are associated with *Varṇaśrama dharma*.

Many western scholars have criticized the Upaniṣadic teachings as life-negating and other-worldly. We shall take Albert Schweitzer as the typical representative of this group because he has given in a summary from most of the charges levelled against the Upaniṣadic teachings by different authors in different periods of history. The main charges are two: one, the Hindu thought tends to world-and-life-negation; and two, the Hindu thought, being essentially other-worldly, is incompatible with humanist ethics.

Complaint of the World-and-Life-Negation

It is said that for the Hindu all true existence is non-material, unchangeable and eternal, and hence the material, changeable, temporal existence is false. So it is said that the good of man consists not in transforming the world but in turning away from it.

Schweitzer refers to the doctrine of *māyā*. He says that for the Upaniṣads.

> the world of senses is a magic play staged by the universal soul for itself. The individual soul is brought into this magic play under a spell. By reflection about itself it must become capable of seeing through the deception: Thereupon it gives up taking part in the play. It waits quietly and enjoys its identity with the universal soul until, at death, the magic play for it ceases to be.

In a world which is *māyā* and having no meaning man cannot engage in ethical activity.

This account is not a fair presentation of the Upaniṣadic teaching. The long theistic tradition interprets the doctrine of the Upaniṣads in a way directly opposed to this account. Śaṅkara adopts the doctrine of *māyā*. But the picture which schweitzer gives of *māyā* does not seem to correspond to Śaṅkar's thought. Basing on the distinction which the *Muṇḍaka Upaniṣad* makes between *parā-vidyā* and

aparāvidyā, Śaṅkara distinguishes between *paramārtha* and *vyavahāra avastha*.

The whole system of Vedānta hinges on the conception of this two-level consciousness of man. Much of the confusion in the interpretation of Śaṅkara has originated from not taking note of the two levels of consciousness: *parā-vidyā* and *aparā-vidyā (paramārtha darśana and vyavahāra darśana)*. The lower point of view (*vyavahāra darśana*) appears to be a false point of view, but the falsity is recognized only when contrasted with the higher point of view (i.e., *paramārtha darśana*). The analogies of the rope-snake, the juggler (*rajju-sarpa, māyāvī*), etc., are calculated not to prove that the world is an utter illusion like the imagined snake, but to affirm that in higher experience there is no world consciousness; the world ceases to confront the *jñāni*. The fact that the Vedāntin affirms the absence of the self and the world in the higher experience does not indicate that he denies the reality of the *vyavahāra* world.

Apart from that, Śaṅkara's criticism of *Mādhyamika* and *Vijñānavāda* against their negation of empirical world shows that Śaṅkara does not negate the world and individual souls while defending advaitism. So in the correct understanding of the Upaniṣadic teachings we realize that there is no world-and-life-negation there. They rather teach that all existence finds its source and support in a supreme Reality whose nature is spirit. The visible world is the reflection of a spiritual universe which gives it its life and significance.

Schweitzer says: "If the reality of the world is denied, then ethics altogether ceases to have any importance. The only thing that remains for man to do is to see through the delusion of believing in a material world. And again: "For any believe in *māyā* doctrine, ethics can only a relative importance."

We have already discussed the implications involved in the doctrine of *māyā*. It is true that contrasted with ultimate reality, the world has only a secondary reality. All the same, the Upaniṣads teach that the life in the world is worth living if it is directed by the spiritual ideals. Enthusiastic service of humanity is possible only if we have faith in a transcendental goal. The transcendental unity which is emphatically formulated in the Upaniṣads functions as the religious and philosophic basis for social action.

The first verse of the *Īśa Upaniṣad* is pertinent in this context. It reads:

> (Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation. Do not covet what belongs to others *(īśāvāsyam idaṁ sarvam yatkiṁ ca jagatyāṁ jagat tena tyaktenabhuñjīthā, mā gṛdhaḥ kasyasvid dhanam)*.

Gandhi's comment on this verse deserves our special at tention. He says:

> The *mantra* describes God as the Creator, the Ruler and the Lord. The Seer to whom this *mantra* or verse was revealed was not satisfied with the very frequent statement that God was to be found everywhere. But he went further and said: 'Since God pervades everything, nothing belongs to you, not even your own body.' God is the undisputed, unchallengeable Master of everything you possess. It is universal brotherhood—not only brotherhood of all human beings, but of all living beings—I find it in this *mantra*. If it is unshakable faith in the Lord and Master—and all the adjectives you can think of—I find it in this *mantra*. If it is the idea of complete surrender to God and of the faith that he will supply

> all that I need, then again I say I find it in this mantra. Since he pervades every fibre of my being and of all creatures on earth and it should satisfy the cravings of all philosophical commu-nists. The *mantra* tells me that I cannot hold as mine anything that belongs to God and that, if my life and that of all who believe in this mantra has to be a life of perfect dedication, it follows that it will have to be a life of continual service of fellow creatures.

When we envisage all that exists as having its being in the great first principle of all beings, we rush forward to help all those who come within our reach. The only way to find God is to see Him creation.

Mokṣa or liberation is certainly the goal life according to the Upaniṣads. But the way to attain it is not the negation of the world. A worldly life, given not to pleasures but to purposeful social and political activities, was, according to Gandhi, the highest form of renunciation. He said: "My service to my people is part of the discipline to which I subject myself in order to free my soul from the bonds of flesh. For me the road to salvation lies through love of humanity. I want to identify myself with everything that lives." With this conviction Gandhi reduced the idea of God to moral principles governing the relationship between the individual and society. He said: "To me God is truth and love." "God is ethics and morality, God is fearlessness, God is the source of light and life, and all the same he is higher than and beyond all these".

Other-Worldliness Incompatible with Humanist Ethics

The second charge that is brought against the Upaniṣadic thought is that it is essentially other-worldly, and humanist ethics and other-worldliness are incompatible with each other.

Any ethical theory must be based on metaphysics, in a philosophical conception of the relation between human conduct and ultimate reality. According to our vision of the ultimate reality we behave. A self-sufficient humanism has its own metaphysical presuppositions. It requires us to confine our attention to the immediate world of space and time and argues that moral duty consists in conforming to nature and modelling our behaviour in accordance with the principles of her working. It attempts to perfect the causes of human life by natural means. The subject of ethics, consequently, is treated as a branch of sociology or a department of psychology. Renunciation, self-sacrifice, disinterested service of humanity, etc., are naturally not given much importance.

The history of mankind shows that an abundance of matrial things alone will not make life more interesting. The material basis, while indispensable, is too narrow for real living. The feeling of frustration experienced even by those who are provided with all comforts and conveniences which a materialist civilization can supply indicates that man does not live by bread alone.

Religion springs from the conviction that there is another world beyond the visible and the temporal with which man has dealings, and ethics require us to act in this world with a vision of another. The *Muṇḍaka Upaniṣad*, as we have seen already, distinguishes between the *parā-vidyā* and *aparā-vidyā* which are based on different levels of reality. When man realizes his essential unity with the whole of Being, or non-duality from the ultimate Reality, he expresses this unity in life. Therefore, mysticism and ethics, other-worldliness and the worldly work go together. Influenced by the spirit of the Upaniṣads, Tagore says:

> Our union with a Being whose activity is world-wide and who dwells in the heart of humanity cannot be a positive one. In order to be united with Him we have to divest our work of selfishness and become Viśvakarma, 'the world worker', we must work for all. The phrase 'for all' is not calculated to signify countless number of individuals. All work that is good, however small in extent, is universal in character. Such work makes for a realization of *Viśvakaram*, 'the world-worker' who works for all. In order to be one with this *mahātma* 'the great soul', one must cultivate the greatness of the soul which identifies itself with the soul of all people (*Brahman*), and not merely with that of one's own.

This helps us to understand what the Buddha described as the *Brahma Vihāra* (living in the Infinite). He says:

> Do not deceive each other, do not despise anybody anywhere, never in anger wish anyone to suffer through your body, words or thoughts. Like a mother maintaining her only son with her own life, keep thy immeasurable loving thought for all creatures. Above thee, below thee, on all sides of thee, keep on all the world thy sympathy and immeasurable loving thought which is without obstruction, without any wish to injure, without enmity. To be dwelling in such contemplation while standing, walking, sitting or lying down until sleep overcomes thee, is called living in Brahma.

Schweitzer argues that the ethics of inner perfection insisted on by the Upaniṣadic thought conflicts with an active ethic and wide -hearted love of one's neighbour. He points our that the Hindu ethics hold before man as the highest aim that he should endeavour to attain to the right composure, the right ethical attitude of mind and the true peace of soul.

The aim of the ethical practices is to purge the soul of selfish impulses so that it may be fitted to receive beatific vision. Spiritual strenuousness, meditation, the freeing of mind from hatred, anger and lust are emphasised. This perfecting of self is a preparation to pass from the narrow, constricted, individual life to the free, creative spiritual life. It is meant to harmonize the individual self to the ultimate reality. It is not meant to be unsocial, or to despise the natural relationships of life or to end in a type of self-centered spiritual megalomania.

The self-perfecting process harnesses the restless steeds of the sense and subdues the passions and evil impulses which lead us away from our real depth of nature. This self-discipline is to be regarded, therefore, as an indispensable part of ethics. Morality is not merely a question of laws and conventions but one of purity of mind with action as its outward manifestation.

The great religious teachers the world over are united in proclaiming that the soul of man is much more precious than the immensity of the world, and its growth is effected in moments of leisure and contemplation. To grow more profound and to grasp the deeper truth of existence is the special privilege of man. To devote oneself to this endeavour is not to be regarded as running away from life.

As far as we can see, there seems to exist no inconsistency between mysticism and most exalted ethics. Inner perfection and outer conduct are two sides of one life. "*Nemo dat quod non habet.*" Love is organic to spiritual life. While the eyes are lifted up to the Eternal, the arms are stretched out to embrace the whole of creation. Some of the greatest contemplatives were those who were most intensely

active in the service of others. It is true that there are extremists among the mystics, but they are not to be taken as representatives of a particular religion. The normal mystic has a burning passion for social righteousness.

The appearance of truth which this world-negating character of the Upaniṣadic teaching projects seems to be due to the impression that Hindu culture has not resulted in a strong and successful organization of life such as Europe presents. Since India has not succeeded in making the best use of her material resources, she is regarded as a nation of unpractical dreamers and world-negating ascetics. Since the West has recently made marvellous progress in science and technology, social reform and political advancement, the religion which is professed there is said to be world-affirming in character.

An impartial observer is confronted with a number of questions: do East and West happen to be what they are on account of the religions they profess? Are they governed in their day-to-day lives and public affairs by religious considerations, and if so, to what extent? Are the insane ambitions which make of a life a hideous reign of terror attributable to religion or to betrayal of it? Have there been fundamental differences between the East and the West till there or four centuries ago? Reality is never so clear-cut in its differences as the rubrics under which we dismember it for neat handling.

Social Implications of the Upaniṣadic Teachings

When the individual is subject to *avidyā* (ignorance), he fails to perceive the unity behind the multiplicity and, therefore, does not enter into harmony with the universe. The fundamental teachings of the Upaniṣads, as the *Mahāvākyas* proclaim, establish the non-duality of *Ātman* and *Brahman*. As soon as one realizes this, he perceives the indwelling of the divine and it compels him to get rid of the craving for acquisition and self-aggrandizement.

Speaking on the relationship between the individual and the community, Aurobindo observes that the individual's commitment and loyalty are due not to the state nor to the community but to "the Truth, the self, the spirit, the Divine" whom one is to discover and disclose for oneself and the good of all. Though the demands and pressures of social interaction give rise to the individual ethical decision-making process, the heart of the ethical struggle is rooted in one's openness to the Ultimate Reality. One's relationships with oneself and with others are the occasions of his ethical growth; but that which determines his ethical being is his relation with God, the urge of the Divine upon him, whether concealed in his nature or conscious in hi higher self or inner genius. In brief, the "ethical imperative comes not from around but from within."

Gandhi calls this fundamental principle *satya*. For Gandhi nothing is or exists, except *satya* (Truth), and where *satya* is, there is also true knowledge (*cit*) and where true knowledge is, there is also bliss (*ānanda*). Truth then is *saccidānanda*-being, consciousness and bliss.

The one perfect religion Gandhi refers to is beyond predication and not capable of being realized in the finite existence.

Truth and Ahiṁsā

Gandhi maintains that there is an inextricable relation between Truth and *Ahiṁsā*. They are the two sides of the same coin. *Ahiṁsā* could be described as the means leading to the realization of the truth as the end or the goal. Since in Gandhi's philosophy of life the end and the

means are convertible, to practise *ahiṁsā* is to realize truth and to realize truth is to practise *ahiṁsā*. That is, as far as Gandhi is concerned, the attainment of one involves also the realization of the other. One of the suggestions of the inter-relation of truth and *ahiṁsā* in Gandhi's thought is that it involves the welfare of all men. The welfare of all (*sarvodaya*) is intimately bound up with *ahiṁsā*, since an injury inflicted on one man can have an adverse effect on all men because of the essential unity of mankind.

Gandhi makes no distinction between Self or *Ātman* and Truth of God. Hence Self-realization is Truth-realization. He maintains what he claims is the Upaniṣadic or non-dualist position when he says that the Self within man is at one with the essence of reality, which is Truth or God. But if the kernel of an individual, the higher Self, is the *Ātman* which is one with Truth or God, then to inflict a deliberate violence on another is to injure God or undermine Truth, and to cause suffering to another is to violate one's higher Self or *Ātman*. The basic presuppositions that present themselves here are indivisibility of Truth, the identity of the Self *(Ātman)* and Truth and the essential unity of all existence. The implications of these presuppositions are far-reaching, and affect every conceivable aspect of man's life. Gandhi says:

> I believe in the absolute oneness of God and therefore, of humanity. What though we have many bodies? We have but one soul. The rays of the sun are many through refraction. But they have the same source. I cannot, therefore, detach myself from the wickedest soul nor may I be denied identity with the most virtuous.

Man's relationship with the animal kingdom and with the natural world as a whole is also affected by this belief in the essential unity of all that exists. No violence to animals and no insensitive deliberate exploitation of nature can be permitted or tolerated. Gandhi says: "To see the universal and all-pervading spirit of truth face to face, one must be able to love the meanest of creation as oneself."

Gandhi as a true *karmayogin*, would insist that detached, selfless action which derives from a true knowledge of the self, is action in the service of humanity, and also that to seek the welfare of all men both springs from and leads to, the realization of one's identity with all that lives and to the realization of Truth or God.

The understanding of Truth and essential unity of all, according to Gandhi, requires one not only to realize his highest self or *Ātman* but also to recognize his oneness with all his fellow men and with all sub-human forms of life. What can be deduced from this is religion, as Gandhi understands it, involves belief in an ordered moral government of the whole universe and in the fact that religious and ethical ideals should inform all our actions. Religion is not an individualistic affair; it is not something that concerns man in isolation from his fellow men: it is not simply a matter for the individual soul seeking release, or *mokṣa*, from the endless cycle of birth, death and rebirth, or *saṁsāra*. Rather it is bound up with all life's activities whether they be social, political or economic, and it cannot be divorced from morality. Gandhi says: "I am endeavouring to see God through service of humanity, for I know that God is neither in heaven, nor down below, but in everyone."

Swami Vivekānanda with his call for action, aroused the Vedāntins to an active life. The following are some of the points which he emphasised.

Oneness of Being: Vivekānanda stressed the doctrine of the unity of all

beings as a sure foundation for all ethics and morality. He said: "The infinite oneness of the soul is the eternal sanction of all morality, that you and I are not only brothers, but that you and I are really one".

'Be Active': He observed that Vedānta is not merely confined to the realm of theory, but it is eminently practical also. He reminded the people that many Vedāntins of ancient India belonged to different walks of life such as kings, warriors and so on. The *Bhagavadgītā* which can be regarded as a corollary of the Upaniṣads presents a battle field where the warrior Arjuna is imparted the Vedāntic wisdom. According to Vivekānanda, inactivity is not advocated by Vedānta. The real activity which is advocated by Vedānta is combined with eternal calmness. It means higher perspective of action which comes through detachment (*karmāśu kauśalam*). He says that religion to help mankind, must be ready and able to help him in whatever mankind, must be ready and able to help him whatever condition he is, in servitude or in freedom, in the depths of degradation or on the heights of purity.

Service to the Poor: He stressed the noble ideal of universal brotherhood basing himself on the Upaniṣadic doctrine of oneness of all beings and he appealed to the people to translate this ideal into social action and service of the poor and needy. He exhorted all to see God in the poor, and look upon the poor and needy as *daridra-nārāyaṇas* (the Lord in the form of the poor) and serve them respectfully.

Thus on the basis of the Upaniṣadic doctrine of the oneness of beings, Vivekananda constructed a rational programme for active life. He preached a religion of equality and universal brotherhood. He advised his followers to strip away the little self of egotism and to build up the real Self, that is, unity with *Brahman* and solidarity with fellow beings.

Tagore expresses this idea beautifully as follows:

> The flower must shed its petals for the sake of fruition, and fruit must drop off for the rebirth of the tree. The child leaves the refuge of the womb in order to achieve the further growth of body and mind in which consists the whole of the child's life; next, the soul has to come out of this self-contained stage into fuller life, which has varied relations with kinsman and neighbour, together with whom it forms a larger body; lastly, comes the decline of the body, the weakening of desire. Enriched with experiences, the soul now leaves the narrower life for the universal life, to which it dedicates its accumulated wisdom and itself enters into relations with the life eternal, so that when finally the decaying body has come to the very end of its tether, the soul views its breaking away quite simply without regret, in the expectation of its own entry into the Infinite. From individual body to community, from community to the universe, from universe to infinity—this is the soul's normal progress.

Sri Nārāyaṇa Guru says:

> What here we view as this man or that
> Reflection reveals to be the Self's prime form;
> That conduct adopted for one's Self-happiness
> Another's happens must also secure at once.

Deeper reflection reveals that what is basic to this man or that is the fundamental principle of *Ātman*. Therefore, what one does for one's self-happiness should be also for the happiness of the other person who is directed by the Upaniṣadic teaching should be concerned about others as he is concerned about himself. The Guru continues:

What spells benefit to one, while to another distress brings
Such conduct is one that violates the self, beware!

On the empirical level of existence man is usually led by motives of personal benefits and self-aggrandizement even at the cost of others. A person who dies not have the all embraching love, Nārāyaṇa Guru says, cannot aspire to become a *sannyāsin*. This reminds us of the *Iśa Upaniṣad* which says: "he who sees all beings in his own self and his own self in all beings, he does not feel any revulsion by reason of such a view." He shrinks from nothing as he knows that the one *Ātman* is manifested in multiple forms.

Upaniṣadic Teachings and Social Reformation

The social framework of hinduism has, from very early times, been based on the *varṇāśrama dharma* as we have already seen in the preceding chapter. Originally it might have been conceived as a method for enhancing maximum social welfare through the injunction of *svadharma*. In the ultimate analysis the term *svadharma* indicates the law of one's own being. Every man has to be true to himself, to the law of his being. Only by perfecting his own natural endowments and by adjusting himself to the circumstances in which he is placed, can man achieve the best he is capable of. Only then can he be an efficient instrument of God by being an efficient member of society. *Gītā* views that we should discharge our duties as a tree discharges its duty of putting forth flower and fruit with perfect ease and spontaneity. The Indian sages meant by *cāturvarṇya* only an ideal society in which every man's position would be organically related to his aptitudes.

But in course of time the *cāturvarṇya* lost the original beauty of offering the best service to society. It degenerated to a system for upholding religious and social discriminations. At the beginning of this century there were 2378 castes in India, and these castes formed closed communities which had no social contact with one another. To marry outside one's own caste, even to eat, drink or smoke with members of another caste was strictly forbidden. Each case was governed by a caste council which jealously guarded the caste rules and punished those who infringed on them. In South India, the outcastes were not allowed to come within thirty yards of a Brāhmin. They were usually denied the use of public wells, roads, bridges and ferries. They were not even allowed to enter Hindu temples. To all caste Hindus the untouchables were a source of pollution; their touch defiled, and the infection had to be removed by purificatory rites which usually included ceremonial washing. Their mere propinquity was considered to cause defilement and they had, therefore, to be settled at a distance from a village inhabited by the caste-Hindus.

The system of caste, whatever might have been its historical significance, has no contemporary value. Today it injures the spirit of humanity and violates human dignity. The *vajrasūcika Upaniṣad* spoke against the caste distinctions based on birth.

It was the teaching of the Upaniṣads that urged the enlightened people to realize the folly and contradiction involved in maintaining such a system. Gandhi proclaimed the view that the caste system had to be abolished since it was contrary to basic elementary, moral and religious principles, and positively harmful to the spiritual and moral growth of the nation. His belief concerning the nature of true self (*Atman*) and the unity of all existence, finds expression through the techniques of

satya and *sarvodaya*. His sense of kinship with all men and his concern for the welfare of all men are revealed particularly in his attitude towards and his treatment of thee untouchables. The term he uses to describe them is *Harijans*, 'the children of God'. By the use of this term he is suggesting that the untouchables derive from *Brahman* in the same way as the twice-born Brāhmins, *kṣatriyas* and *vaiśyas*, and the once-born *sūdras*. That being the case, they are in no way different and they are clearly not to be regarded as outcastes. Zaehner remarks:

> The revaluation of Hinduism was prepared by the reform movements of the nineteenth century, but only reached and touched the hearts of the entire Indian people with the advent of the saint who seemed to incarnate all that was best in Hinduism, Mahatma Gandhi.

Slowly but surely the movement of this social reform began to influence the people belonging to different parts of India. Towards the end of the nineteenth century there was a remarkable awakening among the Ezhavas of Kerala, the Mahars of Maharashtra, the Vokkaligas of Mysore (Karnataka), the Namaśūdras of Bengal, etc. One of the important factors that accelerated this new awakening was a deeper perception of the Upaniṣadic teachings as it is clear from the fact that those who took initiative in this reform movement were strong Upholders of Vedāntic doctrine.

Similar is the plight of the status of women in the Indian society. We have evidence to show that during the Upaniṣadic period the Hindu women enjoyed both at home and outside a higher status and greater freedom than they do at present. For, the status of women within the family, the *Bṛhadāraṇyaka Upaniṣad* records one of the best periods of Indian history when women were admitted into the philosophical groups and were allowed to discuss the highest spiritual truths of life. Maitreyī, the wife of Yājñavalkya, is presented as a *Brahmavādinī* (desirous of the knowledge of *Brahman*). Her discussion with Yājñavalkya on the Absolute Self *(Ātman)* indicates that the later exclusion of women from the Vedic studies does not have the support of the Upaniṣads. Similarly the instance of Gārgi also indicates that women then took active part in the philosophical deliberations.

However, in the course of history women came to be regarded morally inferior to men. Some early *Dharmasūtra* writers equate women with *śūdras* in term of their capacity for moral achievement. That explains the reason why the penalty given for killing a Brāhmin woman was no more than that of killing a *śūdra*. Similar views are recorded in Manu. The *Mahābhārata* also shares the same feeling towards women. Enlightening Yudhṣṭhira about female nature, Bhīṣmar says that women are seducers lacking strength to resist temptations. Manu says: "Her father protects her in childhood, her husband protects her in youth, and her sons protect her in old age. A woman is never fit for independence.

Such depreciative assessments of the female nature provided the moral justification for depriving women of social freedom, keeping them totally dependent upon the strong male.

The modern reformers reacted against this view which was in vogue since very early times. Gandhi says:

> Of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity—to me the female sex, not the weaker sex.

According to the basic Vedāntic principle of the essential oneness of humanity, men and women cannot be regarded as different in essence. They share the same soul, the same life and the same basic human feelings. Gandhi's attitude to women, like his attitude to untouchability, springs from his basic conviction that we are one in that we share the same *Ātman* or soul. The unity of mankind derives from the unity of Truth which is God. People complement one another.

Now it could be argued that since all the reform leaders we have cited belong to the late nineteenth and early twentieth centuries with Western influence, the inspiration that worked on them might have been Christian (Western) rather than the Upaniṣadic.

First of all, let us remember that the Upaniṣadic teaching of the realization of non-duality of the individual soul and *Brahman* is not opposed to the Christian concept of Self-surrender to the will of God. If the realization of the basic unity underlying the whole creation is the philosophical and religious basis for social action according to the Upaniṣadic perspective, in the Christian outlook, the universal fatherhood of God and brotherhood of every individual in Jesus Christ, impels a person to love and serve the other as his own self. Therefore, there is no conflict between the two teachings regarding the social dimension of life.

Hence the question: Which influence did really work in India?

In this context it should be borne in mind that India has been the mother of four religions: Hinduism, Buddhism, Jainism and Sikhism and the second mother of the other four religions: Judaism, Christianity, Islam and Zoroastrianism. All these religions from every early centuries have been here living together, influencing and being influenced by others. But the basic thought that has been directing the Indian mind was Upaniṣadic. Excepting Nārāyaṇa Guru, all other reformers whom we have cited had close contact with the Western civilization. Gandhi definitely had been influenced by Bible (Sermon on the Mount in particular), Tolstoy, Ruskin, Thoreau, and others. There were similar influences on other reformers too. But all these influences were integrated into the basic Upaniṣadic teaching from which emerges a healthy and harmonious attitude which enables a person to dedicate himself, without selfish interest, for the welfare of the whole society.

All through these pages our attempt has been to show with the help of relevant passages from the Upaniṣads the religio-social implications of the Upaniṣadic philosophy. The fundamental teaching of the Upaniṣads has been formulated as the *Brahman*, the power which presents itself to us, materialized in all existing things, which creates, sustains and preserves and receives back into itself again all worlds, this eternal power is not different from the *Ātman*, from that which, after stripping off everything external, we discover in ourselves as our real most essential being, our individual self, the soul.

This conception of the Upaniṣads furnishes the rockbase for the religious attitudes and social activities. After purifying himself through a virtuous life, a person through a process of *śravaṇa*, *manana* and *nididhyāsana*, step by step, becomes fit for the realization of *Brahman*. He instinctively realizes the inner harmony in the whole universe. Since the *Brahman* and the nature are non-dual, he sees the Supreme Being in the world and the world in Him. This realization urges him to social action without having any selfish interests.

These ideas would have been judged utopian and impracticable had there not been mystics who were at the same time social activists. Therefore, in this chapter we examined how this Upaniṣadic teaching was put into practice, in our own age by some of our great mystics such as Gandhi, Vivekānanda, Nārāyaṇa Guru, Aurobindo, etc., who were at the same time social reformers.

Creation has been made possible, says Tagore, through a continuous self-surrender of the unit to the universe. And the spiritual universe of man is also ever claiming self-renunciation from the individual units. For this the intellect and the will of the units have to be tempered to those of the universal spirit. It is said in the *Īśa Upaniṣad* that this world which is all movement is pervaded by One Supreme Unity, and therefore, true enjoyment can never be had through the satisfaction of greed, but only through the surrender of our individual self to the Universal Self.

UPASANA (CONTEMPLATION)

We now move to the second stage in the Upaniṣadic approach to Reality. In the first stage of preparation we have found that, through a rigid discipline and strenuous endeavour, the attainment of purity of being (*sattvaśuddhi*) has been aimed at. This purity is not an end in itself but is sought to be achieved in order to qualify for the *Brahma-vidyā* proper, which is *upāsanā* or contemplation. Thus the Upaniṣad says: 'To such a soul, who is free from the taint of impurity (*mṛditakaṣāyāya*) the teacher shows the way to the other shore beyond darkness (*tamasas pāraṁ darśayati*).

Devas & Asuras

In the famous prayer in the Upaniṣad:

'Lead me from the Unreal to the Real,
Lead me from Darkness to Light,
Lead me from Death to Immortality,"

the first line seeks deliverance from unreality, i.e., emancipation from the false self, and thereby makes an affirmation of the true self. There is a ring of falsehood in all our actions while we remain mere creatures of impulse. With the guidance of reason there begins an assertion of truth and with this assertion ensues a struggle between the two forces, eternally hostile to each other, of truth and falsehood. This is the classic struggle between the *devas* and the *asuras*, with which opens the *Chāndogya Upaniṣad*, the repository of most of the *vidyās* or methods of contemplation, and thereon Śaṅkara rightly comments: 'this struggle for mutual overpowering and predominance is the struggle between the *devas* and the *asuras*, which is going on from all eternity among all creatures and in each body.

The term *devas*, derived from the verb '*div*,' signifying illumination, stands for the functions of the senses illuminated by reason, while the term *asuras* signifies the exactly opposite thing, viz., the natural and impulsive actions of the senses, which are prompted by a pleasure in revelling in the objects of vital pleasure (*asu*). In the stage of preparation the whole energy is devoted to the purification of the functions of the senses by a process which has been called *āhāraśuddhi*. *Āhāraśuddhi* means the knowledge of the objects (*viṣayavijñānam*) freed from the taint of attachment and repulsion. But this attempt to free each of the senses separately from the taint of attachment or sin (*pāpman*) hardly becomes wholly successful.

This is clearly brought out in the Upaniṣadic parable of the fight between the *devas* and the *asuras* and in the description of the methods adopted by the former in overcoming the latter. The *devas* tried first to overpower the *asuras* by

enhancing or extending the powers of the different organs of sense, but every time they failed because the *asuras* intruded and struck them down by smiting them all, each of the particular faculties, with an attachment or liking. Attachment is sin (*pāpman*), for it causes a limitation, a narrowness, brings a fixed gaze on the particularities of a thing and thereby deprives one of the wide vision of the universal.

Thus one gets absorbed in a world of particulars with their inherent duality of good and bad. Hence the nasal breath takes both the bad and the good smell, the organ of speech tells a lie as well as the truth, the eye beholds a beneficent form as also an ugly and reprehensible object,the ear hears good and beneficial words as well as lends itself to the reception of such talks as are not fit for hearing at all.

In a word, all the senses are thus inherently stamped with this duality of good and evil. Therefore, we find in an opening beneficial prayer (*śāntipāṭha*) of one of the Upaniṣads: 'May we hear by our ears only the beneficial (words or speech), ma;y we behold through our eyes only the beneficial (form). To ensure the victory of good over evil, of *sat* over *asat* is the aim of the preparatory level. That is why we find the categorical imperative in force there. The seeker is asked to tread the way of *dharma* and forsake the way of *adharma*, to speak the truth, and avoid the telling of a lie and so on. Definite instructions are thus given to choose the right and reject the wrong, and thereby the right will is sought to be infused, the right resolution instilled.

Inadequacy of the first step

In this way through the preparation, though one finds himself lifted from *asat* to *sat*, from the sphere of falsehood to that of truth, Yet darkness envelopes him. The fear of the *asuras* is not dispelled as yet, as the *devas* do not feel completely immune from their attack. The *Chāndogya*, while introducing the contemplation on *Oṅkāra* as *Udgītha*, makes this point crystal clear by bringing in again the topic of the *devas*. 'The *devas*, afraid of death, entered into the three *vidyās*' i.e., the three Vedas or scriptures. In other words, they first tried to flee from death by making their actions conform strictly to the standards of truth and law as embodied in the scriptures. 'They covered themselves with the rhythms (*chandas*); because they covered themselves thereby (*ācchādyan*), therefore are the *chandas* termed as such'.

But there Death found them out as are fishes detected in the waters. Knowing this (that they have again been spotted out by Death) they lifted themselves above the *ṛk*, *yajus* and *sāman* and entered into the *Svara* or the Sound. Thus the covering provided by the rhythm of reason proved inadequate, as Death pursued and haunted them even there. It did not prove to be shield thick enough to make them invisible to Death, i.e., it did not lift them altogether from the sphere of Death, did not free them absolutely from its clutches. The aim was to transcend the sphere of Death but that has not been achieved as yet. Fear persists, darkness is not yet dispelled, death is yet to be transcended. Hence the second and third line of the prayer run: 'Lift me from Darkness to Light, from Death to Immortality.

But it should be noted here that the first step of preparation did not prove to be absolutely useless, only because it failed to free the gods from Death. That they were still being pursued by Death and were not yet free from its clutches could be apprehended by them only because they were already in part purged and purified in being (*saṁskṛtāś śuddhāt-mānaḥ*) by their pious deeds or their fight

with the powers of Darkness. This consciousness would not have dawned on them but for this primary purification or struggle they had gone through.

The value of the first step is not minimised by proving it to be inadequate but rather enhanced by this very fact. The enquiry about the next step cannot come to one who has not explored to the full the possibilities of the first approach. The limitations thereof are apprehended, and the inadequacy realized only when the method is given a complete trial. This is clearly brought out in this parable in the Upaniṣad where it is shown that the *devas* tried to overcome the *asuras* through the help of each of the senses, one after another and only when all of them failed to overpower them that they took recourse to the *Mukhya Prāṇa*, the central principle.

But why the senses, each and every one of them, failed to overcome the *asuras*? Because the attempt to intensify the powers of the senses or to magnify and stretch too far the particular functions always leads to a stress and strain which, ultimately, is bound to end in absolute failure and spell even disaster. There is no escape from it so long as one remains confined to the sphere of particulars and is not lifted towards the universal, which is the *Mukhya Prāṇa*. But there is a utility of this attempt to expand the particular powers or faculties, which cannot be denied anyhow, just as none can deny the utility of modern science, though it has brought our civilization to the very brink of total extinction.

The search for the universal begins only after the complete exploration of the particular methods. And hence after exploring each of the particular means to the full and finding each of them inadequate, the *devas* thought of a different device. one must try the several methods himself and find out their worth and then reject them all ultimately it they are found wanting. But to rejected them on hearsay and jump for the next higher step is to frustrate the whole aim of the approach to the Supreme. Thus Yama tests Naciketas by offering him a whole world of things of temptation and enjoyment and only when he becomes sure that he is calm and unruffled (*dhīra*), and has spurned (*atyasrākṣīḥ*) all his offers, he begins his discourse on the Ātman. The *Muṇḍaka* also says that the *Brahmavidyā* is imparted to one who is of a calm disposition (*praśāntacittāya*) and possesses self-control (*śamānvitāya*). In order to have this calm disposition one must have a feeling of complete detachment (*nirveda*). But this detachment cannot come unless one has tried all the means in the different spheres of action (*parīkṣya lokān karmacitān*), and found them wanting. 'The Brāhmins wish to know (this Supreme Reality) by *yajña*, *dāna*, *tapas* and *anāśaka*'. 'One sees the Self in the Self by becoming calm, self-controlled, full of fortitude and concentration'.

The relation of the two steps

The second step, with which we now propose to deal, necessarily presupposes the first, as is evident from all the Upaniṣads. We have stressed this point because the first step is generally skipped over on the plea of its ultimate inadequacy and consequent futility, but that only leads to an utter stagnation of the spirit because without the necessary purification, no contemplation, in the true sense of the term, is possible. Through the purification undergone in the stage of preparation, one becomes *dhīra*, calm and collected, a term very favourite with the Upaniṣads and strewn all over the Upaniṣadic literature: Naciketas forsook everything else by his strong will (*dhṛtyā*) because he was *dhīra*.

'Only the *dhīra* chooses the *śreya*, the good, in preference to the *preya* or the pleasant'. 'Exceptionally only a *dhīra* with his eyes turned inwards sees the inner Ātman desiring immortality. 'Only the *dhīras* look into the source of all creatures', 'the *dhīras* attaining the all-pervading reality all around. Thus the attainment of the state of *dhīra* is an indispensable necessity according to the Upaniṣads and one can never become *dhīra* unless he is freed from the taints of sin (*mṛditakaṣāya*). This is attempted to be achieved through the methods employed in the stage of preparation we have gone through.

Thus, through the exhaustive methods of purification prescribed in the state of preparation, one becomes partially freed from the taints of sin (*pāpman*) and thereby realizes the hidden presence of the *asura* still in his being. Aimless and impulsive actions are replaced by a rhythmic regularity of functions, which is termed here as *chandas*, through a conformity to the dictated of the scriptures or the revealed Reason. But as this, too, proved an inadequate covering, the *devas* took recourse to *svara* or the sound or the melody (indicating a deeper harmony). And what happened then? 'The *devas* entering it became immortal and fearless' (*amṛtā abhayā abhavan*). They were taken out of the sphere of Death by the uplifting power of *svara* or *nāda* or the sound. They had drawn themselves inward through *chandas* or rhythm, now they are raised upward through sound or *svara*, far beyond the reach of the *asuras*. With this upward movement begins the second stage of the Upaniṣadic approach or way and that is why the *Chāndogya Upaniṣad* opens with this *Udgītha Upāsana*, which literally means the contemplation through the uplifting power of music or rhythmic sound or reason.

But this uplifting sound or energy can hardly be generated by any of the organs of sense, because, being limited, there is a disturbing element present in each of them which breaks up the sound into fragments or disharmony and causes and causes diffusion and dispersion and thus prevents it from moving upward. This disturbing element is the *pāpmān* or the sin of attachment, which inevitably brings in the duality of likes and dislikes, good and bad. This causes a turning, one way or the other and thus deflects the energy from the straight path and makes the sound, too, quivering, unsteady, and discordant. That is why the *devas* failed to raise the *Udgītha* again and again through each of the particular limited sense-organs. After repeated defeats at the hands of the *asūras*, they found out, at long last, the real centre which could generate the uplifting sound. It is the *Mukhya Prāṇa*', the vital Energy or *Caitanya Śakti*, literally the life-principle residing in the mouth. As they resorted to the *Mukhya Prāṇā*, a miracle happened. Even the effort of taking an offensive against the *asuras* was not needed, it was not even required of them to strike at the enemy but as the enemy came to strike them, they themselves perished all at once like a clod of earth going to pieces on hitting a piece of stone.

The Nature of the Mukhya Prana

But what is the secret behind this miracle? How was it possible for the *Mukhya Prāṇa* to vanquish the *asuras* so easily without any effort whatsoever, while the sense-organs had failed even with the most strenuous endeavour? The secret is that the *Mukhya Prāṇa* is not attached to any particular organ and is thus free from self-regard and the bonds of attachment; and what transcends the sphere of selfish attachment can never be assailed by the *asuras* or death. It is thus immune from

all attack by the hostile forces and is stationed in a sphere of natural freedom. By locating it in the *mukha* or the mouth it has been indicated that it is not stationed in any of the sense-organs but is situated in a neutral place, free from the taint of likes and dislike, and is central too. 'Neither the good scent nor the bad is known by it, it has totally extinguished or exterminated all sin (*apahatapāmpā hy 'eṣa'*), and therefore whatever it eats or drinks, by that it protects or sustains all the other vital functions'.

It is thus clearly an universal principle which sustains all the other particular functions which absolutely depend upon it. The sense-organs are all selfish, as they keep the best thing for themselves and give only the rest to others, as the *Bṛhadāraṇyaka* describes them. But the *Mukhya Prāṇa*, being universal in its universal in its very nature, has nothing to keep for itself but its sole function is to sustain and nourish others and lift them the sphere of death, attachment or limitation. Hence it is termed *āṅgirasa*, the sustaining essence of all the limbs (*aṅgānām hi rasaḥ*). It is also '*dūr*' or the 'distant' because death keeps at a distance from it. Having exterminated (*apahaty*) death in the form of sin, it carried (*atyavahat*) or took each of the senses and lifted them all beyond the sphere of death (*mṛtyum aty amucyata*) and thereby gave them all their divine forms which shine gloriously, having transcended death (*mṛtyum atikrānto dīpyate*).

Thus, through the awakening of the universal principle, all the particular centres of consciousness, too, are released from their imprisonment of selfishness and sin, and each gains a resplendent divine form, free from death. The drawback of the methods adopted in the preparatory stage was that they all tried to purify or divinise each particular centre or organ separately and they failed to hit upon a central principle which could sustain and nourish as well as divinise them all. So was the prayer uttered for lifting the soul from darkness and death to illumination and immortality. The Upaniṣad enjoins that those who desire to make a higher and higher ascent (*abhyāroha*) should make a *japa* of this particular prayer, i.e., repeat these lines constantly, and thus become inured to the underlying idea.

Distinction of the two steps

The parable, with which we have been dealing so long, makes two things clear: firstly, the shortcoming of the previous methods and secondly, the unique importance and significance of the *Mukhya Prāṇa* for the next step to be taken. This next step we have termed contemplation, which the Upaniṣads call *upāsanā*. In the preparatory stage the methods involved more or less those connected with the body and the speech. There the main injunctions are signified by the terms '*vada*' and '*cara*' which mean 'speak' and 'act'. Here the injunction is '*upāsīta*' i.e. 'contemplate', or literally 'get near, which involves the mind. Several virtues had to be culled from without or the outer world in the preparatory stage, and so the seeker had to acquire them by a severe effort of the body and the will. Here the inner being is to grow from within, and so the only necessity or requirement is to let the flow of consciousness move uninterruptedly towards that one goal, which is to be achieved. This is called *dhruvā smṛti* or constant remembrance by the Upaniṣad, and it is this process of constant remembrance which is termed *upāsanā*.

The Nature of Upāsanā

Śaṅkara defines *upāsāna* as the steady maintenance of one-pointed devotion of thought towards a particular object in the way sanctioned by the scriptures,

uninterrupted by any other consciousness apart from it. *Upāsanā* thus involves three factors: (i) a subject who contemplates, the *upāsaka*; (ii) the object of contemplation, *ālambana* or the *upāsya*; and (iii) the act of contemplation, or *upāsanā*. The act of contemplation, thus, seeks to link the subject with the object and ultimately to merge the one into the other through a gradual process of identification. To make this identification possible, the subject must be utterly passive and calm, and so the Upaniṣad enjoins: "Śānta Upāsīta'. The object, too, as Śaṅkara points out, should not be something imaginary, i.e., which is conjured up through one's sweet fancy, but it must be '*yathāśāstrasamarthitam*', sanctioned by the scriptures; for, otherwise, one only moves in a world of imagination, without getting anywhere near concrete realization.

In order to give a definite line to the process of thought, one must look into the scriptures and direct his thoughts accordingly. Lastly the act of contemplation, in order to be really potent, must have in it the combination of three factors: '*vidyā*' or right knowledge, '*śraddhā*' or faith and '*upaniṣad*' or mystic insight. These three things help to bring in more force in the act (*vīryavattaraṁ bbavati*) than is usually found when an act is performed mechanically. *Upāsanā*, is not, therefore, a mechanical act but an act illumined by knowledge, sustained by faith and crowned with a mystic faculty.

Upāsanā literally means to 'come near' a thing. Here the thing to be approached is the very self of the seeker and not something external to him. 'He is to be searched, he is to be enquired about, Seeking the Ātman through *śraddhā vidyā*' and all such lines signify that the object of approach is the Ātman or Brahman. It is inherent in us, yet we have to get near it because we have moved far away from it by the outward-looking tendencies of mind, and have, thus, lost all touch with it.

It is the purpose of *upāsanā* to get in touch with it again, to restore the lost contact. We are completely oblivious of the treasure we possess, though we are always carrying it with us. The Upaniṣad makes this clear with an apt simile. As men, ignorant about the worth of a plot of land (*akṣetrajñāḥ*), move about over it, again and again, without knowing that a mass of gold lies buried under it, so are all creatures ignorant about the supreme treasure that lies within them (*anṛtena hi pratyūḍhāḥ*). There are thick layers of ignorance which are to be removed one by one to make it possible for the self to reveal itself in all its majesty. This probing through the covering of ignorance is the purpose of *upāsanā* and consequently, there are different degrees of contemplation according to the depth of the sinking or penetration.

The Purpose of Upāsanā

The purpose of *upāsanā* is thus twofold—a lifting of the veil of ignorance and a consequent extension of vision and thereby narrowing the division between the subject and the object and finally, reaching the identification. To approach an object, to get to the very self of it and lastly to identify oneself with it is the purpose of *upāsanā*. The approach signifies a movement, and movement is life, and thus *upāsanā* is essentially a function of life or Prāṇa. We have seen that the upward movement, which is *upāsanā*, is possible only through the help of the *Mukhya Prāṇa*. It is not the vital air that is meant by *Prāṇa* but the Cosmic Energy which is at the root of creation. It is thus not a blind force but a power informed with consciousness. It is the joint product of *jñāna* and *karman*, illumination and

action. There is thus a *samuccaya* or fusion between *jñāna* and *karman* in *upāsanā*. So the *Īśa Upaniṣad* rightly lays stress on this point of togetherness or fusion (*ubhayaṁ saha*) between *Vidyā* and *Avidyā*. Here *jñāna* without *karman* leads to idle speculation and *karman* without *jñāna* leads to mechanical repitition. They must join hands to make the act of contemplation really fruitful and beneficial.

Distinction between Jñāna & Upāsanā

Upāsanā is thus neither pure *jñāna* nor pure *karman* but a bi-une process comprising both. The distinction between *jñāna* and *upāsanā* is thus an important one, which has been emphasized by the later Vedāntins. In *jñāna* there is no process, nor dies it admit of any degree or hierarchy. It is a reflection which is immediate and complete in itself. Neither dies it depend upon the effort of the seeker, because it is not a product, brought about by the endeavours of an individual. It purely rests with the object itself, the subject has no contribution to it. If the object reveals itself then it is revealed, otherwise not even a thousand effort on the part of the subject can make it reveal itself. In *upāsanā*, on the contrary, there is a process and consequently a degree or hierarchy.

It does not give birth to an immediate and complete revelation but reveals the reality through a mediate and incomplete manifestation, which gradually grows clearer and more complete. It entirely depends upon the agent who contemplates because, here, things moulded according to thought. As he thinks so he becomes. This becoming or transformation signifies the presence of the element of *karman* in *upāsanā*. As it is a becoming or a process and involves effort on the part of the subject, one has, therefor, to hold on to it steadfastly till the last breath of life. 'Until one gets identified with the reality of the thing contemplated, one should go on thinking over it and later hold on to it till death. '*Upāsanā* may be done, undone or otherwise done according to the individual and therefore he should (because it rests with him alone) maintain always a continuous flow of consciousness. It, thus, requires uninterrupted éffort or the whole span of life in order to get established in the divine consciousness. The thing contemplated becomes firmly established, the smooth flow (*praśāntavāhitā*) becomes ensured, as Patañjali says, only with long and continuous practice carried on with supreme care.

The smooth flow of consciousness is interrupted primarily by the entry of a whole brood of aimless thoughts or *rajas* and secondly, by the onset of inconscience or *tamas*. Our consciousness, thus, has been broken up in different compartments, the waking (*jāgrat*), the dream (*svapna*) and the sleep (*suṣupti*) states. We pass from one state to another without being able to maintain a link with the previous state. Thus the waking consciousness is can called first and only then ensues the other state of dream. We cannot enter into the other state unless the former is abandoned. This causes a split or division in consciousness and the aim of *upāsanā* is to remove this division. By constant thinking, the thing contemplated sinks into the subconscious and continues to be revealed even in the dream state (*svapnādāv api*).

Element of devotion in Upāsanā

But the subconscious or the dream state reveals only those things which we desire most, and hold dearest to our heart. Hence the object of contemplation must be a thing of supreme adoration. Without devotion or sincere attachment, no contemplation is possible. One must be

passionately fond of the thing he contemplates upon, for otherwise his interest will slide back and take his mind off from the object of contemplation. With deep attachment the thing intrudes on the mind of itself, even when one is engaged in other distracting activities. As a woman, intensely seeking the company of her lover, thinks of him alone even while engaged in her household work, so does a contemplative soul meditate on his object of contemplation even while engaged otherwise. Thus the element of feeling plays an important part in the act of contemplation, and that is why the leading exponents of the Bhakti school of thought, like Rāmānuja, lay their whole emphasis on this *dhruvā smṛthi* or *anudhyāna*, constant remembrance as the supreme means of *sādhanā*.

The identification of *dhruvā smṛti* with *upāsanā* is very old and not a new theory propounded by Rāmānuja, for one of the oldest Vedāntins, Brahma-Nandin is credited with a statement, quoted by Rāmānuja in his *Śrī Bhāṣya*, in which he says definitely that *upāsanā* is nothing but constant remembrance. Vedātadeśika also quotes a verse which very clearly shows the different steps through which *upāsanā* leads to *bhakti* or absolute devotion for the object of contemplation. It says: 'Knowledge ends in meditation, meditation culminates in constant remembrance, that leads to a seeing or realization i.e. an insight into Reality, and this insight begets devotion.

Rāmānuja clearly points this out while showing the way to realization. The means of the realization of Brahman is only supreme devotion (*parābhaktir eva*), which is of the nature of constant remembrance (*anudhyānarūpā*), generated by the extreme loveability of the thing and which is preceded by a knowledge of the Reality acquired from the scriptures and bought into being by the pursuance of the path of devotion, helped by his own actions or *karman*.' He also quotes Yāmunācārya thus: 'The Supreme can be realized by the sole and absolute devotion of a man whose mind has been purified by both (*jñānayoga* and *karmayoga*)'. In this connexion he quotes the famous saying of the *Īśa Upaniṣad* on *Vidyā* and *Avidyā* and explains *Vidyā* as contemplation which is of the nature of devotion (*bhaktirūpāpannaṁ dhyānam ucyate*). He also refers to the famous utterance in *Kaṭha* that the Ātman cannot be realized by teaching, nor by knowledge nor by hearing profusely, but only he attains it who adores it most of all and to him it reveals its own form; and he comments thereon that the Supreme Puruṣa is realized by the seeker only when an extreme attachment to that constant remembrance is generated in him.

This devotion or attachment, too is not a mere blind feeling, but Rāmānuja calls it a form of *jñāna* or knowledge (*jñānaviśeṣa eva*), in which the Supreme is realized to be the most adorable thing to the exclusion of all other things and which also gives rise to an utter dislike for everything else. The *Nārada-Bhakti-Sūtra* says that *bhakti* requires absolute devotion to the object of contemplation as well as an indifference to all other things opposed to it.

Integral nature of Upāsanā

Thus the Upaniṣadic *Upāsanā* is neither purely emotional nor merely intellectual by nature but is an illumined act of the mind suffused with adoration or love. This has been clearly indicated by the three terms: *vidyayā*, *śradahayā* and *upaniṣadā*. Other statements in the Upaniṣads, such as, 'This Ātman is perceived by those of subtle perception through the refined and one-pointed intellect', 'Pierce that goal, by drawing (the bow) with the mind suffused by that

feeling (*tadh ..vagatena cetasā*). 'Those become immortal who know it revealed through the heart and the mind', and so on, all equally point out that each of the elements, which constitute our psychic being, has its share in the act of *upāsanā*.

It is not an one-sided approach either through the heart or through the intellect but an integral seeking of the whole being. The Upaniṣad shows that by realization of the Ātman, not only is our knowledge completed because by knowing it we know all, but our love, too, is fulfilled because it happens to be 'dearer than the son, dearer than the wealth, dearer than everything else, because this self is the inmost thing'. Hence love, knowledge and action, feeling, knowing and willing, affection, cognition and conation, too, are all involved in this act of *upāsanā*.

In *upāsanā* we have first to get an *ālambana*, literally a 'support' i.e., an object for contemplation and then hold on to it firmly through an unflinching at of the will or concentration and thereafter direct the thought-process along a definite channel; and this becomes smooth and spontaneous with the growth of an insight into and consequent attachment to the object. One must make it the central passion of his life and steadily pursue that definite end, with his whole being. By making the *Mukhya Prāṇa* the main instrument of *upāsanā*, the Upaniṣads have sought to impress upon the seeker that the whole man, the totality of all the parts that constitute him, should be engaged or harnessed in this act of contemplation.

Characteristics of Upaniṣadic Contemplation

Having glanced through the general nature of the Upaniṣadic *upāsanā*, let us now look into the characteristics of the methods by means of which the *upāsanā* is carried on. *Upāsanā* being essentially a movement, we find that, everywhere in the Upaniṣads, the movement starts from the outer extremities and gradually penetrates into the inmost recesses of the soul. This is a marked characteristic of all the *vidyās* in the Upaniṣads, which we shall try to trace out clearly later on. A second feature of the *upāsanās* or *vidyās* in the Upaniṣads is that the whole investigation is conducted in two spheres, in the subject as well as in the object, in the individual as well as in the world, in the *'aham'* as also in the *'idam'*, in the *'adhyātma'* and also in the *'adhidaiva'* spheres.

This method is repeated everywhere. A third trait of the *upāsanās* is that the contemplation is carried on in two ways: synthetically as well as analytically, through '*āpti*' as well as '*samṛddhi*', which the Gitā calls yoga and *vibhūti*. The *vidyās* do not rest content in knowing the reality simply as a whole but proceed further to comprehend it in all its infinite details too. That is why the Sage Kauṣītaki asks his son to recount the rays of the Sun, all around, to sing repeatedly the Prāṇas in a profuse manner and thereby to attain richer fruits of experience than he. He had comprehended the reality in a common non-detailed way, or got a general view of it and now requests his son to know it in all its aspects and thus complete his partial realization. The *Chāndogya Upaniṣad* opens with the *Udgitha Upāsanā*, which is a part of *Sāma Upāsanā* and thereafter in the second chapter goes on to expound the synthetic nature of *Sāma Upāsanā* (*samastasya khalu sāmna upāsanam*).

Thus the *upāsanā* is carried from the parts to the whole, from the analytic to th synthetic aspect and vice versa. There is also a graduated hierarchy in some of the *upāsanās*, as we find in the *Parovarīyān Udgītha* and *Parovarīyaḥ Sāma Upāsana*, in which higher and higher grades are

gradually unfolded and grasped. This is also found in the famous *Nārada-Sanatkumāra-saṁvāda*, where the next is shown to be *bhūyān* i.e., higher than the former in the exposition of the nature of the Ātman. But it should be remembered that the higher includes the lower and adds something more to it and never rejects it. The lower has its fulfilment in the higher and finds its consummation there but never faces extinction.

The *vidyās* in the Upaniṣads also abound in so-called symbolism; and some symbol is adopted in some form or other in all the spheres of enquiry. But it must be remembered that the symbols of the Upaniṣads are not so many fanciful constructions of the mind which are provided as a support for contemplation. They all represent a deep truth of spiritual experience and hence are not products of mere wishful thinking. The truths of the symbols become revealed only after one gets an insight into them. We shall try, while discussing the *vidyās*, to account for the various symbols adopted in them, i.e., to find out why those very symbols like the heart-lotus, the cavity of the heart etc, are adopted and why the imagery cannot be altered as we choose. We note this in order to guard against the common and popular view of symbolism, which misses its true significance.

The divisions of Upāsanā

The grades of *upāsanā* are necessitated by the difference in the levels of the intellect. Contemplation, being essentially function of the intellect, differs in nature according to the composition or quality of the mind which contemplates. Our mind always functions in the realm of relations, the most fundamental of the relations being that subsisting between the subject and the of object. The aim of *upāsanā* we have seen is an identification of the two, by removing the gap that separates the one from the other. It must be incidentally noted here that the subject and the object are, in fact, two aspects of the same Reality and unless the division is healed, truth cannot be attained. This healing of the gap is effected in two ways: sometimes, by making the subject predominant and sometimes, by giving predominance to the object. This has led to the traditional classification of *upāsanā* in two groups: the *pratīka* or the symbolic, and the *āhaṁgraha* or the subjective.

The first is, again, divided into four classes and the second in two, thereby making the total number of classification or varieties of *upāsanā*, six. The sub-divisions of the first are: *sampat*, *āropa*. *saṁvarga* and *adhyāsa*. *Sampat*, literally meaning 'wealth', signifies that form of symbolic meditation in which a wealth of qualities is attributed to an otherwise small or insgnificant thing. As for example, the mind has been called the infinite and the seeker is asked to contemplate over it as such, though it is well-known that the mind is a finite thing which engages itself with only one thing at a time. The second, *āropa*, literally meaning 'attribution', signifies that form of *upāsanā* in which the relation of the whole with a particular thing is attributed to the parts as well. This is illustrated in the *Udgītha Upāsanā*, where the *Udgītha* happens to be a part of *Sāman* and because *Sāman* happens to be connected with *Oṅkāra*, the *Udgītha*, too, is looked upon as closely related thereto, and contemplated as such. In the third form viz,. *saṁvarga*, a particular action or function is taken as an analogy and attributed as such to the object of contemplation. The destructive wind called *saṁvarga*, literally meaning 'all-engrossing', has the power of enveloping and thereby destroying or controlling all creatures at the time of destruction of the universe (*pralaya*). This great function of

universal control is attributed to the vital breath, *prāṅa*, which is supposed to bring under control all the inner and outer senses and hence it is worshipped as such.

The last, called *adhyāsa*, is nothing but the attribution of a particular virtue to a particular thing, only because it has been ordained by the scriptures, in spite of the fact that such an attribution is manifestly absurd and contradicts our normal experience. For example, in the *Pañcāgni-vidyā*, the woman is conceived as fire and contemplated as such, though it is well-known that a creature of dust can hardly be taken as fire itself. To sum up, in *sampat* a quality is attributed, in *āropa* a relation, in *samvarga* an action, and in *adhyāsa* anything found in the scriptures. In all these, the object predominates and is made to assume an importance through the attribution of some quality or activity which distinguishes it from everything else and this special feature grips the mind and makes it absorbed therein. Hence all these forms of *upāsanās* are called outer (*vāhya*) because it is the outer object which is predominant here.

The *ahaṁgrha upāsanā*, however, is termed inner (*āntara*) contemplation because, here, one turns inward towards his own self and contemplates, accordingly, with a feeling of identification of the object contemplated with the subject himself. This *upāsanā* is divided in two classes: *saguṇa* and *nirguṇa*. When some qualities are attached to the self and the contemplation goes on in that manner then it is termed *saguṇa*, and when all qualities are stripped of the self and the contemplation seeks an identification with the very essence of being it is then termed *nirguṇa*

The *upāsanā* of *Oṅkāra* has this double aspect, both *saguṇa* and *nirguṇa*, as the *Praśna Upaniṣad* makes it clear that the *Oṅkāra* signifies both the *Para* and *Apara* Brahman i.e., the *Saguṇa* as well as the *Nirguṅa*, and the knower attains any one of the two phases by this contemplation on *Oṅkāra*. Similarly the *Bṛahadāraṇyaka* enjoins the *upāsanā* of the Self alone. When one concentrates on the Self in the *nirguṇa* form it is only then that one seeks an identification with the basic reality which is indicated both in a positive and a negative manner in the Upaniṣads. 'Brahman is Bliss', 'Brahman is the Supreme Consciousness and Bliss', 'Brahman is Truth, Consciousness and Infinite', point to the reality in a positive way, and there are other expressions like 'It is neither gross, nor subtle, neither short, nor long etc'.' 'That which is invisible, intangible, without sound, touch, form, immutable', and so on, which indicate the reality in a negative manner. So in the contemplation of the Self one should gather or collect together all the different descriptions, both positive and negative, made about the Self or Brahman in different contexts and contemplate accordingly.

The *nirguṇa* form of contemplation being essentially of one type—because the basic reality cannot be of two kinds—it is enjoined that all the attributes or adjectives should be collected together, as they all signify the same essential reality and the contemplation must proceed with this convergence of everything upon the Self. This gathering together of attributes is technically termed '*guṇopasaṁhāra*'. In two different *sūtras*, Vyāsa has enjoined the unity of these positive and negative characteristics attributed to Brahman. In a word, the Ātman is sought to be realized as a unity and hence the different characteristics are not meant for showing the plurality of the Ātman but for pointing to the one and the something from various aspects.

Grades of Contemplation

Thus from this traditional classification it is clear that the *upāsanās* are graded according as they approach nearer and nearer the reality. As it becomes difficult for the mind to contemplate without an object, a concession is made to it by providing it with suitable symbols. But as the contemplation grows deeper and deeper, it is felt that the object is nothing but a part of the subject and finally comes an identification which takes the form of the feeling, 'That is I', *So'ham asmi*. This identification with the Self is first made through the medium of qualities or attributes, which is called *saguṇa-upāsanā* and finally comes the identification with the very core of being or reality through *nirguṇa-upāsanā*. The superior quality of an *upāsanā* is thus recognized according to its proximity to the supreme realization of identity. Hence the *nirguṇa-upāsanā* is taken to be the best form of contemplation because it gradually leads to the highest knowledge. The *Pañcadaśī* shows the grade thus: 'Better than the acts of the devil is the performance of good acts, better than that is the *saguṇa* contemplation and better than it is the *nirguṇa* one'. We have already lifted ourselves from the sphere of the devil through the performance of the good and virtuous acts prescribed in the state of preparation. We shall next engage ourselves with the *saguṇa* form of contemplation through the different *vidyās* and then go in for the *nirguṇa-upāsanā* mainly through the help of the analytic methods and finally find a synthesis of the two methods in *Oṅkāra*. All the forms of contemplation have only one aim: to lead to the Supreme Knowledge or *Jyoti*, and hence they are termed *vidyās* and through *vidyā*, the Upaniṣad declares, one attains immortality, *amṛtam aśnute*, nay, rather *vidyā* itself is *amṛta*, *amṛtaṁ tu vidyā*.

Varieties of approach

Before specifically dealing with the different *vidyās* we propose to examine the characteristics which pertain to the Upaniṣadic approach to Reality. We have already noticed some common features subsisting among the different forms of approach and we must now turn to the special features stamped on them. In other words, we must now ascertain the varieties of approach as we have traced the unity of it. The seeds of all the divergent approaches of later schools of philosophy can be easily traced to the Upaniṣads.

The Upaniṣad uses in many places the expression *dhyāyatha*, *dhyāyan apramattaḥ*, *dhyānayogānugatāḥ*, which shows that the method of *dhyāna* or *yoga* is implied in the *upāsanā* of the Upaniṣads. In fact, the term *Yoga*, too, is found defined in the *Kaṭha* as the calm holding of the senses, which reminds one of the calmness of the limbs generated by *āsana*, with which the Yoga properly begins. Again, in another place, one is asked to separate the Ātman from one's own body very patiently (*pravṛhet svāt śarīrāt*). This is clearly a method of *viveka* or discrimination, which is elaborated in the Sāṅkhya system. The famous instruction to surrender the speech to the mind, the mind to the *Jñānātma* or Conscious Self, the Conscious Self to the *Mahān Ātmā*, the Vast Self and that Vast Self finally to the Calm Self, is clearly a method of absorption (*laya or nyāsa*). *Japa*, too, which happens to hold a very important place in the Tantra system is prescribed in some places, notably in connexion with the famous prayer, '*Asato ma sad gamaya*'. Sometimes absorption through feeling, (*bhāvagatena cetasā, tanmayo bhavet*,) is asked for, which clearly gives scope to *bhakti*. *Jānatha* or *Vijijñāsasva*, 'know' or 'enquire', is very frequently enjoined all over the Upaniṣads, which clearly has

given birth to the famous *brahmajijñāsā* of the Vedāntins. Thus we find a rich variety in the methods of approach, all of which, of course, press towards the same goal.

Mystic practices

There are traces of mystic practices which later came to occupy a prominent place in the scheme of *sādhanā*, especially in the Tāntric system. We have already seen that the *Udgītha-vidyā* is mainly pursued by the help of the uplifting sound to be generated through the *Mukhya Prāṇa*. This function of sound or *nāda* as the connecting link between the human and the divine is emphasized again and again in the Tantras. In fact only with the generation on *nāda*, the upward flow or current is known to be active. The *Chāndogya*, while showing the means of realizing the presence or existence of the supreme luminosity of the self in the body (*antaḥ puruṣe jyotiḥ*), refers to the hearing of the sound, similar to that generated by the movement of the chariot (*ninadam iva*), or like that of the bellowing of the bull (*nadathur iva*) or resembling the sound of the burning fire, by closing or stopping the ears. The *Bṛhadāraṇyaka* also refers to this hearing of the sound (*ghoṣa*) by stopping the ears and thereby establishes the existence of the great fire *Vaiśvānara* within the human body. This certainly came to be developed as an independent line of *sādhanā* later on, as we find many mystic schools of later times taking to this practice of hearing the internal sound, which is called *nādānusandhāna* and thereby stilling the mind to reach the supreme goal.

Another important yogic practice, that of *prāṇāyāma*, though not explicitly mentioned in the earlier Upaniṣads, is certainly hinted at in a mystic way in many places. In the description of the *Udgītha-Upāsanā* there is a mention of *vyāna*, which is said to be the junction or meeting-point of the two breaths, *prāṇa* and *apāna*. It must be remembered that by the term *prāṇa* is signified the exhalation and by *apāna*, the inhalation, and *vyāna* signifies the cessation of both. The term *vyāna*, in the Upaniṣads, carries a special sense and does not signify that function of the vital air which pervades all through the body or the skin, as described in the Sāṅkhya and other later philosophical systems. Hence, by signifying that the *vyāna* is the junction of *prāṇa* and *apāna*, *recaka* and *pūraka*, the Upaniṣad is clearly hinting at *kumbhaka*, where both the outgoing and the ingoing movements cease and meet. This is made all the more clear by the mention of the various acts of valour (*vīryavanti karmāṇi*) which are generally done by stopping the breath-movement, i.e., through *vyāna*, such as the charning of the fire, the running of a race, the drawing of a stiff bow. Thus all acts, which require supreme concentration and energy, are done through *vyāna* and hence in contemplation, which needs extreme attentiveness and alertness, *vyāna* is indispensable and hence, in the *Udgītha*, it comes to play such an important part. The *Kaṭha Upaniṣad*, too, refers to it in a more cryptic way, where it is said that the *prāṇa* is moved up and the *apāna* is thrown down and all the gods worship that little (literally 'dwarf') one, resting in the middle. 'This resting in the middle' is the same as the '*sandhi*' or meeting point, which is *vyāna*. It is called '*vāmana*', the 'dwarf' or 'little' one, because it is of so little a duration that it almost escapes one's notice. In the *Bṛhadāraṇyaka*, this '*vāmana*' of the *Kaṭha* is referred to as '*śiśu*' or the child and there it is explicitly started that this '*śiśu*' is nothing but the middle *prāṇa*. Hence it is without doubt the middle state of equipoise, which in the Tāntric terminology is called the *suṣumnā*, and which lies in the middle of the two

opposite currents of *iḍā* and *piṅgalā*: and the whole aim of *sādhanā* is to get hold of this synthetic point and through it move upward.

The two opposite currents, one moving inward, the other coming outward, always keep the mind moving and distracted. In the middle comes the rest, a lull, a stop and in this moment of equipoise, the doors of heaven are ajar and one catches a glimpse, gets a flash, however fleeting, of the luminosity that lies beyond. But it does not abide, because the coming and going movement ensues one more immediately after wards. But it leaves an indelible impress on the mind, though its duration is so short. Hence the supreme importance of *sandhi* in the Hindu view of contemplation. The *Taittirīya* devotes a whole section to trace out the two opposite forces as well as its *sandhi* in various spheres.

As we find hints about *nāda* and *prāṇa* as instruments of contemplation, so *jyoti*, too, comes to play an important part, as is evident from the Upaniṣads. The colours are given different ranks, and the experience is tested and ranked according to the visualization of the particular colour. Thus the white lustre (*śuklaṁ bhāḥ*) of the Sun is referred to, and deeper than that is the intense blue and dark hue (*yan nīlaṁ paraḥ kṛṣṇam*). And Śaṅkara comments that this dark hue is visible only to him, whose vision is intensely concentrated (*atyantasamāhitadṛṣṭer dṛśyate*). One who pierces through this dark hue beholds inside it the Golden Puruṣa, who is wholly golden in hue from the hairs down to the nails. The *Madhu-vidyā* places the scheme of colours thus: first comes the red colour (*rohitaṁ rūpam*) of the Sun; secondly. the white (*śuklaṁ rūpam*); thirdly, the intensely dark hue (*paraṁ kṛṣṇam rūpam*); lastly comes the liquid lustre, which is found moving in the centre of the Sun (*madhye kṣohhata iva*).

Another verse runs thus: 'They see the lustre of the eternal cause all around like the day (light) and this supreme lustre shines in the luminous (Brahman). Śaṅkara comments: 'Those who have realized Brahman, whose eyes are turned inwards, and hearts purified by the practice of *brahmacarya* etc. behold all around the effulgence' (*ā samantato jyotiḥ paśyanti*). Another famous verse refers to moving towards the variegated from the dark and again from the variegated to the dark, (*śyāmāc chavalaṁ śavalāc chyāmaṁ prapadye*). Colours are attributed even to the arteries or *nāḍis* of the heart and their correspondence is shown to the different colours in the Sun.

All these arteries of the heart are existing through a subtle essence of a pink colour, as well as white, blue, yellow and red. This Sun, too, is pink, white, blue, yellow and red. Lastly, in the famous *Janaka. Yājñavalkya-saṃvāda*, one is led ultimately to the supreme *Jyoti* or lustre, through the different *jyotis* of *Āditya*, *Candramā*, *Agni* and *Vāk*. Thus *jyoti* or light and colour come to play a significant part in the Upaniṣadic approach to Reality.

In later Upaniṣads, like the Śvetāśvatara, there are clear references to the Yogic practices of *āsana*, *prāṇāyāma*, *dhāraṇā* etc. as well as to the vision of various lights as indicative of the revelation or experience of Brahman. What are stated explicitly in the later Upaniṣads, are expressed cryptically and in a very concealed manner in the earlier ones. The *Bṛhadāraṇyaka* and the *Aitareya* repeat an identical statement which says that the gods are fond of indirectness (*parokṣa-priyāḥ*) and hate the direct or open method. This seems to apply truly to the method of the earliest Upaniṣads, where they mostly speak as in parables, whose mystery it is difficult to unravel.

Two broad features

From the survey of the characteristics found in the different approaches to Reality in the Upaniṣads, two broad features come out very prominently. The first is an approach through the methods of *yoga*, more or less mystical and the second, through the methods of *viveka* or *vicāra*, more or less the method of Sāṅkhya or *jñāna*. The one proceeds in a synthetic way, seeking out correspondences or harmonies between the outer and the inner self, and other proceeds through an analytic way searching after the supreme cause, penetrating deeper and deeper by casting off, one by one, the outer wrappages that hide that one reality. Of course, the two methods are found side by side in many of the Upaniṣads, yet the stress varies. Thus the *Chāndogya* begins with the *Udgītha-upāsanā* which, evidently, comes under the synthetic approach, while the *Bṛhadāraṇyaka*'s keynote is to be found in '*Ātma ity eva upāsīta*', in the contemplation of the Ātman itself, which belongs to the second way.

Thus, in these two great Upaniṣads, though many things are found to be common and even repeated in both places and though both the methods find place in each of them, yet there is a predominance of the first method in the *Chāndogya* and that of the second in *Bṛhadāraṇyaka*. That is why the Vedāntins find their supreme sustenance from the *Bṛhadāraṇyaka*, while followers of the *Bhakti* school get invaluable guidance from the *Chāndogya*. Similarly, the *Īśa* definitely favours of synthetic approach (*ubbayam saha*), while the *Kena* leans towards the method of discrimination (*ne' dam yad idam*). The *Kaṭha* steers a middle course and tries to do justice to both the ways.

The *Praśna* is mostly synthetic, though there is a touch of the other approach towards the end. The *Muṇḍaka* closely follows the *Kaṭha* in giving equal scope to both. The *Māṇḍukya* gives scope to the method of synthesis (*pādā mātrā mātrāś ca pādā*) while finally giving predominance to the other way of analysis (*nā'ntaḥprajñam* etc.). The *Taittirīya* in different sections allots definite places too both the methods. The *Aitareya*, tracing out the source of creation, ultimately finds *prajñā* at the root and its correspondence with all the functions of the mind, may with everything (*sarvam prajñāne pratiṣṭhitam*).

V

VAJRASŪCHI-UPANISHAḌ

I now proceed to declare the vajrasūchi—the weapon that is the destroyer of ignorance—which condemns the ignorant and praises the man of divine vision. There are four castes—the brāhmaṇa, the kshaṭriya, the vaiśya, and the śūdra. Even the smṛṭis declare in accordance with the words of the veḍas that the brāhmaṇa alone is the most important of them.

Then this remains to be examined. What is meant by the brāhmaṇa? Is it a jīva? Is it a body? Is it a class? Is it jñāna? Is it karma? Or is it a doer of ḍharma?

To begin with: is jīva the brāhmaṇa? No. Since the jīva is the same in the many past and future bodies (of all persons), and since the jīva is the same in all of the many bodies obtained through the force of karma, therefore, jīva is not the brāhmaṇa.

Then is the body the brāhmaṇa? No. Since the body, as it is made up of the five elements, is the same for all people down to chaṇḍālas, etc., since old and death, ḍharma and aḍharma are found to be common to them all, since there is no absolute distinction that the brāhmaṇas are white-coloured, the kshaṭriyas red, the vaiśyas yellow, and the śūḍras dark, and since in burning the corpse of his father, etc., the stain of the murder of a brāhmaṇa, etc., will accrue to the son, etc., therefore, the body is not the brāhmaṇa.

Then is a class the brāhmaṇa? No Since many great Ṛshis have sprung from other castes and orders of creation—Ṛshya-śṛṅga was born of deer; Kauśika, of Kuśa grass; Jāmbuka of a jackal; Vālmīki of valmīka (an ant-hill); Vyāsa of a fisherman's daughter; Gauṭama, of the posteriors of a hare; Vasishtha of Ūrvaśi; and Agasṭya of a water-pot; thus have we heard. Of these, many Ṛshis outside the caste even have stood first among the teachers of divine Wisdom; therefore a class is not the brāhmaṇa.

Is jñāna the brāhmaṇa? No. Since there were many kshaṭriyas and others well versed in the cognition of divine Truth, therefore jñāna is not the brāhmaṇa.

Then is karma the brāhmaṇa? No. Since the prārabḍha, sañchiṭa, and āgami karmas are the same for all beings, and since all people perform their actions as impelled by karma, therefore karma is not the brāhmaṇa.

Then is a doer of ḍharma (virtuous actions) the brāhmaṇa? No. Since there are many kshaṭriyas, etc., who are givers of gold, therefore a doer of virtuous actions is not the brāhmaṇa.

Who indeed then is brāhmaṇa? Whoever he may be, he who has directly realised his Āṭmā and who is directly cognizant, like the myrobalan in his palm, of his Āṭmā that is without a second, that is devoid of class and actions, that is free from the faults of the six stains and the six changes, that is of the nature of truth, knowledge, bliss, and eternity, that is without any change in itself, that is the substratum of all the kalpas, that exists penetrating all things that pervades

everything within and without as ākāś, that is of nature of undivided bliss, that cannot be reasoned about and that is known only by direct cognition. He who by the reason of having obtained his wishes is devoid of the faults of the after worldly objects and passions, who is the possessor of the qualifications beginning with śama, who is free from emotion, malice, thirst after worldly objects, desire, delusion, etc., whose mind is untouched by pride, egoism, etc., who possesses all these qualities and means he only is the brāhmaṇa.

Such is the opinion of the veḍas, the smṛṭis, the iṭihāsa and the purāṇas. Otherwise one cannot obtain the status of a brāhmaṇa. One should meditate on his Āṭmā as Sachchiḍānaḍa, and the non-dual Brahman. Yea, one should meditate on his Āṭmā as the Sachchiḍānanḍa Brahman. Such is the Upanisaḍ.

VALLABHEŚA-UPANIṢAD THE

As *Upaniṣad* related to the cult of *Gaṇeśa*, the *Gaṇeśatāpanīya-Upaniṣad*, the *Heramba-Upaniṣad* and the *Gaṇeśātharvaśīrṣa-Upaniṣad* are widely known. In a contemporary South Indian manual for the Tantric worship of *Gaṇeśa* entitled '*Śrī Mahāgaṇapati-Saparyā-Paddhati*', compiled by C.V. Swami Sastri, Madras 1961, there appears on pp. 99-106 the '*Upaniṣad* of the lord of *Vallabhā*', a Tantric *Upaniṣad* related to the cult of *Mahāgaṇapati* who is referred to by the name *Vallabheśa*. The introduction to the book does not give details about the age of this text, its origin, circulation, or number of manuscripts on which the edition is based. According to oral information from P.N. Paṭṭābhirāma Śāstrī, Vārāṇasī, who had a chance to meet the editor, the edition is based on a single manuscript either from the Adyar manuscript library or the Government manuscript library, Madras. But its title does not appear in the printed catalogues of these institutions. According to my knowledge the *Upaniṣad* has not been printed elsewhere and is not referred to any list or collection of *Upaniṣads*. Because of its interesting contents the text is presented here with a translation.

This *Upaniṣad* in four chapters is written in the form of a conversation between *Kāśyapa* and *Marīci*. *Marīci*, a form of *Gaṇeśa*, is said to be the father of *Kāśyapa* and *Vallabhā*, or *Siddhalakṣmi*, the consort of *Mahāgaṇapati*, that is *Vallabheśa*.

The first chapter explains the nature of *Vallabhā* as *māyā/prakṛti* and that of *Vallabheśa* as *brāhman*. Philosophical explanations are given in reply to *Kāśyapa's* questions.

- why *Vallabheśa* is called the lord of the gaṇas (*gaṇapati*)
- why he has an elephant's face
- why he has ten arms
- why he is of red colour
- why he has three eyes
- why he has the moon on his crest
- why he is called *cintāmaṇidvīpapati*
- how he causes the creation, maintenance and destruction of universe
- why he is called the lord of obstacles.

The language shifts freely the terminology of *Sāṃkhya* to that of Vedānta.

The second chapter explains why *Vallabheśa* is *Kāśyapa's* sister's husband and how *Vallabheśa* various devotees in the universe. It contains numerous references to stories concerning *Gaṇeśa* for many of which parallels could not be traced.

The third chapter explains the principal mantra of *Vallabheśa* along with references to its deity, metre, *bīja*, *śakti*, *kīlaka* and formulas employed in the rite

of *ṣaḍaṅgaṅyāsa*. The meditation verse describes the inconographical representation of this form of *Gaṇeśa*. He is depicted as having ten arms holding different attributes: a mace, a tip of the rice shoot, a discus, a lotus, a trident, a noose, a water-lily, a bow of sugarcane, a fruit of the citron tree, a tusk, which have been provided by the deities *Varāha, Bhūmi, Viṣṇu, Śrī, Rudra, Gaurī, Rati, Kāma, Puṣṭi and Puṣṭipati*. The eleventh attribute, a vessel with jewels, is held in *Vallabheśa*'s trunk.

His mantra of 28 syllable is given as—*om śrīṃ hrīṃ klīṃ glauṃ gaṃ gaṇapate varada varada sarvajanaṃ me vaśam ānaya svāhā* and a variant of it as—*om śrīṃ hrīṃ klīṃ glaum gam gaṇapataye varavarada sarvajanam me vasam ānaya svāhā*.

Interestingly enough only the variant of this mantra is known from Tantric texts like PS, ŚT, ŚVT etc. while in this *Upaniṣad* this *mantra* is used by itself as well as in combination with other *mantras* as will be clear from the following list of *mantras* contained in this Upaniṣad:

—a *mantra* of 43 syllables consisting of a combination of the *mantra* of *Vallabheśa* and the *pañcadaśī mantra (śrīvidyā)*

—a *mantra* of 53 syllables called *Bhargavidyā* which consists of a combination of the *savitṛgāyatrī* and the *mantra* of *Vallabheśa*

—*Bhargavidyā* II being a combination of the *savitṛagāyatrī* and the eight-syllabled *mantra* of *Vakratuṇḍa*

—a combination of the *mantra* of *Bālā* and the *mantra* of *Vallabheśa*

—a combination of the *mantra* of *Nīlakaṇṭha* and the modified *mantra* of *Vallabheśa* to counter the effect of poison.

—a *mantra* to destroy diseases

—a combination of the *mantra* of *Aghora* and the *mantra* of *Vallabheśa*

—a combination of the syllables *aiṃ blūṃ* with the modified *mantra* of *Vallabheśa*

—general hints on how to employ the *mantra* of *Vallabheśa* in the six acts of black magic

—a combination of various seed syllables with the *mantra* of *Vallabheśa* to increase welfare.

The fourth chapter explains the worship of *Vallabheśa*, suitable days and timings, *mantras* and hymns, kinds of rituals to be peformed, number of repetitions of the *mantra*, finally his *yantra*. While e.g. N. 14.2, 20.6 describes the *yantra* of *Mahāgaṇapati* as consisting of a triangle, a hexagon, an eight-petalled lotus and outside a square, the *yantra* described here consists of a dot (*bindu*), a triangle, a haxagon, an eight-petalled lotus, a sixteen-petalled lotus, three circles and outside three *bhūpuras*, i.e. squares the four lines of which are interrupted by T-shaped entrances.

The outer part of this *yantra*, i.e. the two lotuses, three circles and *bhūpuras*, is identical with that of the famous *śrīcakra*. In the dot the syllable *oṃ* is to be written, in the centre of the triangle the syllables

śrīṃ hrīṃ klīṃ glauṃ, in the corners of the hexagon the six seed syllables of *Gaṇeśa*: *oṃ śrīṃ hrīṃ klīṃ glauṃ gaṃ*, in the joints of the hexagon *gāṃ gīṃ gūṃ gaiṃ gauṃ gaḥ*, in the eight petals the rest of the *mantra* of *vallabheśa: gaṇapate varada varada sarvajanaṃ me vaśam ānaya svāhā*, in the tips of the petals the (*gaṇeśa*) *gāyatrī*, in the sixteen petals *mantras* from the *Ṛgveda* (related to *Gaṇeśa*), in the three circles the syllables of the Alphabet, each with a nasal, the noose seed syllable *āṃ* and the goad seed syllable *kroṃ*, in the three *bhūpuras* the six limbs of the *yantra*. For the *pūjā* of *Gaṇeśa* performed with this *yantra* the text gives the names of the five groups of deities surrounding *Vallabheśa*, which are commonly known.

The *Upaniṣad* ends with statements of reward (*phalaśruti*). The printed edition, which is our only textual source of this *Upaniṣad* shows a number of grammatical irregularities. No attempt has been made to correct them:

irregularities of *saṃdhi*: e.g.

6.10 *patiḥ gaṇapatiḥ for patir gaṇapatiḥ*
9.4 *tṛtīyacaraṇaḥ tataḥ for tṛtīyacaraṇas tataḥ*
10.14 *ṣaḍkoṇeṣu for ṣaṭkoṇeṣu*

irregular and incorrect use of genders, showing a frequent use of the neuter gender e.g.

6.29-30 *ratnaghaṭaṃ for ratnaghaṭaḥ*
7.13 *oṃkāraṃ for oṃkāraḥ*

ungrammatical forms, e.g.

6.33 *triṇetra for trinetra*
7.30 *ujjīvyaitvā for ujjīvya*
10.13 *caturthyau priyaṃkarau for priyaṃkare*

faulty grammatical constructions, especially in the third chapter of the *Upaniṣad*, e.g. 8.7-8.

Some of these irregularities are probably due to the author's superficial knowledge of *Sanskrit*; the frequent employment of neuter gender suggests his South Indian origin as the South Indian tendency to add 'm' to names of places and persons is well-known.

The pacification (*mantra*) is om may it (= that which is to be studied) protect both of us together. (May it help us both to enjoy. May we both be successful. May that which has been studied by us be effective. May we not hate each other. *Oṃ*, peace, peace, peace.). Now *Kāśyapa* asked the noble *Marīci*:

Who is *Vallabhā*? Who is the lord of *Vallabhā*?

Marīcī said:

Vallabhā is the mistress of all people, the *śakti* of *brahman*, the wife of *Vināyaka*, the *māyā*, *Siddhalakṣmī*. Her husband is the highest self, the lord of *Vallabhā*.

Why is he (called) *Gaṇapati*?

Gaṇapati is the lord of the classes (*gaṇa*): of *Brahmā*, *Viṣṇu*, *Rudra* and others of the *brahmans* (in the form of sheaths, viz.) *anna* etc., of the entities like *mahat*.

Why is he (called) the elephant-faced one?

The *māyā* has the form of a man, the *puruṣa* the form of an elephant.

The elephant-faced one is the one who has the united form of *prakṛti* and *puruṣa*.

Why does he have ten arms?

From the principle of existence the subtle elements were born. The worlds are (i.e. the worlds consist of) the group of subtle elements which consists of sound, touch, colour, taste, smell (and) the totality of bodies of (three types:) gross, subtle and causal, which are an aggregation of the subtle elements with their respective qualities. Therefore, the worlds are

constituted by the five elements. *Jagat* is (the same as) the world constituted by triads. Having created it, having entered it, he became endowed with from and without form. By a combination of the two (is manifested) the lord of *Vallabhā* who assumes a single, undivided form consisting of the true *brahman* and the *brahman* as the world. Below the neck he consists of the world. (His) head is the fourth (i.e. transcendental) *brahman*. A combination of the two (=torso and head) is the fifth *brahman*. The fifth (*brahman*) entered this (world), manifest and unmanifest, and became the enter controller. He created from the sky the lord of *Puṣṭi*, from the wind and the mind the lord of *Rati* (= *Kāma*), from the fire the lord of *Girijā* (= *Śiva*), from the water the lord of *Ramā* (= *Viṣṇu*), from the food the lord of *Bhūmi* (= *Varāha*), along with (their) consorts. He has ten arms because he has the undifferentiated form of the five with (their) consorts. The mace is the sign of *Varāha*, the tip of the rice (shoot) of *Bhūmi*, the discess of *Viṣṇu*, the lotus of *Śrī*, the trident of *Rudra*, the noose of *Gaurī*, the water-lily of *Rati*, the bow of sugarcane of the god of love the fruit of the citron tree of *Puṣṭi*, the tooth of *Puṣṭipati*. Thus he carries ten attributes. The lord of *Vallabhā* who has the undifferentiated form of the ten (deities) has ten arms below the neck. The head having the form of (the head of) an elephant is the fourth (*brahman*). Its sign is the trunk. Its attribute is a vessel of jewels filled with various kinds of jewels. The lord of *Vallabhā* has eleven arms (including the trunk) shining with eleven attributes.

Why is he red?

Among the colours red is foremost. Because he is foremost among the gods he became red.

why does he have three eyes?

Because he witnesses the three worlds he has three eye.

Why does he have the moon on (his) crest?

The threefold world is mortal. The fourth (*brahman*) is immortal; the immortal has the form of the moon. Because he has the fourth *brahman* as (his) head he is one who has the moon on (his) crest.

Why is he (called) the lord of the island of 'thought-germs' (*cintāmaṇi*)?

The world consists of nescience. The fourth (*brahman*) consists of knowledge. Because it illuminates thought (*citta*) it is the 'thought-gem' (*cintāmaṇi*). Because he dwells in the fourth state he is (called) the lord of the island of 'thought-gems'.

How does he cause the creation, destruction and maintenance of the universe?

Having created *Brahmā*, *Viṣṇu* and *Rudra* from his qualities, having assigned to them the creation etc., he causes these to be done by them.

Why is he (called) the lord of obstacles?

Time, which forms part of the world, which is obstructive, and which causes the six phases of being (*ṣaḍbhāvakara*), is (called) *vighna*.

He is (called) *vighnarāja* because he controls it .

Thus (ends) the first chapter.

The second chapter commences.

Kāśyapa asked:

Why is (he) my sister's husband?

Marīci said:

The *brahman* referred to as *oṃ tat sat* is threefold: truth, knowledge, the infinite. When it is fourfold it is the substratum of the world (in addition to being truth, knowledge, the infinite). The fifth (aspect) consists of the (syllable) *oṃ*. *Tat*—(this word) (means) the unqualified (*brahman*), consisting of consciousness and being infinite: *sat*—(this word) (means) the

unmanifest *brahman*, consisting of self-consciousness; (both are) *brahman* which is (symbolised by) the syllable *oṃ*. (That *brahman*) became the lord of the island of thought-gems after assuming oneness with the manifestations, collective and individual, of the *māyā* (dominated by) pure *sattva* (and) after installing himself in the fourth stage. His consort is *Siddhalakṣmi* (who is the same as) *māyā*, dominated by pure *sattva*. As a result of my austerity she became my daughter by the name *Vallabhā*. The lord of the island of 'thought-gems', this *Gaṇapati*, after assuming a form (and) marrying my daughter according to the proper rites, became the lord of *Vallabhā* (*vallabheśa*). (Thus) the *oṃ-brahman* itself is *Vallabheśa*. (*Kāśyapa* asked:) Which devotees did he favour in the universe? *Marīci* said:

The fifth (state) (called) *brahmabhūya* is (equivalent to) a combination of the goals of human life which are fourfold. The lord of *Vallabhā* is the one who dwells in the state of *brahmabhūya*. *Brahmabhūya* has four doors: (religious) merit, worldly prosperity, (sensual) pleasure, liberation. The deity of (religious) merit is *Viṣṇu*. (The deity) of worldly prosperity is *Rudra*. (The deity) of (sensual) pleasure is the goddess. (The deity) of liberation is *Sūrya*. The guardians of the door of (religious) merit are *Ramā* and *Nārāyaṇa*. The guardians of the door of worldly prosperity are *Umā* and *Maheśvara*. The guardians of the door (sensual) pleasure are *Rati* and *Kandarpa*. The guardians of the door of liberation are *Mahī* and *Varāha*. *Yajña*, *Skanda*, *Puṣṭīśa (= Puṣṭipati)* and *Brahmā (= Śiva)* are the presiding deities of each of the four (doors). And having appeared before them in the universe he favoured (them). Having granted boons to the goddess at the killing of the demon *Bhaṇḍa*, having become manifest, as (she) remembered him, in order to break the *vighnayantra*, having split the *vighnayantra*, he favoured *Lalitā*, the wife of *Kāmeśvara*, the deity of love. Being pleased with *Viṣṇu's* austerity, having restored to life by means of the *Bilva* tree *Lakṣmī*, who had been burnt by the fire of *Rudra's* eye, having given (her) to *Viṣṇu*, he favoured him. Being pleased with *Pārvatī's* austerity, having united *Pārvatī* with Śiva, he granted them boons. Being pleased with *Dakṣiṇāmūrti's* (=*Śiva's*) austerity he united *Pārvatī* with him and (he united) *Sarasvatī* with *Brahmā*. Having restored to life *Kāma*, who had been burnt by the fire of *Rudra's* eye, he united (him) with *Rati*. Also (he united) *Bhūmi* with *Varāha* (and) *Prabhā* with *Sūrya*. Being pleased with *Puṣṭipatis's* austerity, having appeared before him, he gave (him) similarity in form. Being pleased with *Yajñamūrti's* austerity, having appeared before him, he made the offering of *Brahmaṇaspati* dear to himself. Being pleased with *Skanda's* austerity, he gave (him) a weapon to split *Tāraka*. With him (i.e. with *Skanda*) he united *Vallī*. Likewise he favoured various deities or ascetics.

Thus (ends) the second chapter.

The third chapter commences.

Kāśyapa said:

Proclaim the knowledge of the self.

Marīci spoke to him:

Gaṇaka should be its seer,
the lord of *Vallabhā* the deity,
the *nicṛdgāyatrī* its metre,
gaṃ the seed (syllable), which is the cause of all,
the (syllable) *oṃ*, the fourth, should be the *śakti*,
svāhā is considered the *kīlaka*

And the collection of the six long ones *gāṃ* etc. connected with the letter *ā* etc. joined one after the other with the six seed (syllables) is prescribed for the (*nyāsa* of the) six limbs.

Meditation

One should meditate on the lord of obstacles who hold in the raised lotuses of (his) hands the fruit of the citron tree, mace, bow of sugarcane, trident, discus, lotus/conch, noose, water-lily, tip of the rice (shoot), his own tooth, (and in his trunk) a vessel of jewels, who is embraced by *Vallabhā* who holds a lotus in her hand (and) who has shining ornaments, (he) who effects the creation, maintenance and destruction of the universe, who grants what (one) desires.

Tāra (= *oṃ*), *Śrī* (= *śrīṃ*), *Śakti* (= *hrīṃ*), *Kandarpa* (= *klīṃ*), the seed (syllables) of the great lord of obstacles (= *glauṃ gaṃ)* and the vocative case of (the word) *Gaṇapati* (= *gaṇapate*), then twice (the word) *varada* (= *varada varada*) and then *sarvajanaṃ me vaśam ānaya* and connected with *svāhā* is the great *mantra* of 28 syllables.

(That) excellent mantra connected with the dative case (= *gaṇapataye*) and with (the word) *varavarada* is said to grant boons to those having desires and is said to grant happiness.

Thus this mantra is known by two variations only. The great *mantra* (having the word *Gaṇapati*) ending in the vocative effects *brahman*-hood and similar (rewards). The other (*mantra*) is said to grant the desires of those who entertain desires, through the path of power.

Kāśyapa said:

Proclaim *mantras* of this (*Vallabheśa*) for the achievement of various desires.

Marīci said:

The combination of the *śrīvidyā* and (the *mantra* of) the lord of the *gaṇas* fulfils desires. *Ka-e-ī-la-hrīṃ*, the six seed (syllables) (of the *mantra* of *Vallabheśa*), are called the first part. And the second part: *ha-sa-ka-ha-la-hrīṃ* and *gaṇapate*, twice (the word) *varada*, then further *sa-ka-la-hrīṃ*, *sarvajanaṃ me vaśam ānaya svāhā*. The great *mantra*, the *mantra* of 43 syllables, is said to be worshipped in the *yantra* of this (*Vallabheśa*). The combination of the *gāyatrī* and (the *mantra* of) the lord of the *gaṇas* grants (the acquisition of) Vedic leaning, grants worldly pleasures and liberation, grants a mass of lustre of a Brahmin and joy. The first foot of the *gāyatrī* together with the (syllable) *oṃ* (and) with six seed (syllables) of (the *mantra* of) the lord of *Vallabhā* is called the first part. And after that the second foot (of the *gāyatrī*), the vocative case (of the word *Gaṇapati*), twice (the word) *varada* (forms) the second part. And then the third foot (of the *gāyatrī*) (and) the remaining portions of (the *mantra* of) the lord of *Vallabhā* is called the third part. (This) *mantra* of 53 syllables grants the lustre of a Brahmin. This *vidyā* is called the *vidyā* of *Bharga* by those well-versed in the Vedic path.

The three-footed sacred *gāyatrī* (verse), enclosed at the beginning and end by one syllable and six syllables, is considered another *vidyā* of *Bharga*. The combination of (the *mantra* of) *Bālā* and (the *mantra* of) *Gaṇeśa* grants *śrīvidyā* and objects of desire. First the *vāgbhava* (= *aiṃ*), afterwards the six seed (syllables), the *kāma* seed (syllable) (= *klīṃ*) an
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hara saḥ jyoṃ with *svāhā* is the *mantra*. The *mantra* of *Gaṇeśa* which removes all diseases is (thus) elaborated.

The combination of (the *mantra* of) *Aghora* and (the *mantra* of) the lord of the *gaṇas* destroys enemies, counters the effect of magic and black magic, grants everything desired. *Oṃ gaṃ gaḥ* and the first (word) *sphura* etc. up to (the word) *vama*, the six seed (syllables etc.) ending in *varada* and the *sādhya* (enemy to be conquered) and with *svāhā* is the *mantra*. *Aiṃ blūṃ* is to be combined with the three parts of (the *mantra* of) Gaṇapati, with (the mention of) the aspirant (in the dative), *vidyāṃ dehi* and with *svāhā*; (this *mantra*) grants all *vidyās*.

For one trying to perform the six acts like subjugation etc. (to him) *Vallabheśa*, the ocean of mercy, grants the respective magical power through *japa* with the respective seed (syllable).

And for all welfare and prosperity having joined the seed (syllables of) *Śrī* (= *śrīṃ*), *Dharā* (= *glauṃ*) and *Śakti* (= *hrīṃ*) to the three parts, having joined *saṃpadaṃ dehi*, and (the mention of) the aspirant, *japa* is to be made in the order mentioned and for increase of welfare.

Thus are explained through his grace the varieties of the *mantra* of this (*Vallabheśa*).

Thus (ends) the third chapter.

The fourth chapter commences.

Kāśyapa said:

Tell me the procedure of his worship.

The *Gaṇeśa Marīci* spoke to him:

This lord of *Vallabhā* can also be ...hipped by devotees of *Śiva*, *Viṣṇu*, the ...he goddess and *Gaṇeśa*. Vermilion, ...dalwood paste, *gaṇeśākṣa* and ...are the signs. Wearing them (on ...he is to be worshipped (and his ...o be repeated. The time of ...aṇeśa extremely pleased. At ...xcept the time of the afternoon and mid-night, *japa* can be done; and also (fire) sacrifice, *kavaca*, *hṛdaya*, repetition (of hymnas), *stuti*, *sahasranāma*, and *japa*. (Fire) sacrifice, offering of water libations (*tarpaṇa*), and *mārjana*, which effect the perfection of the *mantra*, also make him pleased. In the fire of *Gaṇeśa* a (fire) sacrifice is to be done unaccompanied (by *mantras*) or with two *mantras* from the *Ṛg(veda)*. (A *japa*) having the number of one lakh (can be completed) spread over individual sessions of one thousand repetitions of the *mantra* each or in one sitting—this is the option. On an idol made from ivory or the trunk of the *Arka* (tree), on a *yantra*, and on a stone of red or another (colour), worship is recommended; for *abhiṣeka*—a red stone; for achieving (higher) worlds—a *yantra*; for achieving the same form with the deity—an idol. The daily worship is done (accompanied) by one (of the three:) *Puruṣasaūkta*, *Brahmaṇaspati-sūkta*, or *mantras* from the *Ṛg(veda)*. Friday and the fourth lunar day (of either half of the month) are pleasing (to *Gaṇeśa*).

The *yantra* consists of a dot, a triangle, a hexagon, an eighth-petalled (lotus) a sixteen-petalled (lotus), three circles, three *bhūpuras*. In the dot the seed (syllable) *Tāra* (= *oṃ*) (is written); in the (middle of the) triangle the four seed (syllables); in the six corners (of the hexagon) the six seed (syllables); *gāṃ* etc. in the joints (of the hexagon); in the (eight) petals the remaining syllables; in the tips (of the petals) the *gāyatrī*; in the sixteen petals *mantras* from the *Ṛg(veda)*; the *mātṛkā* seed (syllables), the noose (seed syllable) (= *āṃ*), and the goad (seed syllable) (=*krom*) in the (three) circles; in the *bhūpuras* the limbs of the *yantra*. *Ramā*, *Rameśa*, *Umā*, *Maheśa*, *Rati*, *Kandarpa*, *Mahī*, *Varāha* are the deities of the first enclosure. *Āmoda*, *Pramoda*, *Sumukha*, *Durmukha*, *Avighna*, *Vighnakartṛ* are (the deities) of the second

enclosure. The limb-deities are (the deities) of the third (enclosure). The mothers are (the deities) of the fourth (enclosure). Of the fifth (enclosure) the guardians of the directions are (the deities). *Tīvrā, Jvālinī* and others are the *śaktis* of (*Gaṇeśa's*) pedestal. *Śūra* and others are the deities of the doors. The regular worship is to be performed with the services like invocation, seat. He who is devoted to the worship of *Gaṇeśa* is freed from all obstacles. He obtains all success. He obtains (religious) merit, worldly prosperity, (sensual) pleasure, liberation, brahmanhood. He who studies this *Upaniṣad* of the lord of *Vallabhā* is freed from every obstacle. He obtains everything (he) desires. He obtains *brahman*. He obtains *brahman*. Thus (speaks) the *Upaniṣad*.

May it protect both of us together....is the pacification (*mantra*). (Thus) this *Upaniṣad* of the lord of *Vallabhā* is completed.

VALUE OF VITAL BEING

Human life is an embodied existence. Even if it is taken to be essentially spiritual, the spirit resides in the body of man and human life is the sojourn of spirit in the body. Later asceticism came to treat the body as the cage of the spirit, in which the latter is imprisoned and from which it is to be freed like a bird. But their is no trace of such extreme asceticism in the Upaniṣads. The Upaniṣad adore the body and its organs as sacred and pray for their health and soundness. Nowhere in the Upaniṣads are the body and the senses condemned as impure as it is done in later ascetism of the medieval saints. In views of the sanctity of the body supported by the Upaniṣads the body can well be treated as the temple of the spirit. It is only with and through the body that the spirit has been explored by Indian sages and can be attained as the supreme goal of life.

Body is a biological organism. It is a living organism which inspired by vital spirit or prāṇa which is the living principle of existence. It functions in the form of breathing, but it is suffer than breathing which is only a functional mode of it. The importance which the Upaniṣads give to vital being or prāṇa as the foundation of life is an evidence of their serious and sound recognition of secular values. Several Upaniṣads devote whole sections and even chapters to the treatment of vital being of prāṇa. Praśna, Chhāndogya and Bṛihadāraṇyaka are notable among them. The third chapter of Praśna Upaniṣad is given the title of Philosophy of Prāṇa. In this chapter the Praśna Upaniṣad elucidates the importance of Prāṇa as the fundamental principle of life, by an allegorical experiment in which Prāṇa came out the body to show it to other senses that they are supported by it and can become lifeless and defunct without it.

Prāṇa or vital spirit is regarded as the central principle of life. It is like the navel of a wheel in which all senses and modes of all are centred like spokes of a wheel. Prāṇa is the supreme God and is the controller of all existence. The Chhāndogya and the Bṛihadāraṇyaka Upaniṣads also contain allegories, like the one found-in the Praśna Upaniṣad, which confirm the superiority of Prāṇa over senses and its supremacy as the central principle of life. But as the Upaniṣads are spiritual, they regard supreme spirit as the ultimate support of Prāṇa also. But Prāṇa in itself is the principle of life and support all functions of the body and the senses. In the allegory contained in the fifth chapter of the Chhāndogya Upaniṣad, when the Prāṇa or vital spirit proposes to leave the boy all the senses felt uprooted. They appeared before Prāṇa and prayed to it, you are our master, you are superior to us, pray do not leave us. In the Bṛihadāraṇyaka

Upaniṣad Prāṇa or vital being is distinguished as the untiring vital power, which explains the constant and continuous living of creatures. Both the Chhāndogya and the Bṛihadāraṇyaka Upaniṣads prescribe that first offerings in sacrifice be given to Prāṇa. Raikva, the sage who lived in a cart, revealed to King Janashruti that Prāṇa is the life breath of man and is essence of life. It subsists even when a man sleeps and senses are at rest. Praśna uses the figure of King for Prāṇa. Like the King it assigns functions to senses who are its subordinates. Prāṇa is nourished by food no doubt, but the food itself nourishes only when it is assimilated by Prāṇa or vital power. Yājñavalkya confirms Prāṇa as supreme deity of existence. Prāṇa is designated as Indra who is king of gods. So Prāṇa is the lord of senses. The Taittirīya Upaniṣad advises to worship Prāṇa as Brahman i.e. as supreme reality. Though it is not ultimate reality, it is supreme reality of physical existence. The Bṛihadāraṇyaka Upaniṣad recognises Prāṇa as the truth of life, through supreme spirit is, according to it, the truth of truth. It means that though metaphysically supreme spirit is the supreme reality, yet practically Prāṇa is the supreme physical truth of life. The Muṇḍaka Upaniṣad recognises the divinity of Prāṇa. The Bṛihadāraṇyaka confirms it as the protector of life. It supports, sustains and motivates all organs in an imperceptible manner. It is the under lying power of human existence. Hence, it is called life of life.

It controls not only the body but also the mind of man. The mind weakens when vitality weakens, as is exemplified in the parable of Śwetaketu who fasted for fifteen days and became incapable of understanding Vedic learning. The healing power of prāṇa of vital spirit is recognised in Bṛihadāraṇyaka Upaniṣhd which seems to suggests the kinship of vital being with the supreme spirit as maintained in the Vaisheshika School of Indian philosophy. Prāṇa constitutes the vigour of glory of human existence. It is the basis of physical existence of man and recognition of it in the Upaniṣads confirms the duly secular disposition of Upaniṣads inspite of their ultimate spiritualism. Prāṇa is the basic secular value and recognition of it implies the due recognition of secular values which are sustained by and in which it fulfils itself.

VALUE OF ACTION

Action is a cardinal secular value of life. Life is active and activity constitutes the apparent essence of life. Man is active all the time and he cannot be inactive at any time, as the Gitā says. He is active even when he is sleeping. He is atleast breathing and blinking when he seems to be doing nothing. Activity is the nature and mode of empirical life. But the transcendent spiritual reality is taken to be inactive. Infect it is not inactive but it is transcendent of activity. Its whole being is not exhausted in activity. It is more than activity. Activity is only one dimension of it. Bliss, which is the deeper essence of reality is not one dimensional but transcendent of one dynamic dimension which appears in empirical existence. Often in the Vedānta this transcendent character of spiritual reality is mistaken as inactivity and activity is regarded to be incoherent with spiritual reality. Hence it is highly important to consider the place of activity, as a secular value, in the Upaniṣads.

Śaṅkara and his followers and among those who regard activity to be unreal and incoherent with spiritual reality but the Upaniṣads also in their text condemn activity at several places and regard it inadequate as a means for spiritual realization. The Mundaka Upaniṣad uses

the metaphor of unsteady boats for ritual activity and considers it inadequate as a means for spiritual realization. One cannot cross the ocean of life by them. They cannot bear the storms of the ocean and are likely to drown in the ocean of life. Spiritual attainment is a kind of immediate realization. It is not like the result of an active process. Hence activity is regarded to be technically inadequate for it. Spiritual attainment is an eternal experience. Eternity cannot be conceived as an end of passing process of time. Activity is a temporal process. Time and activity are incoherent with spiritual attainment. As an eternal experience, it cannot be attain through the temporal process of activity. Spiritual realization is attainment of freedom, which is the essence of spirit while process of time and activity involves determination as condition of sequence. Hence also activity is inconsistent with spiritual attainment.

It is for the reason of these logical and technical considerations that Śaṅkara also regards activity as unreal and inconsistent with spiritual attainment. He is so adamant about this inconsistency, that he has vehemently emphasised in his commentary of the Bhagwadgita which is generally believed to be a gospel of Karmayoga.

But there are some crucial statement of the Upaniṣad which support the value of actions in the Vedānta. Two such statement are notable. One it to be found in the Īśa Upaniṣad which enjoins upon man to live an active life for a hundred years. The other is also be found in the Īśa Upaniṣad which asserts in one breath, with the risk of an apparent contradiction, that spiritual reality is both active and inactive. It is to be noted that this statement mentions first that the spiritual reality active. It is a crucial question of the Upaniṣadic philosophy how condemnation of activity found in them is to be reconciled with the two statements noted immediately above.

Śaṅkara has reconciled the injunction to activity found in the Īśa Upaniṣad by relegating it to the realm of unreality and by limiting its application to ignorant persons who are involved in the illusion of untreality. Śaṅkara's modification of the meaning of the Upaniṣadic statement is motivated by technical and logical considerations indicated above. But there is no such suggestion in the text of the Upaniṣad itself. The statement seems to be a simple and unqualified injunction to activity, though it is intended to be an activity consonant with spiritual attitude which is defined earlier in verse one of one of the Īśa Upaniṣad. There is no such distinction intended in the text in the status of the two verse as is assumed by Śankara to be there.

The whole confusion has resulted from a misunderstanding about the transcendent dimension of spirituality and from mistaking it to imply inactivity or stationess. Staticness is an empirical and intellectual illusion. The above misunderstanding has followed from an epistemological bias of post-Upaniṣadic Vedānta in which the blissful essence of reality was ignored and the character of self as an epistemological subject of experience which remains unchanged and identical with itself, like Transcendental Ego of Kant, in the whole course of cognitive experience. The opposition with Budhistic denial of an identical subject self, in which later Vedānta involved itself, is mainly responsible for this confusion. The affirmation of subjective identity of self is not ultimately important for the Vedānta either in the epistemological or in the ethical context. Even epistemological cognition of passing objective phenomena is directed and inspired not by individual identity of subject self but by non-dualistic

spirit in which more than one person enjoy their existence. The ethical action is moral only in so far as it is inspired by this non-dualistic spirit which expresses in altruism rather than in individual ethical will. It is in this spiritualization of will and action that activity is reconciled with transcendent reality. This is the secret of the Karmayoga of Bhagwadgita, and also of the injunction to active life contained in the second verse of Īśa Upaniṣad. Such a synthesis of activity with transcendent spiritual reality is confirmed to be the truth of the whole nature of reality in Kena Upaniṣad which affirms dynamic and transcendent nature of reality as its complementary dimensions.

This synthesis of activity with transcendent spiritual reality can be better and more intimately understood in the light of energetic exuberance of bliss. Activity or dynamics is an expression of this exuberant blissful being in one dimension. The spiritual motivation of activity can be related to the Divine will which is affirmed both in the Gita and the Upaniṣads. The God of Gita is presented as active and the supreme being is motivated by will to affect creation of the universe. Spiritual divine unites spontaneous dynamics and not deliberated will like human will. The spiritual motivation of common and normal sensory activity of man, which is confirmed in the Kena and Katha Upaniṣads. Also, affords an evidence for reconciliation of activity with spiritual reality. It is ritual and selfish action which is unspiritual as it is dualistic. Altruistic action motivated by spontaneous spiritual will is deeply spiritual in its inspiration and character such action is character of a realized man and of God also. Such action is not merely an empirical fact, but is consonant with spiritual reality which transcendent bliss dominates but of which activity also in an integral dimension.

VALUE OF SEX

The Upaniṣads are generally taken to be spiritual and ascetic treatises of ancient Indian philosophy and it will sound strange to associate such a philosophy with such a mundane and vulgar phenomenon as sex as it is usually believed to be. The Upaniṣads are undoubtedly spiritual. The philosophy of spirit or the Brahman is the dominant them of all the Upaniṣads. They regard spiritual reality as also the supreme goal of human life. They are ascetic also in so far as they do not prescribe a life of luxury and indulgence in sensory pleasures, though they so support an empirical life of moderation and contentment. But they are not ascetic in the sense of condemnation of secular and sensory values. They do not preach a mortification of flesh as was adopted by some later ascetic sects of India. The Upaniṣads propound a philosophy of a balanced synthesis of secular and spiritual values in which the secular and sensory values find a due, through a moderate, place. And in this synthetic view of life, sex also finds its due place along with other secular and sensory value. Those who believe the Upaniṣads to be entirely spiritual and dominantly ascetic and world-negating will be surprised to find that ample attention is given in the Upaniṣad to secular values which are dealt with in some detail in the next chapters; and that among them sex has been treated without prejudice or condemnation in many of them.

Sex is regarded, in the Upaniṣads as a cosmic and metaphysical principle which is cognate with the cosmological principle of creation and generation that is symbolised as Prajapati. This creative truth of sex has absolved sex of the vulgarity with which it has come to be associated in popular belief as well as in

ascetic faith. The Upaniṣadic sages lived a normal and simple domestic life with their wives in the forest hermitages. In keeping with the original Vedic tradition they had no feeling of taboo about sex. They recognised it as a normal and natural fact of life. But the Upaniṣads allow no license or indulgence in sex. They prescribe a restrained sex life. Love and fidelity are emphasised in place of luxury and license. The Upaniṣads exhibit a deep understanding of life and an intimate appreciation of sexual rapture when they liken to it the rapture of spiritual realization. The first verse of the Īśa Upaniṣad enjoins upon man the harmonization of sex also, among other, empirical values, with the spiritual view of existence.

The smaller Upaniṣad have little scope for treatment of sex due to their brevity and strictly spiritual motive. But some of the bigger Upaniṣads deal with sex quite elaborately. Some have made passing but significant reference to sex. The Īśa, Kena, Mandukya are particularly too small to have any occasion or scope for mention of sex, though the principles or spiritual harmony and motivation contained in the Īśa and Kena are directly applicable to sex along with other sensory functions. Transcendence of cognitive objectivity and consciousness and absorption of sleep and bliss are profound principles of Mandukya Upaniṣad which can be applied to sex for its deeper understanding and for its higher synthesis with spiritual reality of life. The Aitareya Upaniṣad, though small, contains some cardinal principles of sexual culture. Its biospiritual principle of intimate assimilation of sperm by the woman and its cultural injunction for kindly consideration for the pregnant woman are two important contributions to cultural eugenics. These suggestive principles of these four small Upaniṣads are so profound in their importance that they can make four pillars of a cultural philosophy of sex which can lead to supreme fulfilment of sex life along with spiritual salvation of human life.

The Katha, Mundaka and the Śwetashwatara Upaniṣads are more dominantly spiritualistic in their themes. The Katha is particularly critical of wordly values due to its intense interest in the final spiritual quest. Nachiketa's disregard of material luxuries and sensory pleasures of paradise smacks of ascetic condemnation of them. But in fact its real intention is only to highlight their limitations, and their transcience. The Mundaka and Shwetashwatara neither condemn sex nor propose any principle for its adjustment with spiritual life as do the four smaller Upaniṣads. The Praśna and the Taittirīya Upaniṣads make definite observations about adjustment of sex with cultural and spiritual life. The Praśna Upaniṣad makes a remarkable statement about Brahmacarya, which is usually taken to mean celebacy, that cohabitation with onẹs wife during night is tenamount to Brahmacharya. Such is statement challenges the extremist views of Brahmacharya and enlightens the way for moderation of sex and its synthesis with cultural and spiritual life. Another statement of Praśna Upaniṣad reveals the kinship of sex with spirituality in regard to delight. It considers the sexual organs as the seat and instrument of delight. The Taittirīya Upaniṣad also confirms this bio-spiritual hedonism of the Praśna and treats sexual organs as the seat of delight. It also proposes a theory of hierarchy of sensory pleasures with spiritual delight like the Īśa Upaniṣad. It devotes a whole section to food but not much space to treatment of sex. It sets youthful enjoyment of life as a standard of evaluation, though it visualizes higher modes of delight as value. The

injunction of teachers to disciples, on the departure of the latter after completion of spiritual training, for continuing their progeny by marriage highlights the same view of sages about place of sex in life.

The Chhāndogya and the Bṛihadāraṇyaka Upaniṣad present copulation as a religious, sacrifice, in which womaṇ's vagina is treated as the fiery alter. The Bṛihadāraṇyaka Upaniṣad also regards sexual organ as the seat of all delights. Life of a man is, according to it, incomplete without wife and son. The famous statement which aligns ecstasy of erotic embrace to spiritual trance is also found in the Bṛihadāraṇyaka. The last chapter of it deals with copulation in details and presents it as a religious activity.

The Upaniṣadic view of sex recognises it as an innocent natural phenomenon of life. It supports moderate and moral enjoyment of sex. It also suggests principles of its cultural refinement and all of its spiritual elevation and religious sanctification, whereby the animal urge can become the instrument of human fulfilment and spiritual salvation of life.

VALUE OF WEALTH

Wealth is a material and economic value. It is necessary as a means to physical existence of man. Highest spiritualism cannot deny it. Body and life cannot be maintained without material means; and spiritual pursuit cannot be possible without them. Even food is included in economic value. Foodgrain is the basic wealth. Other articles of economic value are purchased by foodgrain. It was the counter and currency of commerce in village for purchasing things in exchange of it.

The recognition of the importance of foodgrains for life implies the recognition of the basic value of wealth in the Upanishds. Wealth in terms of money, gold and cows also is recognised in the Upaniṣads. The sages of the Upaniṣads accept these articles of wealth as gifts from Kings. But wealth as an end is not supported anywhere in the Upaniṣads. It is sought only as a means of living and not as an end for accumulation or as a means for glorification. The life and view of the sages of Upaniṣads was characterized by simplicity and contentment in regard to economic value. They live a simple and moderate life in forest hermitages. There food was simple and their belongings were few. They did not covet wealth or desire luxuries. Instead of luxury and greed their economic view bordered on austerity. Wealth is only a necessity for living. No external means are adequate for realization of supreme spirit. hence all other things are to be moderate and limited. The only unlimitable thing is the spiritual delight and discipline to secure it.

This economic view of the Upaniṣads is evident in all the Upaniṣads. The very first verse of the Īśa Upaniṣad marks the moderation and contentment which characterizes the Upaniṣadic view of economic means and wealth. It enjoins upon man to enjoy things of life with restraint and austerity and not with a view of luxury and greed. Greed for wealth is forbidden candidly. The Upaniṣads are not ascetic and puritanic. They do not prescribe renunciation or do they condemn secular values. They recognise them duly and regard their harmony with supreme spiritual value as the supreme synthesis of life. The first sentence of the Īśa Upaniṣad presents such synthesis as the supreme true of life.

The Katha Upaniṣad represents the austere tone of the Upaniṣads in regard to wealth and other secular values. Nachiketas was offered celestical pleasures and Wealth by yama in order to dissuade him from asking difficult question about

the destiny of man. But Nachiketas declined them all. He said that man cannot be satisfied with wealth and sensory pleasures are exasperating and short-lived. He wanted to know the secret of life and immortality.

Yājñavalkya the great sage of the Bṛihadāraṇyaka declared to his two wives that he proposed to renounce the house hold and to distribute his wealth between them. In this context Yajnavalkya explains to his philosophical wife Maitreyi that wealth cannot lead to immortality. But he does not mean to deny the value of wealth as a means of life and he confirms his regard for wealth by accepting wealth and cows from king Janaka. King Janaka asked him if he came for philosophical dission or wealth, Yajnavalkya replied that he came for both. This shows the balanced outlook of the greatest spiritualist of Upaniṣads towards wealth i.e. economic value. The depreciation of wealth in Katha Upaniṣad by Nachiketas is intended to dispel the common illusion of excessive or exclusive love of wealth and to discourage lust for it, as is desired by the injunction of Īśa Upaniṣad. Wealth is not condemned as illusory or unreal, but it is not conducive to spiritual realization. It is external to our being. Hence it is not regarded so important as food. Food is a necessity. Wealth is not such a necessity. Love of wealth creates an illusion which conceals the spiritual truth from our vision, as the Īśa Upaniṣad says.

The economic view of Īśa Upaniṣad presents contentment as conducive to the harmony of material life with spiritual destiny of man on one hand and economic justice as the principle of social salvation. This economic justice is to be based on the principle of contentment and abandonment of greed to amass wealth. It is through contentment that such limitation of wealth can be possible as is desired for equitable distribution and economic justice. The harmony of wealth with spiritual reality sacrifices first and makes it a gift of divine grace. It is with this harmony that material means become occasions of spiritual joy.

The Upaniṣadic view of economic value and wealth is highly balanced and harmonic. It recognises the value of wealth as a necessary means of living. But it avoids the popular evil of unwarranted condemnation of material value and of excessive asceticism. Condemnation of wealth or any other things is also a signs of saintly egoism and abnormality, and can be suspected to be motivated by a secret craving for it. Both positive and negative temptations of wealth are to be overcome for a healthy spiritual discipline of life. The Upaniṣads strike a remarkable balance between these two extremes. The recognition and acceptance of wealth by Upaniṣadic sages is not tainted by any lust or greed of wealth or luxury. They needed it to maintain their forest institutions and to feed their disciples. They contentment and restraint with which they dealt with wealth can ensure economic justice in society. The spiritualization of material means by integrating their use with divine spiritual joy emanating from non-dual social relations makes wealth and material means an instrument of spiritual joy for those who possess them and also for those for whom they are released through contentment. Material means can according to this Upaniṣadic view be transformed into instruments of social happiness and spiritual salvation.

VARĀHA-UPANISHAḌ

Chapter I

Varaha means boar and refers to the incarnation of Vishṇu as a boar. The great sage Ṛbhu performed penance for twelve ḍeva (divine) years. At the end of the time,

the Lord appeared before him in the form of a boar. He said: "Rise, rise, and choose your boon." The sage got up and having prostrated himself before him said: "O Lord, I will not, in my dream, wish of thee those things that are desired by the worldy. All the Veḍas, Śāsṭras, Iṭihāsas and all the hosts of other sciences, as well as Brahmā and all the other Ḍevas, speak of emancipation as resulting from a knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature."

Then the boar-shaped Bhagavān (Lord) said: "Some disputants hold that there are twenty-four ṭaṭṭvas (principles) and some thirty-six, whilst others maintain that there are ninety-six. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, *viz.* :ear, skin, eye and others. The organs of action are five, *viz.*: mouth, hand, leg and others. Prāṇas (vital airs) are five: sound and others (*viz.*, rudimentary principles) are five. Manas, buḍḍhi, chiṭṭa and ahaṅkāra are four; thus those that know Brahman know these to be the twenty-four ṭaṭṭvas. Besides these, the wise hold the quintuplicated elements to be five, *viz.*: earth, water, fire, vāyu and ākāś; the bodies to be three, *viz.*: the gross, the subtle and the kāraṇa or causal; the states of consciousness to be three, *viz.* :the waking, the dreaming and the dreamless sleeping. The munis know the total collection of ṭaṭṭvas to thirty-six (coupled with jīva).

"With these ṭaṭṭvas, tnere are six changes, *viz.*: existence, birth, growth, transformation, decay and destruction. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes. Viśva, Ṭaijasa and Prājña are the three aspects of the jīva. Saṭṭva, rajas and ṭamas are the three guṇas (qualities). Prārabḍha, sañchiṭa and āgāmin are the three karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action); and there are also thought, certainty, egoism, compassion, memory (functions of manas, etc.,), complacency,sympathy and indifference: ḍik (the quarters), Vāyu, Sun, Varuṇa, Aśvini ḍevas, Agni, Inḍra, Upenḍra, and Mṛṭyu (death) : and then the moon, the four-faced Brahmā, Ruḍra, Ksheṭrajña and Īśvara. Thus these are the ninety-six ṭaṭṭvas. Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these ṭaṭṭvas and am without decay are released from ajñāna and its effects and become Jīvanmukṭas. Those that know these ninety-six ṭaṭṭvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this. Thus ends the first chapter."

CHAPTER II

The great Ṛbhu (again) addressed the Lord of Lakshmī of the form of boar thus: "O Lord, please initiate me into the supreme Brahmaviḍyā (or science)." Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: "Through (the right observance of) the duties of one's own caste and orders of life, through religious austerities and through the pleasing of the guru (by serving him rightly), arise to persons the four, vairāgya, etc. They are the discrimination of the eternal from the non-eternal; indifference to the enjoyments of this and the other worlds; the acquisition of the six virtues, śama, etc., and the longing after liberation. These should be practised. Having subdued the sensual organs and

having given up the conception of 'mine in all objects, you should place your consciousness of 'I' in (or identify yourself with) me, who am the witness Chaiṭanya (consciousness). To be born as a human being is difficult—more difficult it is to be born as a male being—and more so is it to be born as a Brāhman. Even then, if the fool does not cognise through the hearing, etc., of veḍānṭa, the true nature of the Sachchiḍānanḍa (of Brahman) that is all-pervading, and that is beyond all caste and orders of life, when will be obtain moksha? I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such thing as love, except on my account. The love that is on account of me is not natural to me. As I am the seat of supreme love, that 'I am not' is not. He who is sought after by all, saying "I should become such," is myself, the all-pervading. How can non-light affect Āṭmā, the self-shining which is no other than the light whence originates the words 'I am not light'. My firm conviction is, whoever knows for certain that (Āṭmā) which is self-shining and has itself no basis (to rest upon), is one of vijñāna.

"The universe, jīva, Īśvara, māya and others do not really exist, except my full Āṭmā. I have not their characteristics. Karma which has ḍhāraṇā and other attributes and is of the form of darkness and ajñāna is not fit to touch (or affect) me, who am Āṭmā, the self-resplendent. That man who sees (his) Āṭmā which is all-witness and is beyond all caste and orders of life as of the nature of Brahman, becomes himself Brahman. Whoever sees, through the evidence of veḍānṭa, this visible universe as the Supreme Seat which is of the form of light, attains moksha at once. When that knowledge which dispels the idea that this body (alone) is Āṭmā, arises firmly in one's mind as was before the knowledge that this body (alone) is Āṭmā, then that person, even though he does not desire moksha, gets it. Therefore, how will a person be bound by Karma, who always enjoys the bliss of Brahman which has the characteristics of Sachchiḍānanḍa, and which is other than ajñāna? Persons with spiritual eyes see Brahman, that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss, that is the underlying meaning of the words 'Thou' (Ṭvam) and 'I' (Aham), and that is untouched by all the stains. As a blind man does not see the sun that is shining, so an ignorant person does not see the (Brahman). Prajñāna alone is Brahman. It has truth and prajñāna as its characteristics. By thus cognising Brahman well, a person becomes immortal. One who knows his own Āṭmā as Brahman, that is bliss, and without duality and guṇas (qualities), and that is truth and absolute consciousness is not afraid of anything. That which is consciousness alone which is all-pervading, which is eternal, which is all-full, which is of the form of bliss, and which is indestructible is the only true Brahman. It is the settled determination of Brahmajñānīs that there *is* naught else but that. As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise. In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage? And who is the one to be emancipated? The real nature of all embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (*viz.*, do not really exist). Knowing, as Āṭmā, all the locomotive and fixed worlds that appear as other than Āṭmā, meditate upon them as 'It I am'.

Such a person then enjoys his real nature. There is no other to be enjoyed than one-Self. If there is any-thing that is, then Brahman alone has that attribute. One who is perfect in Brahmajñāna, though he always sees this established universe, does not see it other than his Āṭmā. By cognising clearly my form, one is not trammelled by karma. He is an undaunted person who by his own experience cognises as his own real nature all (the universe and Brahman) that is without the body and the organs of sense—that is the all-witness—that is the one noumenal vijñāna, that is the blissful Āṭmā (as contrasted with jīvāṭmā or the lower self) and that is the self-resplendent. He is one that should be known as ' ' (myself). O Ṛbhu, may you become He. After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has thus known fully Āṭmā has neither emancipation nor bondage. Whoever meditates, even for one muhūrṭa (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the all-witness, is released from all bondage. Prostrations—prostrations to me who am in all the elements, who am the Chiḍāṭmā (*viz.* Āṭmā of the nature of wisdom) that is eternal and free and who am the Praṭyagāṭmā. O Ḍevaṭā, you are I. I am you. Prostrations on account of myself and yourself who are infinite and who are Chiḍāṭmā, myself being the supreme Īśa (Lord) and yourself being Śiva (of a beneficent nature). What should I do? Where should I go? What should I reject? (Nothing, because) the universe is filled by me as with the waters of the universal deluge. Whoever gives up (fond) love of the external, love of the internal and love of the body and thus gives up all associations, is merged in me. There is no doubt about it. That Paramahamsa (ascetic) who, though living in the world, Keeps aloof from human congregation as from serpent, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison, and who has abandoned all passion and is indifferent towards all objects is no other than Vāsuḍeva, (*viz.*,) myself. This is saṭya (truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is naught else but I.

" (The word) 'upavāsa' (lit., dwelling near) signifies the dwelling near (or union) of jīvāṭmā and Paramāṭmā and not (the religious observance as accepted by the worldy of) emaciating the body through fasts. To the ignorant, what is the use of the mere drying up of the body? By beating about the hole of a snake, can we be said to have killed the big snake within. A man is said to attain paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain sākshāṭkāra (direct cognition) when he knows (or realises)that he is himself Brahman. When a yogin knows his Āṭmā to be the Absolute, then he becomes a jīvanmukṭa. To mahāṭmās, to be always in the state 'I am Brahman' conduces to their salvation. There are two words for bondage and moksha. They are 'mine' and 'not mine'. Man is bound by 'mine', but he is released by 'not mine'. He should abandon all the thoughts relating to externals and so also with reference to internals. O Ṛbhu having given up all thoughts, you should rest content (in your Āṭmā) ever.

"The whole of the universe is caused through saṅkalpa alone. It is only through saṅkalpa that the universe manifests. Having abandoned the universe, which is of the form of saṅkalpa and having fixed your mind upon the nirvikalpa (one which is changeless), meditate upon my abode in your heart. O most intelligent being, pass

your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme. Whatever is chiṭ (consciousness) in the universe is only Chinmāṭra. This universe is Chinmaya only. You are Chiṭ. I and Chiṭ: contemplate upon the words also as Chiṭ. Make the desires *nil*. Always be without any stain. How then can the bright lamp of Āṭmic vijñāna arising through the Veḍas be affected by the karma arising from the ignorance of the actor and the agent? Having given up not—Āṭmā and being in the world unaffected by it, delight only in the Chinmāṭra within, ever intent on the One. As the ākāś of the pot and that of the house are both located in the all-pervading ākāś, so the jīvas and Īśvara are only evolved out of me, the Chidākāś (the one ākāś of universal consciousness). So that which did not exist before the evolution of Āṭmās (jīvas and Īśvara) and that which is rejected at the end (*viz.*, universal deluge) is called māyā by Brahmajñānīs through their discrimination. Should māyā and its effects (the universe) be annihilated, there is no state of Īśvara, there is no state of Jīva. Therefore like the ākāś without its vehicle, I am the immaculate and Chit.

"The creation, sentient as well as non-sentient from īkshaṇā (thinking) to praveśa (entry) (as stated in Chhāndogya-Upanishaḍ, Prapāthaka VI, Khaṇdas II and III) of those having the forms of jīvas and Īśvara is due to the creation (or illusion) of Īśvara; while the samsāra (worldly existence) from the waking state to salvation is due to the creation of jīva. So the karmas ordained in the sacrifice (called) Ṭriṇāchaka (so called after Nachikeṭas of Katha-Upanishaḍ) to yoga are dependent upon the illusion of Īśvara; while (the systems from) Lokāyaṭa (atheistical system) to sāṅkhya rest on the illusion of jīva. Therefor aspirants after salvation should never make their heads enter into the field of controversy regarding jīva and Īśvara. But with an undisturbed mind, the ṭaṭṭvas of Brahman should be investigated. Those who do not cognise the ṭaṭṭva of the secondless Brahman are all deluded persons only. Whence (then) is salvation to them? Whence then is happiness (to them) is this universe? What if they have the thoughts of the superiority and inferiority (of Īśvara and jīva)? Will sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state? When buḍḍhi is absorbed in ajñāna, then it is termed, by the wise, sleep. Whence then is sleep to me who have not ajñāna and its effects? When buḍḍhi is in full bloom, then it is said to be the jāgraṭ (waking state). As I have no changes, etc., there is no waking state to me. The moving about of buḍḍhi in the subtle nādis constitutes the dreaming state. In me without the act of moving about, there is no dreaming. Then at the time of sushupṭi when all things are absorbed, enveloped by ṭamas, he then enjoys the highest bliss of his own nature in an invisible state. If he sees everything as Chiṭ without any difference, he alone is an actual vijñāni. He alone is Śiva. He alone is Hari. He alone is Brahmā. This mundane existence which is an ocean of sorrow, is nothing but a long-lived dream, or an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman alone should be contemplated upon. By causing to be absorbed this universe which is but a super-imposition, the chiṭṭa partakes of my nature. Having annihilated all the six powerful enemies, through their destruction become the non-dual. One like the scent-elephant. Whetner the body perishes now or lasts the age of moon and stars, what matters it to me having Chiṭ alone as my body? What matters it to the ākāś in the

pot, whether it (the pot) is destroyed now or exists for a long time. While the slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it. Likewise the wise do not identify themselves with their gross and subtle bodies. If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of āṭmajñāna, the wise man becomes bodiless, through the idea 'It (Brahman) is not this; It is not this.' Through the study of Śāsṭras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one's fitness for action (in this universe) ceases. With the cessation of prārabḏha (the portion of the past Karma which is being enjoyed in this life), the destruction of the manifestation (of the universe) takes place. Māyā is thus destroyed in a threefold manner. If within himself no identification (of jīva) with Brahman takes place, the state (of the separateness) of jīva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease. With the cessation of Prārabḏha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that māyā perishes thus entirely.

"If it is said that all the universe is, that Brahman alone is that is of the nature of Saṭ. If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chiṭ. In Brahman, which is one and alone, the essence of whose nature is absolute Consciousness and which is remote from the differences of jīva, Īśvara and guru, there is no ajñāna. Such being the case, where then is the occasion for the universe there? I am that Brahman which is all full. While the full, moon of wisdom is robbed of its lustre by rāhu (one of the two nodes of the moon) of delusion, all actions' such as the rites of bathing, alms-giving and sacrifice performed during the time of eclipse bare all fruitless. As salt dissolved in water becomes one, so if Āṭmā and manas become identified, it is termed samāḏhi. Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception of (divine) truth and the attainment of one's true state. Then the state of being in one's own self shines of its own accord in a yogin in whom jñānaśakṭi has dawned and who has abandoned all karmas. The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or controlled), what then on this earth cannot be accomplished? He who obtains mūrchchhā cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman. The master of inḏriyas (the organs) is manas (mind). The master of manas is prāṇa. The master of prāṇa is laya (absorption yoga). Therefore laya-yoga should be practised. To the yogins, laya (-yoga) is said to be without actions and changes. This laya (absorption) of mind which is above speech and in which one has to abandon all saṅkalpas and to give up completely all actions, should be known through one's own (experience). As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon the protection of the pot on her head, so the yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman. The person who desires all the wealth of yoga should, after having given

up all thoughts, practise with a subdued mind concentration on nāḍa (spiritual sound) alone."

CHAPTER III

"The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself. Whatever is seen and whatever is heard is no other than Brahman. I am that Parabrahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom, and the endless. I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the ākāś, so the miseries attendant on mundane existence do not affect me. Know all to be happiness through the annihilation of sorrow and all to be of the nature of saṭ (be-ness) through the annihilation of asaṭ (not-be-ness). It is only the nature of Chiṭ (Consciousness) that is associated with this visible universe. Therefore my form is partless. To an exalted yogin, there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness. Practise always silence 'I am (*viz.*, that you yourself are) Parabrahman' which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is secondless, and which is beneficent. It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and goṭra (clan). Practise silence—I am Chiṭ which is the vivarṭa-upāḍāna (*viz.*, the illusory cause) of the universe. Always practise silence—I am (*viz.*, you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither the relationship nor the differences existing in the universe and which partakes of the essence of the non-dual and the supreme Saṭ and Chiṭ.

"That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Saṭ. Even the state of happiness which is eternal without upāḍhis (vehicles) and which is superior to all the happiness derivable from sushupṭi is of my bliss only. As by the rays of the sun, thick-gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishṇu) *viz.*, the sun's lustre. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet. As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage?

"As in presence of the sun the world of its own accord begins to perform its actions, so in my presence all the worlds are animated to action. As to the mother-of-pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through māyā this universe which is composed of mahaṭ, etc. I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed ones, the bodies of brāhmaṇas and others. As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by vijñāna. Therefore, the universe is not. I am neither the body nor the organs of sense and action, nor prāṇas, nor manas, nor buḍḍhi, nor ahaṅkāra, nor chiṭṭa, nor māyā, nor the universe including ākāś and others.

Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chiṭ, Saṭ and Ānanḍa alone and that is Janārḍana (Vishṇu).

"As, through the fluctuation of water, the sun (reflected therein) is moved, so Āṭmā arises in this mundane existence through its mere connection with ahaṅkāra. This mundane existence has chiṭṭa as its root. This (chiṭṭa) should be cleansed by repeated effort. How is it you have you confidence in the greatness of chiṭṭa? Alas, where is all the wealth of the kings! Where are the Brahmās? Where are all the worlds? All old ones are gone, many fresh evolutions have occurred. Many crores of Brahmās have passed away. Many kings have flitted away like particles of dust. Even to a jñāni, the love of the body may arise through the asura (demoniacal) nature. If the asura nature should arise in a wise man, his knowledge of truth becomes fruitless. Should rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again? Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage? O Lord of munis, only he who has not āṭ majñāna and who is not an emancipated person, longs after siḍḍhis. He attains such siḍḍhis through medicine, (or wealth), manṭras, religious works, time and skill. In the eyes of an āṭmajñānī, these siḍḍhis are of no importance. One who has become an āṭmajñānī, one who has his sight solely on āṭmā, and one who is content with Āṭmā (the higher self) through (his) āṭmā (or the lower self), never follows (the dictates of) aviḍyā. Whatever exists in this world, he knows to be of the nature of aviḍyā. How then will an āṭmajñāni who has relinquished aviḍyā be immersed in (or affected by) it. Though medicine, manṭras, religious work, time and skill (or mystical expression) lead to the development of siḍḍhis, yet they cannot in anyway help one to attain the seat of Paramāṭmā. How then can one who is an āṭmajñānī and who is without his mind be said to long after siḍḍhis, while all the actions of his desires are controlled?"

CHAPTER IV

On another occasion Niḍāgha asked Lord Ṛbhu to enlighten him as to the characteristics of jīvanmukti. To which Ṛbhu replied in the affirmative and said the following:

In the seven bhūmikās or (stages of development of wisdom) there are four kinds of jīvanmukṭas. Of these the first stage is śubhechchhā (good desire); the second is vichāraṇā (inquiry); the third is ṭanumānasī (or pertaining to the thinned mind); the fourth is saṭṭvāpaṭṭi (the attainment of saṭṭva); the fifth is asamsakṭi (non-attachment); the sixth is the paḍārṭhabhāvanā (analysis of objects) and the seventh is the ṭurya (fourth or final stage). The bhūmikā which is of the form of praṇava (OM) is formed of (or is divided into) akāra—A, ukāra—U, makāra—M, and arḍhamāṭrā. Akāra and others are of four kinds on account of the difference of sṭhūla (gross), sūkshma (subtle), bīja (seed or causal), and sākshī (witness). Their avasṭhās are four: waking, dreaming, dreamless sleeping and ṭurya (fourth). He who is in (or the entity that identifies itself with) the waking state in the gross amśa (ossecne or part) of akāra is named Viśva; in the subtle essence, he is termed Ṭaijasa; in the bīja essence, he is termed Prāja; and in the sākshī essence, he is termed Ṭurya.

"He who is in the dreaming state (or the entity which identifies itself with the

dreaming state) in the gross essence of ukāra is Viśva; in the subtle essence, he is termed Ṭaijasa; in the bīja essence, is termed Prājña; and in the sākshī essence, he is termed Ṭurya.

"He who is in the sushupṭi state in the gross essence of makāra is termed Viśva; in the subtle essence, Ṭaijasa; in the bīja essence, he is termed Prājña: and in the sākshī essence, he is termed Ṭurya.

"He who is in ṭurya state in the gross essence of arḍhamāṭrā is termed Ṭurya-viśva. In the subtle, he is termed Ṭaijasa; in the bīja essence, he is termed Prājña; and in the sākshī essence, he is termed Ṭurya-ṭurya.

"The ṭurya essence of akāra is (or embraces) the first, second and third (bhūmikās or stages of the seven). The ṭurya essence of ukāra embraces the fourth bhūmikā. The ṭurya essence of makāra embraces the fifth bhūmikā. The ṭurya essence of arḍhamāṭrā is the sixth stage. Beyond this, is the seventh stage.

"One who functions in the (first) three bhūmikās is called mumukshu; one who functions in the fourth bhūmikā is called a brahmaviṭ; one who functions in the fifth bhūmikā is called a brahmaviḍvara; one who functions in the sixth bhūmikā is called a brahmaviḍvarīya; and one in the seventh bhūmikā is called a brahmaviḍ-vaishta. With reference to this, there are ślokas. They are

" 'Śubhechchhā is said to be the first jñānabhūmi (or stage of wisdom); vichāraṇā, the second; ṭanumānasī, the third; saṭṭvāpaṭṭi, the fourth; then come asamsakṭi as the fifth, paḍārṭhabhāvanā as the sixth and ṭurya as the seventh.'

"The desire that arises in one through sheer vairāgya (after resolving) 'Shall I be ignorant? I will be seen by the Śāsṭras and the wise (or I will study the books and be with the wise)' is termed by the wise as Śubhechchhā. The association with the wise Śasṭras and the following of the right path preceding the practice of indifference is termed vichāraṇā. That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be ṭanumānasī. That stage wherein having become indifferent to all sensual object through the exercise in the (above) three stages, the purified chiṭṭa rests on Āṭmā which is of the nature of saṭ is called saṭṭvāpaṭṭi. The light (or manifestation) of saṭṭvaguṇa that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages is termed asamsakṭi. That stage, wherein through the practice in the (above) five stages one, having found delight in Āṭmā, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed paḍārṭhabha-vanā, the sixth stage. The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Āṭmā alone without the difference (of the universe) is the seventh stage called ṭurya. The three stages beginning with Śubhechchhā are said to be attained with (or'amidst) differences and non-differences. (Because) the universe one sees in the waking state he thinks to be really existent. When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage. As the autumnal cloud being dispersed vanishes, so this universe perishes. O Niḍāgha, be convinced that such a person has only saṭṭva remaining. Then having ascended the fifth stage called sushupṭipaḍa (dreamless sleeping seat), he remains simply in the non-dual state, being reed from all the various differences. Having always introvision though ever participating in external actions, those

that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (*viz.*, being freed from all affinities). (Lastly) the seventh stage which is the ancient and which is called gūdhasupṭi is generally attained. Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither saṭ nor asaṭ, neither self nor not-self. Like an empty pot in the ākāś, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without. Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up. Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Āṭmā which shines as the supreme Light.

"He is said to be a jīvanmukṭa (emancipated person) in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible ākāś. He is said to be a jīvanmukṭa, the light of whose mind never sets or rises in misery or happiness, and who does not seek to change what happens to him (*viz.*, either to diminish his misery or increase his happiness). He is said to be a jīvanmukṭa who though in his sushupṭi is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).

"He said to be a jīvanmukṭa whose heart is pure like ākāś, though acting (as if) in consonance to love, hatred, fear and others. he is said to be a jīvanmukṭa who has not the conception of his being the actor and whose buḍḍhi is not attached to material objects, whether he performs actions or not. He is said to be a jīvanmukṭa, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear. He is said to be a jīvanmukṭa who, though participating in all the illusory objects, is cool amidst them and is a full Āṭmā, (being) as if they belonged to others. O muni, he is called a jīvanmukṭa who, having eradicated all the desires of his chiṭṭa, is (fully) content with me who am the Āṭmā of all. He is said to be a jīvanmukṭa who rests with an unshaken mind in that all pure abode which is Chinmāṭrā and free from all the modifications of chiṭṭa. He is said to be a jīvanmukṭa in whose chiṭṭa do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal. Through the path of the guru and Śasṭras, enter soon Saṭ-the Brahman that is immutable, great, full and without objects-and be firmly seated there. Śiva alone is Guru; Śiva alone is Veḍas; Śiva alone is Lord; Śiva alone is I; Siva alone is all. There is none other than Śiva. The undaunted Brāhmaṇa having known Him (Śiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.

"(The Ṛshi) Śuka is a mukṭa (emancipated person). (The Ṛshi) Vāmaḍeva is a mukṭa. There are no others (who have attained emancipation) than through these (*viz.*, the two paths of these two Ṛshis). Those brave men who follow the path of Śuka in this world become sadyomuktas (*viz.*, emancipated) immediately after (the body wers away); while those who always follow the path of veḍānṭa in this world are subject again and again to rebirths and attain krama (gradual) emancipation, through yoga, sāṅkhya and karmas associated with saṭṭva (guṇa). Thus there are two paths laid down by the Lord of Ḍevas (*viz.*,) the Śuka and Vāmaḍeva paths. The Śuka path is called the bird's path: while the Vāmaḍevā path is called the ant's path. Those persons that have cognised the true nature of their Āṭmā

through the mandatory and prohibitory injunctions (of the Veḍas), the inquiry into (the true meaning of) mahāvākyas (the sacred sentences of the Veḍas), the samāḍhi of sāṅkhya yoga or asamprajñāṭa samāḍhi and that have thereby purified themselves, attain the supreme seat through the Śuka path. Having, through hathayoga practice with the pain caused by yama, postures, etc., become liable to the ever recurring obstacles caused by aṇimā and other (siḍḍhis) and having not obtained good results, one is born again in a great family and practises yoga through his previous (kārmic) affinities. Then through the practice of yoga during many lives, he attains salvation (*viz.*,) the supreme seat of Vishṇu through the Vāmaḍeva path. Thus there are two paths lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation.

"To one that sees (all) as the one (Brahman), where is delusion? Where is sorrow? Those that are under the eyes of those whose buḍḍhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins. All beings inhabiting heaven and earth that fall under the vision of Brahmaviṭs are at once emancipated from the sins committed during many crores of births."

CHAPTER V

Then Niḍāgha asked Lord Ṛbhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:

"The body is composed of the five elements. It is filled with five maṇdalas (spheres). That which is hard is Pṛṭhivī (earth), one of them; that which is liquid is Apas; that which is bright is Ṭejas (fire); motion is the property of Vāyu; that which pervades everywhere is Ākāś. All these should be known by an aspirant after Yoga. Through the blowing of Vāyumandala in this body, (there are caused) 21,600 breaths every day and night. If there is a diminution in the Pṛṭhivīmaṇḍala, there arise folds in the body; if there is diminution in the essence of Āpas, there arises gradually greyness of hair; if there is diminution in the essence of Ṭejas, there is loss of hunger and lustre; if there is diminution in the essence of Vāyu, there is incessant tremor; if here is diminution in the essence of Ākāś, one dies. The Jīviṭa (*viz.*, Prāṇa) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements, rises up like birds flying up in the air. It is for this reason that it is called Uḍyāna (lit., flying up). With reference to this, there is said to be banḍha (binding, also meaning a posture called Uddiyāṇa-banḍha, by which this flight can be arrested). This Uddiyāṇabanḍha is to (or does away with) death, as a lion to an elephant. Its experience is in the body, as also the banḍha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain. Therefore, this (Uddiyāṇa-banḍha) should not be practised by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food. He should practise Manṭrayoga, Layayoga and Hathayoga, through mild, middling, and transcendental methods (or periods) respectively. Laya, Manṭra, and Hathayogas have each (the same) eight subservients. They are yama, niyama, āsana, prāṇāyāma, praṭyāhāra, ḍhāraṇā, ḍhyāna and samāḍhi. (Of these), yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion, straightforwardness, patience, courage, moderate eating, and purity

(bodily and mental). Niyama is of ten kinds. They are ṭapas (religious austerities), contentment, belief in the existence of God or Veḍas, charity,worship of Īśvara (or God), listening to the exposition of religious doctrines, modesty, a (good) intellect, japa (muttering of prayers), and vraṭa (religious observances). There are eleven postures beginning with chakara. Chakara, paḍma, kūrma, mayūra, kukkuta, vīra, svasṭika, bhaḍra, simha, mukṭa, and gomukha, are the postures enumerated by the knowers of yoga. Placing the left ankle on the right thigh and the right ankle on the left thigh, and keeping the body erect (while sitting) is the posture "Chakra". Prāṇāyāma should be practised again and again in the following order, *viz.*, inspiration, restraint of breath and expiration. The prāṇāyāma is done through the nādis (nerves). Hence it is called the nādis themselves.

"The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Mūlāḍhāra or sacral plexus). Nine digits above the genitals, there is kanḍa of nādis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone, and blood. In it, is situate a nādī-chakra (wheel of nerves) having twelve spokes. Kuṇḍalī by which this body is supported is there. It is covering by its face the Brahmaranḍhara (*viz.*, Braham's hole) of Sushumnā. (By the side) of Sushumnā dwell the nādis Alambusā and Kuhūḥ. In the next two (spokes) are Vāruṇā and Yaśasvinī. On the spoke south of Sushumnā is, in regular course, Piṅgalā. On the next two spokes, are Pūsha and Payasvinī. On the spoke west of Sushumnā is the nādi called Sarasvaṭī. On the next two spokes are Śāṅkhinī and Gānḍhārī. To the north of Sushumnā dwells Idā; in the next is Hasṭijihvā; in the next is Viśvoḍarā. In these spokes of the wheel, the twelve nādis carry the twelve vāyus from left to right (to the different parts of the body). The nādis are like (*i.e.*, woven like the warp and woof of) cloth. They are said to have different colours. The central portion of the cloth (here the collection of the nādis) is called the Nābhichakara (navel plexus). Jvalanṭī, Nāḍarūpiṇī, Pararanḍhrā, and Sushumnā are called the (basic) supports of nāḍa (spiritual sound). These four nādis are of ruby colour. The central portion of Brahmaranḍhra is again and again covered by Kuṇḍalī. Thus ten vāyus move in these nādis. A wise man who has understood the course of nādis and vāyus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Ṭuryaka (Āṭmā) at the tip of his nose, in the centre of his heart and in the middle of binḍu, and should see, with a tranquil mind through the (mental) eyes, the nectar flowing from there. Having closed the anus and drawn up the vāyu and caused it to rise through (the repetition of) praṇava (Om), he should complete with Śrī bīja. He should contemplate upon his Āṭmā as Śrī (or Parāśakṭi) and as being bathed by nectar. This is kālavañchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself. (Then) agni (fire) will flame in jala (water) and in the flame (of agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe, are not in vain. By checking the binḍu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm. Having contracted simultaneously the anus and yoni (the womb) united together, he should draw up Apāna and unite with it Samāna. He should

contemplate upon his Āṭmā as Śiva and then as being bathed by nectar. In the central part of each spoke, the yogin should commence to concentrate bala (will or strength). He should try to go up by the union of Prāṇa and Apāna. This most important yoga brightens up in the body the path of siḍḍhis. As a dam across the water serves as an obstacle to the floods, so it should ever be known by the yogins that the chhāyā of the body is (to jīva). This banḍha is said of all nādis. Through the grace of this banḍha, the Ḍevaṭā (goddess) becomes visible. This banḍha of four feet serves as a check to the three paths. This brightens up the path through which the siḍḍhas obtained (their siḍḍhis). If with Prāṇa is made to rise up soon Uḍāna, this banḍha checking all nādis goes up. This is called Samputayoga or Mūlabanḍha. Through the practising of this yoga, the three banḍhas are mastered. By practising day and night intermittingly or at any convenient time, the vāyu will come under his control. With the control of vāyu, agni (the gastric fire) in the body will increase daily. With the increase of agni, food, etc., will be easily digested. Should food be properly digested, there is increase of rasa (essence of food). With the daily increase of rasa, there is the increase of ḍhāṭus (spiritual substances). With the increase of ḍhāṭus, there is the increase of wisdom in the body. Thus all the sins collected together during many crores of births are burnt up.

"In the centre of the anus and the genitals, there is the triangular Mūlāḍhāra. It illumines the seat of Śiva of the form of binḍu. There is located the Parāśakṭi named kuṇḍalinī. From that seat, vāyu arises. From that seat, agni becomes increased. From that seat, binḍu originates and nāḍa becomes increased. From that seat, Hamsa is born. From that seat, manas is born. The six chakras beginning with Mūlāḍhāra are said to be the seat of Śakṭi (Goddess). From the neck to the top of the head is said to the seat of Śambhu (Śiva). To the nādis, the body is the support (or vehicle); to Prāṇa, the nādis are the support; to jīva, Prāṇa is the dwelling place; to Hamsa, jīva is the support; to Śakṭi, Hamsa is the seat and the locomotive and fixed universe.

"Being without distraction and of a calm mind, one should practise prāṇāyāma. Even a person who is well-skilled in the practice of the three banḍhas should try always to cognise with a true heart that principle which should be known and is the cause of all objects and their attributes. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles. (The giving out of) all external objects is said to be rechaka (expiration). The (taking in of the) spiritual knowledge of the Śāsṭras is said to be pūraka (inspiration) and (the keeping to oneself) such knowledge is said to be kumbhaka (or restraint of breath). He is an emancipated person who practises thus such a chiṭṭa. There is no doubt about it. Through kumbhaka, it (the mind) should be always taken up, and through kumbhaka alone it should be filled up within. It is only through kumbhaka that kumbhaka should be firmly mastered. Within it is Paramaśiva. That (vāyu) which is non-motionless should be shaken again through kaṇtha-muḍrā (throat-posture). Having checked the course of vāyu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through vāyu through the three yogas. He should shake Mahāmeru with the (aid of) prakotis (forces) at the mouth of vāyu. The two putas (cavities) being

drawn, vāyu throbs account of nectar. Through the motion of Meru, the ḍevaṭās who stay in the centre of Meru move. At first in his Brahma-granṭhi, there is produced soon a hole (or passage). Then having pierced Brahma-granṭhi, he pierces Vishṇu-granṭhi: then he pierces Ruḍra-granṭhi. Then to the yogin comes veḍha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of gurus and ḍevaṭās and through the practice of yoga.

"In the maṇdala (sphere or region) of Sushumnā (situated between Idā and Piṅgalā, vāyu should be made to rise up through the feature known as Muḍrā-banḍha. The short pronunciation (of Praṇava) frees (one) from sins: its long pronunciation confers (on one) moksha. So also its pronunciation in āpyāyana or pluṭa svara (tone). He is a knower of Veḍa, who through the above-mentioned three ways of pronunciation knows the end of Praṇava which is beyond the power of speech, like the never-ceasing flow of oil or the long-drawn bell-sound. The short svara goes to binḍu. The long svara goes to brahmaranḍhra: the pluṭa to ḍvāḍaśānṭa (twelfth centre). The manṭras should be uttered on account of getting manṭra siḍḍhis. This Praṇava (OM) will remove all obstacles. It will remove all sins. Of this, are four bhūmikās (states) predicated, *viz.*, ārambha, ghata, parichaya, and nishpaṭṭi. Ārambha is that state in which one having abandoned external karmas performed by the three organs (mind, speech and body), is always engaged in mental karma only. It is said by the wise that the ghata state is that in which vāyu having forced an opening on the western side and being full, is firmly fixed there. Parichaya state is that in which vāyu is firmly fixed to ākāś, neither associated with jīva nor not, while the body is immovable. It is said that nishpaṭṭi state is that in which there take place creation and dissolution through Āṭmā or that state in which a yogin having become a jīvanmukṭa performs yoga without effort.

"Whoever recites this Upanishaḍ becomes immaculate like agni. Like vāyu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a jīvanmukṭa. This is what is said by the Ṛgveḍa. Like the eye pervading the ākāś (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishṇu. The brāhmaṇas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishṇu.

When we come to the literary field of Victor Hugo we are struck by his manysided genius which flourished particularly in the domain of poetry and novel. In his poetry Hugo is perhaps at his best. His poems covering different subjects—love, childhood, patriotism or religion have in fact, immortalized his name. In his poems starting from his earliest collection of odes and ballads to those published posthumously, he gives us a wide variety of themes expressed poignantly, sometimes with unsurpassable charm and beauty.

We are here strictly concerned with his views on the concept of God and His relation to the world and man. There is, in fact, a constant reference to God in his 'Les Contemplations' and many other poems some of which came out posthumously. But according to some critics Hugo makes no attempt to maintain a coherent attitude all through. The concept of a personal God is found when hugo speaks of God as 'Le bon Dieu' (Kind or good God), or as 'Dieu pour benir' (one who blesses) or as 'notre amour c'est Dieu' (God as our love). The lines clearly explaining the orthodox Christian view, for example are:

"C'est Dieu qui remplir tout.
Le monde, c'est son temple"!

(It is God who holds all, the world is His temple). The earth is the Lord's, but as P.E. Charvet explains it, the poem is entitled "Pan" and the God in question is really no more than the force in Nature. In Charvet's view Hugo's religious attitudes are conflicting. "As times God is a personal God whom men can pray to, at other time God is depersonalized and becomes only the 'divine spirit'. This view is not without foundation. When Hugo contemplates the beauty of Nature or the splendours of the universe he is full of gratitude to God who is supposed to have created this world. But at times when he penetrates the problems of life or looks for a meaning in life and surveys its miseries, agonies and cruelties, the monster of doubt raises its ugly head. And yet, as Charvet himself admits, the sight of a cross in a cemetery produces in the poet a sudden flash of Christian sentiment. The idea of a personal God returns when an agony of personal sorrow demands the comfort of a supernatural being and makes the survival of the soul more than ever desirable. The premature death of the poet's daughter and son-in-law lacerates his heart and yet he seeks consolation from God and does not fail to retain his faith in and devotion to Him. The poet expresses the feelings of his grief stricken heart in the poem 'A Villequier, (At Villequier') which remarkably brings out the religious attitude of the poet. We may quote here some important passages which explain distinctly the poet's attitude to God:-

(i) "I come to you Lord!
Confessing that you are good, merciful indulgent, and gentle,
O living God!

Again the poet even in his heart-rending grief does not lose faith in values, nor in the possibility of the triumph of good over evil. So he says:-

(ii) "The world is dark, O God!
The unchangeable harmony is made of tears as well as songs;
Man is only an atom in this infinite shadow, the night where the good ascend and the wicked fall."

(iii) A devotional attachment to God is noted in these lines again:-

"I implore you. O God! to look upon my soul, and to consider that I come to worship you as humbly as a child and as gently as a woman".

Again in another poem viz., 'The poet's faith' (included in 'The Contemplations') the poet retains his faith in God unimpaired when he says:-

"You say, 'where goest thou? I can not tell,
And still go on. If but the way be straight,
It can not go amiss! before me lies
Dawn and day; the Night behind me; that
Suffices me; I break the bounds: I 'see'
And nothing more, 'believe' and nothing less
My future is not one of my concerns".

There is a good number of short improvisations in his books of poems which undoubtedly demonstrate the theistic faith of the poet. In the 'Trusts in God'. for instance, the poet says:

'Child even this day trust! And tomorrow have faith,
And all tomorrows! The darkness grows less.
Trust! And each day when first gleams the dawn—breath,
Awake thou to pray; God is wakeful to bless!

In an ode 'Thanksgiving' the poet says:

"My bark thou bringst to port,
safe from the stormy main,
My branches well-nigh dead have budded
forth again,

I bless and thank thee, Lord,
for that life-giving breath
Which kindled up the flame
so nearly quenched in death".

The poet sometimes asks the child to pray for him in the following lines:

"Then go, go, pray for me!
And as the prayer
Gaushes in words, be this the form
they bear:-
'Lord, lord, our Father,
God my prayer attend;
Pardon! Thou art good!
Pardon! Thou art great!

Hugo, in fact, had no fascination for any particular religious dogma or doctrine. His unshrinking faith in God reflects the theistic faith of the Christians. Although sometimes he maintained an attitude of stern criticism and even scepticism towards doctrinal theology, he was essentially a religious and reverent mind. The last special expression of his views before death declared his desire to be carried to the grave in hearse of the poor. He wrote:— "I refuse the prayers of all Churches. I ask a prayer from every human soul. I believe in God'.

General observations.

From our foregoing analysis it becomes abundantly clear that none of the french poets mentioned, advocates pantheism in the sense in which it is found in the Upaniṣads. The concept of God which these poets finally arrive at widely differs from the cosmic conception of Brahman as demonstrated in the Upaniṣads. All these French poets, as we have seen, evince a theistic conception and look upon God as a just, benign and merciful person. In Lamartine's poems there is no doubt a pantheistic touch, but his Christian sentiment predominates and very naturally he lays stress on the devotional element in man's attitude to God—an element which iscompletely absent in the Upaniṣads. Alfred de Vigny follows the same line of thought. Further, in the Upaniṣads there is no touch of pessimism which forms a distinctive mark of Vigny's poems. Vigny, however, finally attempts to dispel the gloom of life by a sort of stoical resignation. When we come to consider Hugo's poems, we find that he does not fundamentally differ from his immediate predecessors in developing the conception of God as related to the finite world. These poets may thus be regarded as sponsors of theism rather than Upaniṣadic pantheism. But as we have indicated earlier, there are evidences which prove beyond doubt that they were acquainted with the ancient Indian thought. It is not, therefore, unlikely that there is an indirect influence of the ancient Upaniṣads on them. Our observation is based on the following premises.

From 1800 on France tended to become the centre for oriental study. The preparation of an inventory of the Indian manuscripts which were being accumulated in the 'Bibliothé que Nationale' had begun. The 'Asiatic Researches' published in Calcutta were immediately translated into French as were the works of Charles Wilkins and William Jones. Following the ideal of 'Asiatic Society' founded in 1784 by Jones in calcutta, a similar institution was established in Paris in 1822.

Further, it is well-known that the complete works of William Jones was published by Jon's wife in 1799. This Volume includes all the annual lecture delivered by Jones. One such lecture delivered in 1785 was on the Gods of Italy, Greece and India.

On the strength of these facts it seems reasonable to infer that the French scholars of the 19th century had adequate opportunity of being acquainted with the

cultural thought of ancient India. When Louis Renou, therefore, mentions the names of Lamartine, Vigny and Hugo as poets interested in different aspects of Indian thought, his observation does not appear to be groundless. Regarding Victor Hugo in particular Renou says: "He (Hugo) is often full of respect, and even 'panic respect' before the literary monument of India". On of the poems of Hugo—'Suprématie' (Supremacy' Included in the 'Legends of the Ages') that had left the deepest and most permanent imprint on the readers, is a free development of a narrative portion of the 'Kena Upaniṣad' where the strength of Agni and Vāyu is tested and the supreme and mysterious power of Brahman is sought to be established. The passage relating to Agni is given by Hugo a colourful and grandiloquent version in his poem 'Suprématie' with a view to demonstrating the supreme power of Almighty. We, therefore, agree with Louis Renou when he observes: "In all three (i.e., Lamartine, Vigny and Hugo) the aspiration towards an indefinable divinity, the urge to expression sometimes in the form of a hymn, and sometimes in the epic—are all features connecting them 'by instinct' with ancient India. Hence their wonder when they made acquaintance with the great Sanskrit writings in translation". It is, therefore, neither groundless nor unfair for us to infer that the Upaniṣadic concept of Brahman served as one of the causes that stimulated the thoughts of the aforesaid French poets. But their strong theistic bias stood in the way of developing the pantheistic world-view in deference to the Upaniṣads.

VRATA

The Upaniṣads, are the sacred literature of ancient India. The philosophy that arose out of them was also, to that extent, a sacred philosophy. The Upaniṣads have always been considered as a section of the Vedic texts and have shared in the peculiarly sacred character attaching to them. Throughout the vast extent of Sanskrit literature, not a line can be discovered which might be understood to suggest that the Upaniṣads were not a part of Vedic literature. Modern scholarship has no doubt discovered the fact that there was a big gap of time between the Vedas and the Upaniṣads. These latter are believed to have been produced very much later and possibly under defferent social, intellectual and physical conditions. The orthodox view, of course, does not recognise these differences; according to it, all of them are eternal and revealed, and are, therefore, unaffected by imperial and spatial conditions. We cannot possibly accept this aspect of the revelation theory; yet we ought not to ignore the fact that to the ancient Indian mind the whole of Śruti, including the Vedas proper and the Upaniṣads, constituted one homogeneous mass; the Upaniṣads were never thought of as having a different origin or a different character from that of the Vedas. On the contrary,the unbroken and uniform tradition is that the Upaniṣads were a part of the Vedas. Whatever the difference of time and space between the Vedas and the Upaniṣads may have been, in subsequent thinking it was successfully obliterated; and all of them together have been regarded as making up a complete whole.

Not only this, but as in the case of the Vedas proper, in the case of the Upaniṣads also, a formal, sacramental initiation was necessary for their study. The study of the Upaniṣads, like that of the Vedas, was not a secular study; and every one could not engage in this study at any time he liked. It was a *vrata*—a holy vow, which involved a severe discipline and an austere life, and was to be preceded and accompanied by a number of sacrificial performances.

Detailed rules have been laid down for this discipline and these performances in the *Gṛhyas*. The vow was called 'the vow of the Upaniṣads' (*Aupaniṣada Vrata*), and was usually to be kept for a year (*Gobhila*, iii, i, 28; *Bodhāyana*, i, 3, 2; *Khādira*, ii, 5, 17; *Vṛtti* on *Aśvalāyana-Gṛhya*, i, 22, 3; and *Bhaṭṭa-Kumārila-Kārikā*, 15; etc.).

The first general initiation to the Vedic studies was the sacrament of the sacred thread (or *Upanayana*). Then there were other sacraments also to be gone through for the study of special parts of the Vedas. The *Upaniṣada vrata* was one of these several sacraments, and was necessary for the study of the Upaniṣads and Brāhmaṇas (*vide* Tarkālaṅkāra's commentary on *Gobhila*, iii, I, 28; *Bodhāyana*, *loc. cit.*).

The *vrata*, however, was not the same thing as the study or the *vidyā* proper. The former was an accompaniment of the latter and consisted in a preliminary vow taken before the sacred fire, then some regular libations offered to the fire throughout the year and, then, at the end of the period, a declaration to the gods that the vow had been kept, and, then a sort of leave-taking from them. The offering of libations had to be continued so long as one was engaged in the study of the Upaniṣads. The period usually contemplated was a year; but if the study could not be finished during that period, it might be prolonged beyond a year.

The difference between the study and the sacrificial performance accompanying it was never overlooked. And *Gobhila* (iii, 5, 22), *Pāraskara* (ii, 5, 32), etc. contemplate the possibility that one might keep up the sacrificial vow without being able to finish the study and also *vice versa*. It is just thinkable that a man might be anxious to enter the life of a *gṛihin*, i.e., get himself married and find a home, after a year or so spent in the study of the Upaniṣads. Now, during this period, he may have finished the study and also kept up the sacrifice; or, it was no less likely, that he may have succeeded in either of them only but failed in the other, i.e., he may have finished the study but transgressed the vow, or, kept up the vow without being able to finish the study. It was of course the best thing to be able to have done both; but it was also permissible to close up the period with success in one direction only. Both could not be neglected but success in both was of course the ideal.

But whether one succeeded in both or not, it is apparent from the trend of the *Gṛhya-sūtras* that both had to be attempted. In other words, the study of the Upaniṣads could not be begun except with the formal initiation and with the sacrifices in question. Harihara while commenting on *Pāraskara*, ii, 5, points out that, after the sacrament of the *Upanayana* one might begin all the Vedas simultaneously, or, might begin them one after another; but there were different rites to be observed in the two cases. And never could the study of the Vedas or any important portion of them be begun except with a formal initiatory ceremony and a vow to live a stringently regulated life.

The *Gārgya-Nārāyaṇīya-Vṛtti* on *Āśvalāyana-Gṛhya-sūtra*, i, 22, 4, says that when a pupil was unable both to keep the vow and to finish the study of the entire veda, he might read the Āraṇyaka portion only and then become a house-holder.

As to the relative importance of the vow and the study, this writer thinks that the study is more important. The vow to keep up a sacrifice and to follow a particular kind of life for a specified period could be broken only if the study was finished before that period. When a pupil was initiated to the study of the Vedas, he was at the same time initiated to a religious life also involving certain specific sacrifices and certain vows. The pupil was expected

to keep the vow and to carry on the study. If he could finish the study of period vowed for, he could break the vow and become a house-holder; he could not, however, break the vow without finishing the study. And if he could not read the whole of portion of the Vedas he undertook to do, then the vow must be observed for the whole period and having read select parts of that portion of Vedas which he undertook to read, he might become a house-holder. The most laudable thing for him, however, was to keep the vow for the stipulated period and also to finish the study within that period.

We should notice here that the *Gṛhya-sūtras* of Āpastamba and Pāraskara do not mention the *Upaniṣad-varta*, but, as is usual with the other *Gṛhyas*, gives the *Upanayana* at the eighth year and the *Godāna* at the sixteenth. Āśvalāyana also makes no specific mention of the *Upaniṣad-varta* in the *Sūtras*, but the *Vṛtti* on the *Sūtras* mentions it and so does the *Kārikā* of Bhaṭṭa Kumārila. A clearer mention of this *vrata*, however, is found in the *Śrauta-sūtra* of Āśvalāyana (ii, 2, 14).

Even if a particular *Gṛhya* omitted to mention it altogether, the only inference in that case would be that in some of the *Śākhās*, this *vrata* or vow was not practised. But it does not appear to have been the case. Even when it is not explicitly mentioned in any of the *Gṛhyas*, it is implied clearly enough. The importance of the *'end'* of the Vedas (i.e. of the Upaniṣads) was never lost sight of. And the *vṛtti* on *Āraṇyana-Gṛhya* (i, 22, 4) goes so far as to say that when the rest of the Vedas could not be finished,the pupil should read at least the 'end' of Vedic texts, i.e., the *Āraṇyakas*, in order that his vow might be considered fulfilled. And under Sūtra, i, 22, 3, the *vṛtti* considers the different views as to when exactly the various ceremonies between the Upanayana and the beginning of a house-holder's life are to be performed. Though the list of these intermediate ceremonies is not given in full, we can easily see with the help of the *Gṛhyas* of other schools and the *Kārikās* of Bhaṭṭa Kumārila, that this list included the *Upaniṣad-vrata* also. Besides, under Sūtra, i, 22, 13, the *vṛtti* gives a *mantra*, viz., *upaniṣade svāhā* which could be appropriately used only in the *Upaniṣad-vrata* ceremony (cf. *Bodhāyana*, iii, 2, 30).

So the *Upaniṣad-vrata* or the sacrament for the study of the Upaniṣads was a generally recognised form of initiation to the study of these books. According to all the schools of *Gṛhyas*, this *vrata* was to last for a year during which period the study of the Upaniṣads was expected to be finished. If owing to any reason, the study could not be finished, the period might be extended. And, according to all the *Gṛhyas* again, this *vrata* was to come after the Upanayana, i.e., the general introduction to the study of the Vedas. There is no provision in the *Gṛhyas* for beginning the study of the Upaniṣads straightway without the introduction to the Vedas in general.

The *Drāhyāyana-Gḥyas* (ii, 5) read with the commentary of Rudraskanda makes the whole thing perfectly clear. At the very beginning (ii, 5, 1) Rudraskanda tells us that there are eight vows prescribed for the Chandogas (*aṣṭau vratāni samaryyante chandogānām*); and this list of eight starts with the Upanayana and includes Godāna, Aupaniṣada and five other vows. It is also indicated here as to which *vrata* was to be accompanied by the study of which portion of the Vedas. To Upanayana was no doubt an introduction to the entire study; still, it was the *Gāyatrī* and other relevant texts which were covered by that specific *vrata*. After this was over, another specific portion of the Vedas was to begun with the initiatory ceremony of *Āditya-vrata* and so on.

As to the *Auspaniṣada vrata*, we are told (ii, 5, 38) that it was to synchronise with the study of that portion of the Vedic tests which begins with *Deva savitar* etc. and ends with *na ca punarāvartate*. This last line occurs in the last passage of the *Chāndogya Upaniṣad*; the first, *Deva sabitar* etc., is not, however, the first line of that Upaniṣad. That seems to indicate that more than a mere Upaniṣad as we find it now, was included in the course of study which was accompanied by the *Upaniṣad-vrata*. If the whole course could not be gone through in any case, selections seem to have been allowed.

Rudraskanda further (ii, 5, 14) says that for portions of the Vedās other than those specified in connection with these *vratas*, there was no rule about time (*na kāla-niyamaḥ*), nor was there any rule about the Vedāṅgas.

The student of the Upaniṣads, and for the matter of that, of the Vedas in general, had nor a jolly good time of it; he had to live a strenuous life, a life of austerities with a crowded programme of studies and religious observances. Some idea of the life of the student or the Brahmacārin, as he was called, may be formed if we recollect some of the rules that he was expected to follow. In the first place, he was to be absolutely under his teacher, was to beg alms morning and evening, and whatever he might obtain in that way, he was to make over to his teacher; he was to collect sacrificial fuel; he was to carry staff, and to retain unclipped his hair and beard, and so on. Besides all these rigorous, he had to perform certain sacrificial rites and offer libations to the fire. This rigorous life, circumscribed by stringent rules and involving a series of strenuous tasks, was a *vrata* or a vow that the pupil had to keep.

The actual reading of the texts was no less formal and no less stringent. In the first place, there were certain days and certain days and certain events during which there could be no reading. For instance, if the student lost a kinsman, reading was to be suspended for some time. In the second place, in addition to all this, there were certain formalities to be observed every time when the study was to be begun and postpone for the day.

The first acquisition of the learning, therefore, was an exceedingly formal affair nay, it was a religious rite. An arduous preparation was necessary and a strenuous discipline had to be observed so long as the study was not mastered. The study of the Upaniṣads was not a secular function; it could not be perfunctory. All other concerns of life were to be set aside for the time being, and no other thought was to be allowed to enter the mind of the pupil, and he was not to have any other relation save that with his teacher and fellow-pupils.

The *vidyā* or knowledge acquired with such great difficulty had to be kept alive with equally deep reverence. Even when the pupil had entered the life of a house-holder, the study of the Vedas, including of course the Upaniṣads, was still a sacred duty for him. The reading of the scriptures, or, *Svādhyāya*, as it was technically called, was one of the five great religious observances of a house-holder (*pañcs mahāyajña*). (cf. *Āśvalāyyana-Gṛhya*, iii, I; *Bodhāyana*, ii, 9 etc.).

Āśvalāyana says that these five *yajñas* or rites should be observed daily as far as practicable. With regard to *svādhyāya*, he lays down the following rules:

> "One should go out of the village towards the east or north; should purify himself by an ablution; be clothed in pure garments, wear the sacred thread in a particular fashion; sit upon a seat of the sacred grass of *darbha*, with his face turned to the east and place his hands upon his lap;....fix

his gaze upon the spot where the sky seems to meet the earth, or close his eyes altogether; and concentrate his mind upon the study and then go on with it." (*Āśvalāyana-Gṛhya-sūtra.* iii, 2, 2).

The study must begin in the spirit of worship and certain formalities must be observed at the beginning and also at the end. Into the details of these we need not go. Suffice it to say that the whole was a sacramental function and not a mere reading of books as a modern man understands it.

We find almost identical regulations about the study of Śruti (including the Upaniṣads) in the *Saṃhitās* of Manu, Yājñavalkya and others. Thus, Manu, in chapter ii, gives the details of the Upanayana ceremony, the first general introduction to the study of the Vedas,and lays down almost identical rules as the *Gṛhyas* about the life of the *Brahmacārin* or pupil. We find no specific mention of the *Upaniṣad-vrata* here; but that does not and cannot possibly imply that the study of the Upaniṣads has become a secular concern. For, the term 'Veda' included the Brāhmaṇas and the Upaniṣads; and any sacrament for the study of the Vedas was, to that extent, a sacrament for the study of the Vedas was, to that extent, a sacrament for the study of the Upaniṣads also. The special sacrament connected with the study of these books is not emphasised in the Saṃhitās. This may mean either of two things; (i) that the *Upaniṣad-vrata* had fallen into desuetude; or, (ii) that a division of labour had been introduced in the study of Śruti and that the Upaniṣads were no longer being studied by the class of men for whom the Saṃhitās were intended. Whichever of these hypotheses we may adopt, the undisputed fact remains that the study of the Upaniṣads was still a sacred function; whether pursued by the same class of men as before, or not, this study, as far as Sanskrit literature is concerned, never appears to have lost its religious character.

As in the *Gṛhyas*, so in these *Saṃhitās* also, the pupil after having finished his study could enter the life of a householder; and then the teaching and the reading of the Vedas were one of the five religious observances which were binding upon him (cf. *Manu*, iii, 7o; iii, 75, 78, etc.).

Similar rules as to the beginning and continuance of the study of the Vedas and the Upaniṣads are also found in the books knows as *Dharmasūtras*. (*Bodhāyana-Dharmasūtra*, i, 2, 8, *et. seq.*; ii, 6, 9,; *Gotama-Dharmasūtra*, chapters i & ii, etc.).

According to the *Gṛhya-sūtras*, the *Dharmasūtras*, and also the *Dharmasaṃhitās*, the common and general rule for the study of the Upaniṣads as a part of the Vedic literature was that it should begin after the ceremony of Upanayana; some of the *Gṛhyas*, in any case, ordain that this study should be accompanied by a special *vrata* and *homa*, or sacrificial rites. And according to all of them, the first acquisition of the *vidyā* was to take place in the first *āśrama*, i.e., while the pupil was still a young man. And the teacher in all cases was a *gṛhastha* Brahmin. In the first place, he was to be a Brahmin, because teaching was specifically a Brahmin's occupation (*Gotama*, x,.2; *Vasiṣṭha* ii, 14). And except in case of dire need, a Brahmin was not to learn from a non-Brahmin (*Gotama-Dharmasūtra* vii, I). Barring one or two ostensible cases to the contrary where a Brahmin is said to have acquired knowledge from a Kṣatriya, even in Upaniṣadic times, teaching appears to have remained exclusively in the hands of the Brahmins. In the second place, the teacher was a *gṛhastha* or house-holder; for, teaching and reading were parts of his domestic rites.

The *vidyā* or knowledge, thus acquired in the first quarter of life, had to be preserved by continuous study which itself was again a bit of a sacrament. During the second stage of life, the Brahmin was expected not only to read the sacred writings but also to teach them to deserving pupils.

During the second half of life which embraced the third and fourth *āśramas*, viz., the *Vānaprastha* and the *Bhikṣu*, teaching and learning were no part of a Brahmin's activities (*Gotama-Dharmasūtra*. iii, II, *et seq.* ; *Bodhāyana*, ii, 6, & 10, etc.). This half of life was a life of increasing rigidity, abstinence and penance. At this stage, the Brahmin was to depend for his food on begging; and in order to cut asunder all ties of attachment to the world, he was not to have any fixed home even. In this stage, the Brahmin was freed from the obligation of performing religious rites except a few small items. He was neither to learn anything nor to teach anything; but had to meditate on what he had learned before. It was in fact, only a preparation for death and, meditation on the truths of the Śrutis, was only an attempt to reach salvation when death actually came.

The *Gṛhyas* mention very seldom these *āśramas*. They are discussed more in the *Dharmasūtras* and the *Dharmasaṃhitās*; and both these branches of literature agree in delineating the ideal of this half of a Brahmin's life. In matters of detail there are some differences between one school and another and also between the *Sūtras* and the *Saṃhitās*; but in broad and general outlines, there is a striking agreement among them all. The general scheme of life is more or less the same. Both the *Saṃhitās* and the *Dharmasūtras* prescribe the continuation of the study of the Vedas even during this period. This study, it seems, could never be given up altogether even in the last two *āśramas* (cf. *Vasiṣṭha*, x, 4). Reading aloud was not necessary there must be mental recitation and meditation (*Vasiṣṭha*, x, 14). The *Sūtras* do not make any very special mention of the Upaniṣads. It is nevertheless clear that the importance of the Upaniṣads was not overlooked; the absence of any special reference to them only means that they were not regarded as independent books and it was thought that sufficient recognition was accorded to them when the importance of the Vedas was emphasised. In some cases, however, a separate reference to them is also intended, e.g., *Vasiṣṭha*, x, 14; *Bodhāyana*, ii, 10, 55; etc.

Separate references to the Upaniṣads are found in the *Saṃhitās* also. Thus *Manu* (vi, 29) says that in the last *āśrama* a man should, among other things, follow the Upaniṣad branch of the *Srutis*; and in vi, 94, he says that one should adopt the last *āśrama* after having learned the *Vedānta*.

In the orthodox rules of life in the *Dharma-sūtras*, *Gṛhyas*, and *Dharma-saṃhitās* an ideal has been delineated in which the Upaniṣads certainly occupy an important place, but they are not *more* important than the other branches of the *Srutis*. And further, no special virtue is suppose to belong to the last two *āśramas* and the first as opposed to the second; in other words, the life of a *gṛhastha* or house-holder is not despised in any way. This is also an important *āśrama*, if not the most important *āśrama*; and the parts of the Vedas other than the Upaniṣads are not considered valueless at all.

On the contrary, as to *āśrama*, the *gṛhastha* is very much extolled (*Manu*, vi, 87, 90, etc.). The house-holder is the prop on which the others have all to lean for support; his is, therefore, the best *āśrama*. *Bodhāyana* (ii, 6, 29 f.) refers to a view that

the real *āśrama*—the *āśrama* that was sanctioned by explicit *Śrutis*—was that of the *gṛhastha*. And it was only an *asura* named Kapila, who, warring against the gods, introduced the fourfold division of *āśramas*. Of course, this was one of the many views on the subject. In any case, the existence of the four *āśramas* as a matter of fact is frankly recognised in the *Dharmasūtras* and *Saṃhitās*; and the possibility and *Sāstric* sanction for the evasion of the responsibilities of a house-holder's life were also admitted by these writers. But they placed the greatest emphasis on the second *āśrama*, viz., that of the *gṛhastha*. some of the *Smṛtis* of later times went so far even as to prohibit the last *āśrama* (*Sannyāsa*) altogether in the Kali age.

Again, even in the last *āśrama*, some of the simpler Vedic rites are still obligatory (cf. *Viṣnu-Saṃhitā*, xciv, 4; etc.) And a general study and meditation of the Vedas is always enjoined. At to the study of the *Srutis*, the Vedas proper occupy perhaps a higher position than the Upaniṣads. These latter also are sacred and should be studied with ceremony and reverence and should on no account be slighted. But they have no special sanctity as against the other sections of the Vedas and are not supposed to have any special authority either.

In the *Smṛti* literature, beginning with the *Sūtras* and ending with the later compilations like those of Raghunandana, the tendency is distinctly traceable of attaching an increasing importance of the life of the *gṛhin* (house-holder). The life of the house-holder was a life of *karman*. Of course, among the many *karmas* that he had to be perform, the reading of the Vedas (*svādhyāya*) also was one. But there the Upaniṣads are not in any way specially marked out.

The special importance attached to the *gṛhastha aśrama* and the decreasing value assigned to *sannyāsa* in the Smṛtis seem to imply that, among orthodox Brahminical circles, the reading and meditation of the Upaniṣads, though quite important and sacred, were never regarded as a substitute for the reading and practice of the other portions of the Vedas. The Upaniṣads were a supplement to the Vedas and as such quite important. But their study could not be regarded as dispensing with the need for other studies. And what is far more important, renunciation of *karman* and of the life of *karman*, was not considered by these writers a necessary and indispensable preliminary to that study. On the contrary, in the *Smṛtis*, this study is associated with a sacrificial vow—a *vrata*—which was a *karman* of the same type as any other Vedic rite.

This discussion must have prepared us to accept the following conclusions:

(i) In earlier days, according to the orthodox view, though the Upaniṣads were quite an important section of the Vedic literature, and though, along with other important sections, the study of the Upaniṣadic section had to be accompanied by certain sacrificial performances and was regulated by special and stringent rules, yet, the Upaniṣads were never considered to be anything other than a mere part of the *Śruti* literature. They were not conceived to be independent books; they did not imply an independent cult and were not followed by a special class of men. We are no doubt often told of a class of men called *Brahmavādins*; but they are also referred to in connection with ceremonial performances. This shows that although there were those that specialised in *Brahmavidyā* or Upaniṣadic studies,

yet socially, they were not an altogether distinct class from other classes of Brahmins. These references to the *Brahmavādins* are just like our references to the 'physicists' or the 'logicians' : they do not imply a distinct *social* class. The *Brahmavādins* was a distinguished scholar and held a high position in society; nevertheless, he was after all a Vedic Brahmin.

(ii) The study of the Upaniṣads was a part of the scheme of life in which the performance of Vedic ceremonies and the worship of fire figured prominently. The class of men who performed these sacrifices were also the class to whom the Upaniṣads really mattered. It was the Brahmins of Vedic religion who read and studied the Upaniṣads and studied them as part of the Vedas.

(iii) It was part of a Brahmin's regular function to teach pupils; and along with other branches of the Vedas, he taught the Upaniṣads also. The teacher was a *gṛhastha*.

(iv) Renunciation of the world was a virtue, but it was to be practised only *after* one had been worshipper according to ordinary rules, had been a house-holder and founded a family. It was not an exceedingly high virtue and was not a *sine qua non* for the study of the Upaniṣads.

This was in ancient times. Some of the ceremonies, e.g., *Upanayana*, still linger in more or less mutilated form; but the same old religion is no longer practised in its entirety. And between then and now, another important and interesting change had taken place: It was the abstraction of the Upaniṣad portion of the Vedic literature from the rest of it and handing it over to a class of men who cared very little for the Vedic religion properly so-called and little also for the responsibilities of a worldly life. In other words, in later times, a class of men arose who studied only the Upaniṣads to the exclusion of the other branches of *Śruti* and practised the last *āśramas* excluding the second (i.e. that of a householder).

W

WALT WHITMAN (1819—1892)

The poetic talent of Walt Whitman has arrested the attention of innumerable scholars and critçs of different lands. His "Leaves of Grass"—the whole corpus of his poetic productions (the different editions of which were published between 1855 and 1892) contains themes that invariably invited a formidable array of critical studies, favourable or adverse in and outside America. He has become a legend as it were, a pivotal figure in the international literary movement. The poetic theory outlined in the preface to the 1855 edition of 'Leaves of Grass', describes his personal ambition. The bard who is 'to be commensurate with a people', to 'incarnate' its geography and life and to span his country from east to west, is of course himself. The poet who believes that 'all beauty comes from beautiful blood and a beautiful brain' is confessing a personal ambition—even a dedication of himself to an ideal—to live and to record a beautiful life.

Our purpose here is to see how Whitman, who is liked upon by many as a poet of the body, transgresses his sensuality and on the metaphysical plane reaches pantheism which is very much akin to the Upaniṣadic doctrine, and to find out how far he has been inspired by the Upaniṣads in this regard.

Whitman and transcendentalist movement in America

When Whitman appeared in the literary firmament of America, a distinctive tendency to transcendentalism was in the air and Whitman was ostensibly inspired by this spirit advocated mainly by Waldo Emerson, Henry David Thoreau, Theodore Parker and others. These thinkers came together in 1830's and 40's and generated not a definite systematic creed or school of philosophy, but a fermentation of ideas and attitudes stressing the moral and spiritual needs of the people, which served as a major stimulation of literary activity or philosophical thinking in the United States during the American Renaissance.

These thinkers were profoundly influenced by Kant's 'Critique of Pure Reason' where Kant, in attempting to establish the limits of human understanding, concluded that finite mind can have a scientific knowledge of phenomena only. He did not deny the reality or the existence of 'something' behind phenomena, but asserted that it was unknowable. Kant admitted, however, the human need for belief in such ultrarational ideas as God, Immortality, Freedom etc. Now this line of Kantian thinking stimulated the speculative minds especially of America to explore this 'unknowable' region. W. F. Taylor has summarized the result by declaring that the transcendentalists were the mystics. They hoped to 'transcend' the phenomenal realm and receive their inspiration towards truth at first hand from the Deity unsullied by any contact with matter.

Spiritual verities alone were of great importance to the transcendentalists and

these were immediately imparted to the soul from God. Yet God, the Oversoul was revealed also in nature which was a beautiful web of appearances veiling the spirituality of the universe, a living garment, half-concealing, half-revealing the Deity within. Of the transcendentalists it was Emerson to whom Whitman was more indebted for the fundamental ideas in his earliest 'Leaves of Grass'. Despite the fact that on certain occasions he tried to minimise his debt to Emerson, he arrived ultimately at an open and almost undeviating allegiance both to Emerson as a person and to Emersonian ideas in general. One such idea, dominant not only in Emerson, but in all other contemporary thinkers in America is 'other worldliness'. This attitude however does not mean attenuation of this earthly existence. It indicates a craving for release from the imperfect empirical life to a higher plane of being where the spiritual aspirant realizes the Soul to be the absolute reality. The term 'other worldliness' has almost the same connotation for the ancient Indian thinkers, for it implies to them also that the empirical world is not final and that the highest good can be found only in a higher realm which is spiritual, where man realizes his soul to be divine and supreme.

Having reached this spiritual world, however, one does not condemn this lower world of existence as false and unreal. In the Bṛhadāraṇyaka Upaniṣad Maitreyī in her zeal for the knowledge of the 'Supreme Soul' reveals this attitude. Thoreau, another American transcendentalist typifies this attitude in his 'Walden' and urges us not to fix our heart on that which is transitory. Some of the close parallels between Whitman's thoughts and the ideas of the contemporary transcendentalists are perhaps due to the fact that Whitman also like them wrote as mystic as we shall explain presently. We shall also explain how Whitman in the spirit of some of his contemporaries as also like that of the Upaniṣadic thinkers seeks to discover the Eternal Infinite Being in which all worldly objects are virtually anchored. As a matter of fact he could not evade the influence of this group of thinkers in general and of Emerson in particular who, we come to know, wrote for the magazines and newspapers which Whitman read and to which he also contributed during 1840s. These American thinkers became genuinely interested in the literature and religion of Asia, especially of the Hindoos. Sanskrit was then taught at harvard, and India was frequently discussed in newspapers and popular magazines to judge by the large number of clippings which Whitman amassed in his own scrap books.

Mysticism in Whitman Evolution of his thoughts and ideas

The point we should take note of at the outset is that Whitman's is no systematic and coherent philosophical system. The thought and ideas of his 'Leaves of Grass' may be considered philosophical by many. But he did not belong to any definite school. The poet himself did not, in fact, want to be a formal metaphysician. To quote his words: "I will not be a great philosopher and found any school, and build it with iron pillars, and gather young men around me, and make them my disciples". Whatever may be the opinions of the scholiasts we can, nevertheless, trace an order or more precisely an evolution of his ideas.

We find a consensus among almost all the critics and biographers according to whom Whitman was a mystic. The term 'mystic' is undoubtedly ambiguous and it is sought to be explained in different ways by different thinkers. It must further be noted that the mystics of all lands and ages do not always present identical views.

Similarities may be found among them, but the dissimilarities also can not be overlooked. Rudolf Otto is right in holding that in spite of much formal agreement. Mystical experience is capable of great diversity, its content can be curiously varied. The moods and feelings which it arouses can differ from one another even to the extent of being diametrically opposed.

But in spite of diversity of interpretation it is not impossible to determine the fundamental trait of mysticism which in some way, as we shall find here, is trace in Whitman. Mastics desire, above all else, to come some how into direct contact with the supernatural. To seek an infallible standard or proof of the accuracy of this sort of experience is of no avail, for mystical experience is something unique of its kind. Dr. Rufus M. Jones, a widely accepted authority on mysticism perhaps aptly analyses this experience when he says: "The fundamental fact of first hand mystical experience, the direct encounter with the living revealing God in the depths of the soul, is pretty much of the same type in all ages, in all lands and in all religions. What varies is the interpretation of experience through the attempt to communicate it and to make others see the significance of the inward event". There are two profoundly different ways of knowing a thing as Bergson puts it: 'The first implies that we move round the object; the second that we enter into it. The mystic resorts to the second means.

In 'Leaves of Grass' and also in his prose writings Whitman has given the description of experiences which are mystical in the sense we have indicated above. "I believe in you my soul, the other I am must not abase itself to you, and you must not be abased to the other. Loafe with me on the grass, loose the stop from your throat, not words, not music or rhyme I want, not custom or lecture, not even the best. Only the lull I like, the hum of your valved voice. I mind how once we lay such a transparent summer morning. How you settled your head athwart my hips and gently turned over upon me. And parted the shirt from my bosom-bone and plunged your tongue to my bare-stript heart. And reach'd till yon felt my heard, and reach'd till you held my feet. Swiftly arose and spread around me the peace and Knowledge that pass all the argument of the earth, And I know that the hand of God is the promise of my own. And I know that the spirit of God is the brother of my own. And that all the men ever born are also my brothers, and the women my sisters and lovers. And that a kelson of the creation is love. And limitless are leaves stiff or drooping in the fields. And brown ants in the little wells beneath them. And mossy scabs of worm fence, heap'd stones, elder, mullein, and poke-weed". —Section-9, Song of Myself. One such remarkable description is found in Song of Myself for here we find a complete picture of almost all the phases of a mystical experience 'from the communication with the 'Soul' and the sensation of being penetrated and permeated by the supernatural, to the belief that the experience has brought with it clairvoyant knowledge and spiritual wisdom. Typical of the mystics are the resultant convictions of equality with God, brotherhood with all people, and love as the foundation of the whole universal creation. In fact these ideas resulting from a mystic vision constitute the principal theme of the poem mentioned. Like all mystics Whitman regards this vision or intution as incommunicable. For example, "There is something that comes home to one now and perpetually. It is not what is printed, prech'd discussed. It eludes discussion and print.- It is not to be put in a book, it is not in this book... (—A Song For Occupations, sec.2). In the 1855

preface to the Leaves of Grass Whitman declared :'The poets of the cosmos (the kind of the poet he was trying to be), advance through all interpositions and coverings and turmoils and stratagems to first principles'. In 'Passage to India' he predicted-'Nature and Man shall be disjoined and diffused no more, the true son of God (i.e., the poet) shall absolutely fuse them'.

But an enriched conception of Soul or the spiritualistic tendency which leads the poet to pantheism, does not appear to have been a decided conviction from the beginning. Whitman is generally interpreted as a poet of the body. The poems in 'Song of Myself' give us his conception of soul no doubt, but there are, in these poems, adequate references to his eulogy to body. In a notebook Whitman says: "I am always conscious of myself as two—as my soul and I: and I reckon, it is the same with all men and women'. In the first line of the poem quoted by us from 'Song of Myself—'the other I am'—refers obviously to the physical self. This position naturally prompts us to touch upon the evolutionary process of Whitman's fundamental ideas on body and soul.

The 1855 edition of 'Leaves of Grass' makes it abundantly clear that Whitman sings rapturously of the body and carnal sensation. The terms—'body' and 'soul' recur almost simultaneously and seem to have the same resonance or the same richness of suggestion at this period. The poet says—'I am the poet of the body and I am the poet of the soul'. (Song of Myself', Sec.21). The poet even goes to the extent of ascribing to the body a halo of divinity as it were when he says—

"The man's body is sacred and the woman's body is sacred,
No matter who it is, it is sacred.......
* * *
This is the female form.
A divine nimbus exhales from it
from head to foot,
It attracts with fierce undeniable attraction,
I am drawn by its breath as if I were
no more a helpless vapour..."

In 'Song of Myself' the poet introduces himself unambiguously as 'turbulent, fleshly, sensual, eating, drinking and breeding, and says,—'I believe in the flesh and appetites. But these utterances should not prejudice the readers so as to regard Whitman as an out and out sensual poet. Roger Asselineau drives home the point when he says: "For him (Whitman) the body is not simply an end in itself, but a means. It does not represent the goal, but the starting point. He very quickly leaves it behind and transcending material appearances, reaches a spiritual reality—the soul, of which the body is the outward manifestation. In other words, his sensuality instead of remaining exclusively carnal, opens out and is sublimated.

The spirit in order to be manifest, can not do without matter and, of course, all mysticism depends on and is accompanied by emotions of the flesh". It appears, therefore, that during 1855-56 Whitman had a keen awareness of the purely sensual source of his mystical intuitions. Hence he does not conceal the physical concomitants of his mystical states. The poet even goes further, and ignoring all conventional modesty and social taboos, he speaks of the sexual origin of his mysticism and sings of the body accordingly. (i) "If I worship one thing more than another. It shall be the spread of my own body or any part of it. Translucent mould of me it shall be you! Shaded ledges and rests it shall be you! Firm masculine colter it shall be you! You my rich blood! you milky stream pale strippings of my life"—'Song of Myself—Sec. 24. (ii) "Welcome is every organ and

attribute of me, and of any man hearty and clean. Not an inch nor a particle of an inch is vile, and none shall be less familiar than the rest".—'Song of Myself'-Sec.3.

Vide also—the 1860 edition of 'Leaves of Grass' where Whitman devoted two entire groups of new poems to carnal love viz., 'Children of Adam' and 'Calamus'.

It is thus during the first stage of his career as a poet (roughly speaking, from 1860 to 1860) that Whitman's mystical thought is expressed mostly with the carnal sensations as its basis. But with the passage of time and advancement of his thought, the sensations lost their sensuality. In other words, at the later stage of Whitman's career as a poet, his mystical fervour subsists, but the sensuality is calmed, purified and sublimated. It may be noted, however, that in spite of his progressive spiritualization the poet does not, even in his old age, repudiate the sensuality of his youth outright, nor does he forget what he owed to his body. He only appears to have been averse to narrow puritanism or asceticism.

But in view of the importance Whitman attaches to body, he should not be understood to have propounded a materialistic theory. It is true that the poetry of the body impregnates 'Leaves of Grass'. It is also true that the eulogistic passages on body are there which may appear to many to be confusing and sometimes even contradictory, and for that reason it may appear somewhat difficult to assess the poet's attitude to spiritualism. But these passages are not, in fact, professions of materialistic faith. It is true that under the influence of violent sensations,—particularly intense tactual sensation, to which the poet seems to have been subject from time to time, he becomes very much sensitive to the material aspect of the world. But materialism as an ontological theory signifies that 'matter' is the only reality and consciousness is a by product of it. Whitman never upholds this view. It is, therefore, a misconception to regard him as a materialist in the sense in which it is generally understood in philosophy. What we find on the contrary, is that he is very much conscious of the existence of soul from the beginning, and the mystical emotions into which his sensations have soon blossomed out, put him in contact with an order of suprasensible reality which he cannot but interpret in terms of spiritualism. As the following passage shows:

"The real life of my senses and flesh transcending my senses and flesh,
My body done with materials, my sight done with my material eyes
Proved to me this day beyond cavil that it is not my material eyes which finally see
Nor my material body which finally loves, walks, laughs, shouts, embraces, procreates".

Whitman thus feels the need of admitting the existence of a spiritual principle along with matter. As a consequence we find that the poet is sometimes torn between two equally plausible solutions, each of which corresponds to his temperament. Neither materialism nor spiritualism is rejected by the poet. But at this period (1860) a short poem which disappeared from the book later, indicates a complete reversal of his position:-

"I have said many times that materials and the soul are great, and that all depends on physique;
Now I reverse what I said, and affirm that all depends on the aesthetic or intellectual.......
And I affirm now that the mind governs and that all depends on the mind".

In the 'Song' at Sunset' composed at this period the poet exclaims:

"How the water sports and sings!
(Surely it is alive!)
How the trees rise and stand up with strong trunks,with branches and leaves!
(Surely there is something more in each of the trees, some living soul.)
O amazement of things—even the least particle!
O Spirituality of things!"

The poet even goes to the extent of doubting matter and the testimony of his senses. His observations in 'Of the Terrible Doubt of Appearances' do not escape our notice:-

"May-be the things I perceive, the animals,
Plants, men, hills, shining and flowing waters,
The skies of day and night, colors, densities, forms, may-be these are (as doubtless they are) only apparitions, and the real something has yet to be known".

The belief in the existence of an immortal soul even in inanimate things is found to have been expressed by the poet as early as 1855.

-"I swear I think now that everything
without exception has an eternal soul".

But his faith in 'matter' during this period is perhaps strongest. The ambivalence of the poet is clearly marked at this stage. The reason is that he appears to have passed through a profound moral crisis of a sexual origin in the years which preceded the 1860 edition of 'Leaves of Grass'. Matter betrayed him in refusing to satisfy the aspirations of his flesh. Hence is probably the reversal to soul. Whatever the origin of this change in point of view may have been, the poems written in and after 1860 put emphasis on 'Spirit' or 'Soul' and not on 'body'. The tendency towards spiritualism is thus reinforced with an emphatic and constant recurrence of the word 'Soul' which becomes the 'actual Me' of the poet.

Pantheism in Whitman

Now it will be convenient for us to discover and explain the doctrine of pantheism Whitman propagates in his poems of 'Leaves of Grass'. It is, however, held by some critics that 'Panpsychism' is perhaps a more satisfactory term for Whitman's thought than 'Pantheism'. But they do not and perhaps can not deny the applicability of pantheistic note to Whitman's thought. Prof. G. W. Allen explains the point by saying that it is perhaps contradictory to Whitman's thought to be both pantheistic and panpsychic, for the former is usually thought of as universal spirit or God pervading the nature, where as the latter teaches that each atom, particle etc. has a distinct soul. But since there is an all-embracing kinship or unity among these souls, the distinction is very subtle,—so much so, that Whitman ignored it outright.

Our analysis made so far, indicates that Whitman's 'I' implies a generic and cosmic conception of self rather than his personal existence. This cosmic soul is deified by the poet and is said to pervade the universe. To put it otherwise,—everything that exists in nature necessarily pertains. to the essence of an all-pervasive cosmic soul. In upholding the concept of an immanent God incarnated in each creature Whitman from the very beginning of his career as a poet breaks with the traditional christian conception of a transcendent God. That Whitman was very much violent in his attacks on Christian priests and churches, is quite evident in the following remark he made:

There will soon be no more priests. Their work is done. They may wait a while,.....perhaps a generation or two

dropping off by degrees. A superior breed shall take their place. A new order shall arise and they shall be the priests of man, and every man shall be his own priest'—Preface to the 1855 edition of 'Leaves of Grass'.

Further, he appears to be more harsh when he writes to Emerson on this point thus:- The Churches are one vast lie; the people do not believe them, and they do not believe themselves; the priests are continually telling what they know well enough is, not so, and keeping back what they know is so". (Quoted from a letter of Whitman addressed to Emerson in 1856).

An unmistakable pantheistic tendency can be traced even in the 1855 edition of 'Leaves of Grass' when he proclaims in 'Song of Myself' (Section 48):-

"I hear and behold God in every object,
I see something of God each hour of the twenty four, and each moment then,
In the faces of men and women I see God, and in my own face in the glass,
I find letters from God dropt in the street, and everyone is sign'd by God's name."

During this period the poet professes to be the successor of the ancient founders of religion and thereby resolves to surpass them all—'accepting the rough deific sketches to fill out better' himself. The poet expresses the pantheistic spirit with much brilliance and vigour in the following passage:

"A vast similitude interlocks all...........
All souls, all living bodies though they be ever so different, or in different worlds,
All gaseous, watery, vegetable, mineral processes, the fishes, the brutes..............
All identities that have existed or may exist on this globe or any globe.....
This vast similitude spans them, and always has spann'd,
And shall for ever span them and completely hold and enclose them".

Later Whitman tries to give a precise intellectual meaning to his mystical revelation by inventing a new term—'Santa Spirita' which, according to him, stands for 'universal life'. Thus in 1865 he writes in 'Chanting the Square Deific'—

"Ethereal, pervading all.......
Essence of forms, life of the real identities, permanent, positive (namely the unseen),
Life of the great round world, the sun and the stars, and of man..........
I the general soul............"(Sec. 4)

Whitman at times speaks in a language that may create an impression that he is perhaps returning to the orthodox conception of a transcendent divinity. But as a matter of fact he remains faithful till the end of his life to the pantheistic conception. The passages bearing adequate testimony to this are:-

(i) "You unseen force, centripetal, centrifugal, through space's spread.......
What central heart—and you the pulse vivifies all?
* * *
Holding the universe with all its parts as one—as sailing in a ship"?
(-You Tides with Ceaseless Smell'—written in 1885)

(ii) "Thou that in all the life and death of us, in action or in sleep!
Thou laws invisible that permeate them and all,
Thou that in all, and over all, and through and under all,
Thou! thou! the vital universal giant force
resistless, sleepless, calm,
* * *
How ill to e'er forget thee"!
—'A Voice From Death' (from-'Good bye My Fancy—written in 1889.)

(iii) "Allah is all, all, all—is immanent in every life and object"—'A Persian Lesson'-written in 1891.

This pantheistic view, it may be noted, was neither adhered to, nor so zealously preached by any other American thinker in the nineteenth century as was done by Whitman and Emerson. Almost all the contemporaries of Whitman were emphatic on the moral development of the people based primarily on the Christian conception of God. A brief reference may be given to Theodore parker who one such truly Christian thinker holding his belief in immanence as well as transcendence of God. A candid expression of his faith is found in one of his letters addressed to his nephew:— "I believe there is one God who has existed from all eternity with whom past, present and future are alike present; that He is almighty, good and merciful. I believe that books of the Old and New Testament to have been written by men inspired by God for certain purpose. ....I believe that Christ was the son of God, that he came to preach a better religion by which men may be saved." (Life of Theodore parker— p. 30.31). Parker explicates his religious creed in detail in Booh II of his 'A Discourse of Matters Pertaining to Religion'. He says, "Jesus fell back on God aiming to teach absolute Religion, absolute Morality. .... Philosophical spiritualism liberates us from all personal and finite authority and restores us to God—the primeval fountain, whence the Church, the scriptures and Jesus have drawn all the water of life, wherewith they ill their urns. Thence only shall mankind obtain Absolute Religion and Spiritual well-being". (A Discourse of Matters Pertaining to Religion'. Book II, ch-VII, p-320).

Now this immanent God whom Whitman sometimes calls 'Nature', sometimes 'Santa spirita' or again 'Life Spirit' including all beings ('Life of the real identities') as is evident from his different writings, is not a static spirit or an immobile presence, but a perpetual becoming. As a matter of fact when the poet wrote his first 'Leaves of Grass' he was surrounded as it were, by the mysterious living forces circulating not only through animals and men but also through inanimate objects. The entire universe appeared to him from the start essentially as a vital impulse or an irresistible current without beginning or end ceaselessly impelling the enormous mass of creation towards the future. "All goes onward and outward and nothing collapses" —'Song of Myself (sec.6). There is that in me—I do not know what it is, but I know it is in me......... it is, eternal life....... it is Happiness"—'Song of Myself—sec.50. "Urge and urge and urge, always the procreant urge of the world. Out of dimness opposite equals advance, always substance and increase, always sex"—Ibid. (The expression—"always sex" was added in 1856). The poet often represent this vital impulse of the world as a universal sexual desire. But as we have indicated earlier, his senses calmed down quickly and his sexual obsession finally ceased. The dynamic conception of the world as a constant becoming professed as early as 1855 in the poems of 'Song of myself', is retained right upto the end of his life. His poems and also his prose writings bear strong evidence to that. A few references to the later writings of whitman are given in this connection:

"Ever the mutable, Ever materials changing, crumbling, recohering......." (—Vide: Eidolons',—1876) "Unseen buds, infinite, hidden well.

Under the snow and ice, under the darkness, in every square or cubic inch.

Germinal, exquisite, in delicate lace, microscopic, unborn.

Urging slowly, surely forward, forming endless,

And waiting evermore, for ever more behind"

(vide: 'Unseen Buds'-in 'Good Bye My Fancy'—1891.) Referring to-'The Great unrest of which we are part' (Specimen days) he says:— "Indeed, what is Nature but change, in all its visible and still more its invisible processes"? This life-force perceived by the poet in the immensity of space, and also in infinity of time appears to be a closer parallel to Bergson's 'Elan Vital' than Emerson's pantheistic 'Oversoul' which we have already discussed.

Leaves of Grass, the Upaniṣads and the Gītā.

Before we come to Whitman's indebtedness to oriental literature, we shall enumerate the striking resemblance in thought between his "Leaves of Grass". and the Upaniṣads and the Gītā.

The first important parallel is traced on the concept of self. In the Upaniṣads as well as in the Gītā the self is a spiritual reality. It is Brahman incarnate in the body and is permanent, indestructible, eternal and all-pervading. (i) "Yaccāpi sarvabhūtānām vījaṁ tadahamarijuna, Na tadasti vinā yat syānmayā bhūtaṁ carācaram"—The Gītā, 10/39. (ii) "Tvamskṣaraṁ Sadasattatparaṁ yat"—Ibid, 11/37. (iii) 'Tvayā tataṁ Viśvamanantarūpa"—Ibid, 11/38. In the same way Whitman's 'Me' or 'Myself' symbolizes man in his universality, and the cosmic 'I' merges with all creation considering himself to be the spirit of the universe. The 'I' in Whitman's 'Leaves of Grass', as we have explained, does not signify the circumscribed self or any particular individual.

The poet transcends the ramifications of his particular individual self and seeks identification with the universal, the Divine. "Come, said the Muse, Sing me a song no poet yet has chanted, sing me the universal" —'Song of the Universal'. (1874). There are passages in 'Song of Myself' which undoubtedly echo the voice of Lord Krishna of the Gītā. Insisting on the disinterested performance of duties Lord Krishna urges Arjuna to take part in the battle and thus the Lord of the Gītā holds equal both gain and loss, victory and defeat, joy and pain. "Sukhe duḥkhe same kṛtvā lābhālābhau jayā jayau tato' yuddhāya yujyasva........" —The Gītā. 2/38. "Duḥkheṣu anudvignamanāḥ, sukheṣu vigataspṛhaḥ, Vītarāga bhayakrodhaḥ sthitadhīr—munirucyate".—Ibid, 2/56.

In the same way Whitman tries to equal all opposites when he says:—

"With music strong I come, with my
cornets and my drums,
I play not marches for accepted
victors only, I play marches for
conquer'd and slain person".

*　　　　*　　　　*

"Have you heard that it was good
to gain the day?
I also say it is good to fall, battles are
lost in the same spirit in which
they are won".

Again the poet says:-

"It is for the wicked just the same
as the righteous,
I make appointment with all,
I will not have a single person slighted
or left away,
The kept-woman, sponger, thief are
hereby invited
There shall be no difference between
them and the rest'.

Thus all people irrespective of their stations in society are welcomed by the cosmic self whom the poet seeks to represent. The correspondence between the Gītā and 'Leaves of Grass' becomes more evident when the poet representing the Divine Self-says:

"I rise from age to age and take
Visible shape and move a man
with men succouring the good...."

(The Song Celestial)

We are here invariably reminded of the declaration of Lord Krishna who promises to descend upon the earth to protect the good and redress all wrongs, and undo the evil whenever the cause of righteousness is in jeopardy. In projecting experience through the filament of his ego, Whitman, in fact, goes beyond the limits of ordinary experience, and his poetic vision leads him, as we have seen, to discover the universal or cosmic self as the ultimate reality pervading the entire existence.

As a result of self-knowledge which implies identification of the individual and universal self, Whitman believes, there emerges a consciousness that "I am all". He who knows the 'actual self' i.e., the reality beneath his empirical being, knows himself to be the permeating essence of the cosmic existence outside, because his own self is the self of all. The poet thus comes to feel that he is himself the cosmic whole. he describes himself as "Walt Whitman, a Kosmos". He thus contains everything, even all contradictions within himself. he is 'of old' and young, of the foolish as much as of the wise",.....

"Of every hue cast am
I, of every rank and religion,
A farmer, mechanic, artist, gentleman, sailor, quaker,
Prisoner, fancyman, rowdy, lawyer, physician, priest".

The all-pervasiveness of Brahman or Cosmic Self is demonstrated in the Upaniṣads in the same way when it is stated there:—"He sees all things, becomes all things; though one, He becomes threefold, fivefold, sevenfold, ninefold, twenty, hundred, thousand fold". Again it is said : He indeed is below, is to the west, to the east, to the South, to north. He indeed in this whole world'. The Upaniṣads and the poems of Leaves of Grass' are thus found to follow the same line of thought when both declare with equal emphasis that one's real self is the cosmic self, and knowing it one knows all. At the stage of enlightenment one thinks and feels cosmically.

Furthermore, Whitman seems to echo the voice of the Upaniṣads as also of the Gītā in his method of realising the cosmic soul. In his continued effort for self-elevation Whitman adopts after the Hindu thinkers a meditative discipline (Dhyāna yoga). When he speaks of 'self-mastery' or his endeavour to 'lift the self by the self' he appears to speak in the same vein as is found in the Gītā. The poet repeatedly insists, in the spirit of the Upaniṣads, on a mental discipline which can help one develop the intuitive faculty which alone ultimately takes one to the deep-lying essence beneath. The Gītā enjoins on us a life of detachment and renunciation with our eyes fixed on the beyond. In the Bṛhadāraṇyaka Upaniṣad Yājñavalka impresses Upon us that the objects of the world are loved not for themselves, but for the 'self' that is in them, for the eternal they contain. 'Verily a husband is not dear that you may love the husband, but that you may love the self is a husband dear. Reflecting this spirit Whitman says:-

"Each is not for its own sake,
I say the whole earth and all the stars
in the sky are for religion's sake"
('Starting from Paumanok',—Sec.7)

The attitude of renunciation and detachment forms the dominant note of Whitman's 'Song of the Open Road" Where the poet presents himself as a pilgrim and a wayfarer and the universe itself as a road for the travelling soul. The poet recognizes the fugitive character of the objects of the world and refuses to be allured by them. He says:-

"Allons! we must not stop here,
However sweet these laid up stores,
however convenient the dwelling,
we can not remain here,

However sheltered this part and however
calm these waters, we must not
anchor here".

Like the truly wise sages of the Upaniṣads Whitman also feels that our outward expansion and material aggrandizement are not the marks of greatness of character of an individual or of a nation. Material prosperity can not satisfy the inner craving of man. ('Na vittena tarpaṇīyo manuṣyaḥ). Hence true religion begins with renunciation, and so long as man does not recognize this, spirituality will remain at a distance and the so-called achievements in the field of democracy and civilization will end in a fiasco. Whitman thus keeps on insisting like the seers of the Upaniṣads that moral purification by way of abjuration of all greed, attachment, selfishness and such other egoistic tendencies, is indispensable prerequisite to meditation or contemplation which finally leads to the realization of the true nature of self. Dr. V. K. Chari has, in his 'Whitman in the light of Vedāntic Mysticism', made a penetrating analysis on meditation resorted to by Whitman. he makes it clear that the American transcendentalists had a special respect for the Hindu method of meditation (Dhyāna Yoga.) Henry David Thoreau also practised yoga and there are explicit references to it in his 'Walden', Regarding Whitman, Dr. Chari writes in his treatise: "Whitman is conscious of a certain trance-like state leading to the suspension of the conscious intellect and accompanied by a strange feeling of exaltation and joy and a transformation, as it were, of the whole being; a state in which the mystic experiences a new awakening, the awakening of the spiritual vision and, like the sage in the Upaniṣads, understands the being whose essence is joy". There are, in fact, some evidences that Whitman underwent the meditative experiences akin to the Hindu yogic practices. There is a passage in one of his note books indicating the method of his meditation,—a type of the "self-teaching exercises" which Whitman appears to have undergone deliberately.

Whitman again in the Upaniṣadic spirit accepts the reality of the world of multiplicity. In the Upaniṣads we have seen that in illustrating the pantheistic concept of Brahman, the world is not regarded as unreal or illusory. Whitman also does never consider the world of multiplicity as illusory or chimerical. In combating the idealistic philosophy that advocates illusionism, Whitman writes in his note book:-

"I am the poet of reality,
I say the earth is not an echo.
Nor man is an apparition;
But that all things seen are real,
* * *
I have split the earth and the hard
coal and rocks and the solid bed of the
sea,
And went down to reconnoiter there
a long time,
And I understand that those are
positive and dense every one
And that what they seem to the child
they are..........."

Whitman's concept of experience, as is evident from his innumerable poems, has truly been cosmic in amplitude excluding or denying nothing. Real truth, according to him, should be all-inclusive and it does not shut out any element as alien. Hence hi triumphant voice:-

"And henceforth I will go, celebrate
anything I see or am,
And sing and laugh and deny nothing".

As a matter of fact Whitman takes keen interest in all aspects of human life. He is fully alive to the duties of a poet who, according to him, is not a mere visionary or a dreamer living in an ivory tower

divorced from the grim realities of life. In an age when most of the English romantic poets flee from the reek and squalor of life, when Emerson takes shelter in the country solitude and Thoreau at the 'Walden Pond', Whitman devotes himself to sprawling New York in its iron age and sings song for engines, trades factories and occupations, and finds in them 'eternal meanings'. The task of poetry for him is not so much to idealize as to see things in their true colours. He thus sets forth his realistic creed thus: "In these 'Leaves' everything is literally photographed. Nothing is poetized no divergence, not a step, not an inch, nothing for beauty's sake, no euphemism, no rhyme, an awful adherence to the truth".

Like Shelley who says that the poets are 'the unacknowledged legislators of the world' Whitman also believes that a truly great poet as the 'arbiter of the diverse' or the 'equalizer of his age' must play a significant role in shaping the destiny of the people. Such a poet is Whitman himself who as a spiritual democrat, finds in the ideal of true democracy the possibilities of universal peace, toleration and brotherhood. Such a great leveller and the uncompromising apostle of equality and fraternity, pleading moral and spiritual regeneration of common man in his 'Democratic Vistas, attaching due importance even to animal as well as inanimate world, enunciates a theory which can be anything but illusionism. In fact Whitman has, as a result of the inner expansion, felt that the entire world with all its variety is contained within the cosmic self, but he does not, on that account, doubt the existence of external objects. There is thus a strong undercurrent of realism which forms the basis of his philosophical thinking.

Another interesting parallel thought between the Upaniṣads and Whitman can be discovered in their respective attitude towards evil. The Upaniṣads, while recognizing human life throbbing with all its good and evil aspects, insist on our adopting a comprehensive or synthetic outlook. The ancient seers of our country believed that since we fail to perceive the existence of an all-comprehensive Absolute and look at things from a narrow and circumscribed outlook, we are apt to be tormented by sorrows and sufferings, disease and death and so many numberless evils. But if and when man attains pārāvidyā, and rises above all pettiness and pusillanimity of his egoism, and can thus follow the proper import of the pantheistic doctrine, he can develop a wider vision and also a catholicity of heart so as to extend a loving attitude to one and all. Moral evils or sinful activities then completely disappear from the human world. But as to the physical evils or suffering and troubles which still persists, they do not, as the Upaniṣadic sages observe, affect us. The pangs of separation, death, disease and travails do not at this stage of spiritual enlightenment, exert any baneful effect on us. The physical evils exist no doubt, but they exist as a constitutive element of an all-comprehensive Reality whom the sages call Ānandam and these evils then lose biting or stinging effect on man.

With Whitman evil is a stark reality and it occupies a distinct place in the cosmic scheme. But in the evolution of his thought, as we have seen, evil disappears and does not finally appear to produce its unwholesome effect on man. Here his thought sounds very much the tone of the Upaniṣads.

As early as 1855-56, Whitman gives us an impression that everything in the world is perfect and that this is the best of all possible worlds. Brimming over with joy and passionate optimism, evil also appears

as perfect to the poet. There are indeed passages which indicate that Whitman includes evil as well as good and attempts to equalize them. These passages and many other expressions of socially tabooed subjects together with his comradely greeting of harlots and low characters tend to convince the readers that Whitman has denied the existence of evils or refused to make any moral distinctions.

But it is a misconception to hold that Whitman tries to dodge the problem of evil. The passages which tend to mislead the readers have a deeper implication. What the poet wants to impress upon us is that he is the poet of all, and side by side with all that is good or socially amenable, he insists on the inclusion of all that is ugly, crude and repulsive in the cosmic scheme. Maxmillian Beck gives us an enlightening view on this point when he says that there is a fundamental philosophical thesis in all Whitman's writings—that the value of anything that exists, does not lie in its specific quality, in 'what' it is, but purely in its own being. There are passages in Whitman's poems which appear to be shocking and tiresome unless understood as a means of emphasizing his infinite delight in 'pure real existences. He thus speaks of the 'absolute' equality in worth of every real existing being. (i) "The pleasures of heaven are with me and the pains of hell are with me". —'Song of Myself',—Sec.21 (ii) "I see all the menials of the earth labouring,

I see all the prisoners in the prison,

I see the defective human bodies of the earth,

The blind, the deaf and dumb, idiots, hunchbacks,

The pirates, thieves, betrayers, murderers slave-makers of the earth,

The helpless infants and the helpless old men and women".

(—'Salut au Monde'; Sec.10)

(iii) The most poignant expression of the poet's awareness of evil is found in

'I sit and look out' (1860):—

"I sit and look out upon the sorrows of the world, and upon all oppression and shame,

I hear secret convulsive sobs from youngmen at anguish with themselves, remorseful after deeds done,

I see in low life the mother misused by her children, dying, neglected, gaunt, desperate,

I see in low wife misused by her husband,

I see the treacherous seducer of young women,

I mark the ranklings of jealousy and unrequited love, attempted to be hid,

I see these sights on the earth,

I see the working of battle, pestilence, tyranny, I see martyrs and prisoners,

I observe the slights and degradations cast by arrogant persons upon laborers, the poor and upon negroes and the like;

All these-all the meanness and agony without end I sitting look out upon see, hear and am silent".

(iv) That the poet himself was subject to so many evils and was tormented for the troubled desires he had cherished, is expressed thus:—"It is not upon you alone the dark patches fall,

The dark threw its patches down upon me also,

Nor is it you alone who know what it is to be evil,

I am he who knew what it was to be evil'

I too knitted the old knot of contraiety,

Blabb'd blush'd, resented, lied, stole, grudg'd,

Had guile, anger, lust, hot wishes,

I dared not speak,.........." (—crossing Brooklyn Ferry',—sec.6;-1856). Hence far from denying evil he accepts it as a part of reality. In fact none can overlook that

whitman's poems abound in his keen awareness of the grim sufferings and turpitude of the world.

Now as a pantheist it has been revealed to him that God is everywhere, but as the same time he perceives evil everywhere around him. The question which naturally obsessed him was-Whether it was possible that God. On reflection Whitman finds a solution to this agonizing problem. Leaning to a spritualistic solution the poet declares that evil is a temporary accident and not an absolute reality. Soul for him is necessarily good and beautiful and it is matter that temporarily prevents the soul from blossoming out. In keeping with his optimistic he proclaims the final victory of good over evil. He spares no pain to vindicate this spontaneous optimism in the teeth of the assaults of life to which he was subject from time to time. Hence in spite of his occasional cry of despair-that we are 'flotsam and jetsam cast up haphazardly on the shore', the poet does not fail to rediscover the consoling notion of an eternal progress. His sense of 'becoming' of the world accepts evil only as a transitory phase which finally disappears with the realization of soul as the abiding reality.

Whitman develops this idea later in 'Roaming in thought' bearing a symptomatic sub-title: 'After Reading Hegel'(1881):—"Roaming in thought over the universe, I saw the little that is

Good steadily hastening towards immortality,

And the vast all that is call'd Evil I saw hastening to merge itself and become lost and dead."

The implication of almost all the poems of Whitman is that the intuitive knowledge of the all-pervasive Soul (almost akin to that of the Upaniṣads and Schelling) leads to the love of all creation. Sympathy with all creatures and the promotion of happiness (which again is very much like the Upaniṣadic concept of 'ānanda') in one's own self and others. It is this conviction again the helps Whitman withstand his former obsession with the thought of death and he begins to think of his immortality. We need not dilate on the concept of immortality. But what we should note here is that in the height of his spiritual enlightenment he is transported to a state of existence where no evil can affect him.

"I sing the endless finales of things,

I say Nature continues, glory continues,

I praise with electric voice. This contention is quite akin to, if not thoroughly identical with, that of the Upaniṣads according to which, as we have already see, an enlightened seer, by virtue of his synthetic outlook, remains unaffected by the evils of earthly life.

Whitman's indebtedness to the Upaniṣads.

From our foregoing analysis it may appear that Whitman has been profoundly influenced by the Upaniṣadic thought. It is no doubt highly controversial as to whether Whitman was really acquainted with the translations of the Upaniṣads. Edward Carpenter admits that there are interesting parallels between the ancient Upaniṣads and 'Leaves of Grass'. But he does not make any positive claim that the Upaniṣads are the definite sources from which Whitman draws his fundamental thoughts. As to his indebtedness to the Bhagavadgītā also the critics and biographers are not quite sure. But none, we think, has been able to rule out the possibility or at least an indirect impact of the Gītā and the Upaniṣads on Whitman. There are certain evidences which prompt us to believe that whitman must have been acquainted with the Upaniṣadic thought.

We have already noted that in Whitman's time there were certain

important men of letters in America chiefly known as American transcendentalists who were genuinely interested in the literature and religion of Asia particularly of the Hindus. Orientalism was very much in the American intellectual atmosphere between 1840's and 50's. Whitman was directly associated with them and as we have indicated already, he amassed in his scrapbooks the clippings from religion. It is quite likely, therefore, that he could not escape at least some indirect influence of the Hindu thought from them.

Further, in 1856 i.e., after the publication of the first edition of 'Leaves of Grass' (1855), Henry David Thoreau an ardent orientalist went through the book and observed: 'Wonderfully like the orientals...... considering that when I asked (Whitman) if he had read them, he answered—'No : tell me about them', Now this interview between Thoreau and Whitman indicates that till then Whitman was not familiar with the Hindu though and that Thoureau's question only stimulated his curiosity to have some knowledge of the oriental thought. But it is also possible for us to infer that for some reason or other Whitman wanted to suppress before Thoreau his acquaintance with the Hindu thought, for as it appears, it is not a fact that he was completely in the dark about Indian philosophical thinking. In 'A Backward Glance' he claims to have read the ancient Hindu poems in preparation for 'Leaves of Grass' before.

On many other occasions Whitman evinced some knowledge of the Hindu and other oriental translations, although he does not always appear to have expressed this indebtedness in a categorical manner. Many of his poems reveal that he was conversant with the "Shastras and Vedas'. He writes : "I hear the Hindu teaching hi favourite pupil the loves, wars, adages, transmitted safely to this day from poets who wrote three thousand years ago." The poems in 'Passage to India' are full of allusions to the 'epics of Asia' and the 'elder religions'.

With a respectful compliment to the ancient Indian thought Whitman says that from the vast storehouse of philosophic thought. 'the infinite greatness of the past' emerges India as an integral symbol of man's quest for the Infinite—India with her 'flowing literatures, tremendous epics, religions, castes, old occult Brahma interminably far back, the tender and junior Buddha...." (Passage to India, Sec. 6.) In the same poem India is supposed to symbolize 'primal thought' holding key to the 'aged fierce enigmas'. India again is like the elder brother who guides the younger (meaning 'America') into the unknown regions:-

"O thou transcendent,
Nameless, the fibre and the breath,
Light of the light, shedding forth universe thou centre of them
Thou mightier centre of the true, the good, the loving,
Thou moral, spiritual fountain—affection's source thou reservoir,

('Passage to India', Sec. 8). But this poem is not 'Passage to India only; it is a passage to more than India' (Sec. 9), since it recognizes all that is best in the great religions of the world—eastern as well as western.

From a consideration of what has been said above, all that we can say without any fear of contradiction is that Whitman must have had some idea about the thoughts of the Vedas, the Upaniṣads and the Gītā, for otherwise he could not have made such explicit references to Indian thought in his writings. Whitman's poetic genius is undisputed and it is true that all his ideas do not always run parallel to those of the ancient Indian scriptures. But nevertheless we can not deny the interesting and

sometimes illuminating parallels between his 'Leaves of Grass' and the Upaniṣads or the Gītā. Nor can we ignore the direct references to India which the poet makes without any prevarication. It will, therefore, be neither unfair nor illogical to say that Whitman has been to a certain degree influenced by the oriental thought, particularly by the Upaniṣads.

WATER

In the Upaniṣads the conception of the priveval waters still survives. "The waters are the body of that prâṇa!" "This earth, the air, the heavens, the mountains, gods and men, domestic animals and birds, vegetables and trees, wild creatures down to worms, flies and ants, are nothing but this water under solid conditions, they are all nothing but this water under solid conditions." In Kaush. 1. 7 also Brahman speaks to the soul that knows itself to be identical with him: "The primeval waters in truth are my universe (as *hiraṇyagarbha*), and it is thine." In Kâṭh. 4. 6 again it is said of the purusha that he existed before the primeval waters; and the latter are to be understood in the following verse by "*Aditi* the sustainer of the god that springs forth together with them to life." It also "dwells in the cavity of the heart" (in which according to Chând. 8.1.3 heaven and earth are confined), that is the priveval water also are a product of the âtman dwelling in the heart. Therein, according to Īśā 4, *Mâtariśvan*, (i.e., probably the prâṇa) has already interwoven the primeval waters; according to Mahânâr. 1.4. he has sown by water the germ of life on the earth. The cosmogony also of Ait. 1.1 is to be explained on the same principle. It seems to especially closely connected with Ṛigv. X. 82. I. There it is said that in the beginning the worlds were plunged in the *ghṛitam* of the primeval waters, and that the creator, having first fastened the extreme ends (which could only stand fast out of the waters), spread out heaven and earth between them. This gives the key to Ait. 1. 1, where it is said : "He deliberated: I will create worlds, the ocean, the realms of light, death, the waters (*ambho, marîcîr, maram, âpas*). That is the ocean, beyond the heaven; the heaven is its floor. The atmosphere is the realms of light. Death is the earth. The waters are whatever is beneath it." After this description we have the waters as the two ends of the universe, above and below, and between them the clear atmosphere (hence called *marîcîr*), and the dark earth (hence dead), *i.e.*, the *sûrtam* and the *asûrtam rajas* of Ṛigv. X. 82. 4. By a reference to this passage the otherwise isolated description of the construction of the parts of the universe in Ait. 1.1 seems to find a complete explanation. The same Upaniṣad further on enumerates the five elements as usually given by later writers.

A further step is taken in Bṛih 1.2. 2, where we find the on allayment of the priveval waters replaced by three. Here also Prajâpati forms the water by his song of praise. From its churning the earth arises, fire from the labour and heat involved in the movement.

The leading authority for the number three of the elements is Chând. 6. 2. Here the waters are no longer the starting-point, but take their place between the subtler fire and the grosser earth. The tendency to choose for common subjects mystical terms intelligible only to the initiate (which in the Brahmasûtras is carried to an absurd extreme) is exhibited in the description side by side with water whose name is retained of fire as *tejas* (heat), of earth as *annam* (food). The evolution of these three elements from one another and ultimately from the self-existent, *i.e.*, Brahman, is systematically described and established : "He proposed—I will be many, will propagate

myself. Accordingly he created heat (*tejas*). This heat proposed: I will become many, will propagate myself. Accordingly it created the waters (*âpas*). Therefore, when a man feels the heat of pain or perspires, water (*i.e.*, tears, sweat) is produced from the heat. These waters proposed : We will become many, will propagate ourselves. Accordingly they created food (*annam*). Therefore, when it rains, abundant food is produced, for from the waters is produced food for man's eating." Then after the account of the entrance of the self-existent as individual soul (*jîva âtman*) into the three deities that he has created, *i.e.*, into the elements, there follows next the order of development from one another, how the self-existent "made threefold" the elements that he had created, and alloyed each of them with constituent parts of the other three. Thus for example it is shown of fire, sun moon and lightning, that the red in them consists of heat, the white of water, the black of food. According to this the substances recurring in nature are not pure elementary substances but compounds of which, as Bâdarâyaṇa says, *vaiśeshyât tu tadvâdas tadvâdah*; which admits of a literal rendering, *denominatio fit a potiori*. In this theory of the threefold division of the primitive elements lies the earliest germ of the later distinction of pure substances (*tanmâtra*) and gross elements (*sthûlabhûtâni*). This distinction is first drawn in Praśna 4.8, where there are distinguished—"The earth and the earth-substance (*pṛithivî ca pṛithivîmâtarâ ca*), the water and the water-substance, heat and the heat-substance, the wind and the wind-substance, the ether and the ether substance." The expressions here used, *pṛithivîmâtarâ, apomâtrâ, tejomâtrâ vâyumâtrâ, âkâśamâtrâ*, were later comprehended under the term *tanmâtra*, "subsisting from this alone," which is found first in Maitr. 3.2, land later on in Prâṇâgnihotrop 4. Mahop. 1. (A derivation from *tanu-mâtra*, as might perhaps be maintained, is not to be thought of, after what has been said.) In the verse Manu 1.27 (which is disconnected from the context) the tanmâtras are referred to as *aṇvyomâtrâḥ*, and in the Sâṅkhya philosophy they play an important part, as will later be shown. Bâdarâyaṇa does not name them, and Śâṅkara mentions them as technical terms of the Sâṅkhya only to reject them, although in his doctrine of the subtle body a kindred conception finds a place. The three elements having been increased to five, each was then conceived as fivefold instead of threefold, in such a way, according to the Vedântasâra, that half of each of the fivefold elements was pure, and the other half was made up of the remaining four elements; of that *e.g.* natural water consists of a half water together with an eighth of the earth, fire, air and ether. The theory however propounded in Vedântasâra 128 in connection with this triple or fivefold distribution, according to which the earth can be smelt, tasted, seen, felt and heard, water be tasted, seen, felt and heard, must not be regarded as suggesting it. For this theory implies not the compounded but the uncompounded elements, which as they proceed forth from one another preserve the attributes of the elements from which they have proceed forth from one another preserve the attributes of the elements from which they have proceeded (the wind can be heard as well as felt, because it has proceeded from the audible ether). On the contrary, the theory is opposed to the triple or fivefold distribution, since for example the fivefold ether, for the very reason that the four other elements are intermingled in it, can no longer be merely audible, but must be capable also of being felt, seen tasted and smelt. Beyond however the observation that in all of them there are traces of all, we were able to indicate, as suggesting the

triple or fivefold distribution, only the fact that the human organism, although it takes up nothing but simple substances as food, yet assimilates from them all three elements, food water and heat, which according to the description attached to the threefold distribution of the elements in Chând. 6.5. are requisite for its growth.

A great advance on the passage discussed, which represents only three elements, viz.—fire water and earth, as proceeding forth from Brahman, is found in the later insertion of ether (or space, *âkâsa*) and wind (*vâyu*), which in earlier times, as we saw, had themselves been regarded as symbolical representations of Brahman, as the two subtlest elements between Brahman and fire. By this means the number of five elements obtained, and this with few exceptions was assumed by all the later philosophers of India. The earliest passage that represents the five elements as proceeding forth according to the scheme laid down in Chând. 6. 2, the first from Brahman and each in succession from its immediate predecessor, is Taitt. 2.1 (enumeratations like Bṛih. 4.4.5 do not enter into consideration), a passage which has acquired a fundamental meaning in Indian philosophy: "From this âtman, in truth, has the ether (space) arisen from the ether the wind, from the wind the fire, from the fire the water, from the water the earth." This number of five elements corresponds, as we shall see later, to the number of five organs of knowledge (hearing, touch, sight, taste, smell) which has suggested if not the primary enunciation, yet the definite arrangement of the five elements. Each element has its assigned quality (sound, resistance, colour, flavour, odour), and besides this, as already remarked above, the qualities of those elements out of which each has proceeded. Later passages of the Upaniṣads, in which the five elements are partly enumerated, partly referred to, are Ait. 3.3 (still unarranged); Śvet. 2.12, 6.2 (cp. also Kâṭh. 3. 15); praśna 6.4, Maitr. 3.2, 6.4, Âtma 2, Piṇḍa 2, Prâṇâgnihotra 4.

WILLIAM WORDSWORTH (1770—1850)

In the early nineteenth century Wordsworth occupied and exalted position among the English romantic poets. A considered opinion about him is that he is the greatest interpreter of Nature in English poetry and in certain respects he appears to be without any peer among the English poets. His attitude to Nature differed fundamentally from that of others in that he was not simply content with admiring the external and scintillating charm and loveliness of Nature. He probed deep into Nature's mystic meaning. Since his early childhood Wordsworth had experienced the benign influence of external nature. When he was an immature boy he wandered like a child of Nature among the hills and dales, the meadows and streams of lake districts where he was born and brought up. The steady clouds, the charming flowers of the meadows, the stars, the streams and such other lovely things of Nature moulded his being. The poet is prolific in recording his indebtedness to Nature. He expressly declares that all that was good in him—his little nameless, unremembered acts of kindness and love and his entire moral existence was the result of the salutary influence Nature had exerted on him. Nature was to him the anchor of his lofty and purest thoughts. But for her assuaging influence on his character the poet could not have surmounted his hours of trouble. His traumatic state of existence following the disappointment in the French Revolution might have turned him a sour misanthrope. But Nature only, as the poet himself says, saved him from his possible degeneration and acted to him as a friend, philosopher and guide. Thus to Wordsworth, nature was not a dead, inert,

material substance. The poet discovered in her a living soul or an active principle. We find a wonderful poetic rendering of this idea in the poem 'The Excursion'. Wordsworth's poetry, as David Nichol Smith rightly points out, 'makes no division between man and the world in which he lives. He thinks of all created things, human or inanimate as parts of one great whole, filling their appointed place, moving in their established order'.

In his famous autobiographical poem 'The Prelude' Wordsworth exhibits the development of his own mind as a poet. This poem reveals him both as a poet of Nature and as a poet of Man. Here also it is of things pervaded by a spirit that the poet speaks in the opening lines of Book XII. It is again of nature conceived as a unitary being and an inspirer of emotions and moods that he speaks in the opening lines of Book XIII. As a matter of fact throughout 'The Prelude' the poet speaks of Nature as things and places animated either by an all-pervading spirit or by spirits of their own. His dominant conception, however, is that Nature is a body possessed of a 'Soul'. There is a spiritual presence in things—a conscious spiritual life which animates all objects. It pulsates in the clod; it breathes in rock; it murmurs in the brook; it throbs in the sea; it moves in the cloud; it inhabits the stars; it rolls in all things and is the soul of all. Thus we find that instead of a crass materialism or crude deism with a transcendent God, Wordsworth gives us a spiritual interpretation of reality and proceeds to speak of an all-pervading spirit or God maintaining the reality of both God and the finite things.

The famous poem of Wordsworth-'Tintern Abbey' occupies a distinctive position in the whole corpus of English romantic poetry. It deserves our special consideration, for here we find the Wordsworthian creed concerning Nature and Man their relation set to a beautiful and impassioned music. It is virtually Wordsworth's autobiography in miniature illustrating the evolution of his soul and the various stages of his attitude towards Nature and also explaining the conception of an all-pervading soul which, as we shall see, is in perfect conformity to the cosmic conception of Brahman illustrated in Upaniṣads.

The occasion of the poem is the revisiting of the river Wye near Tintern Abbey in 1798. The poet feels that these 'beauteous forms' of Nature are now as impressive as they were when he visited the spot five years before. Wordsworth reiterates hts unflinching faith in the purifying and chastening power of Nature on man, because by virtue of this healing influence the poet has been able to preserve his cheerful spirit during his years of tribulation. His love of Nature, therefore. continues unabated. While recording his indebtedness to nature the poet also reviews the changes that have been wrought over him. Now when he revisits the former scenes, these attractive surroundings yield not only a sense of 'present pleasure', but also the feelings and thoughts that lead to remoter charm. The first stage of his attitude to Nature was marked by a sort of wild and thoughtless gaiety of a boy, which however had vanished subsequently giving place to a burning passion for all that was beautiful in Nature. "The sounding cataract haunted me like a passion", says Wordsworth. When he beholds Nature he often hears "The still sad music of humanity,nor harsh, nor grating though of ample power to chasten and subdue." There is, in other words, nothings repugnant or discordant about the 'still sad music of humanity'. Further we also find something more in the final stage of his attitude to Nature. He says that he is conscious of the presence of a universal

soul animating all things and linking up everything in the universe. It is just his poetic insight that reveals to him 'a presence' that disturbs him 'with the joy of elevated thoughts'. he has a deep poetic feeling or profound consciousness that there isan immanent and active spirit pervading the world of man and the world of external nature. This idea is given a grand poetic expression in the following lines of 'Tintern Abbey':—

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things".

Here Wordsworth with the insight of a true poet and a mystical philosopher attempts to explain the conception of Supreme Reality. It is on the strength of the view of immanence of this Spirit both in Nature and in man, and the conception of it as actively animating the entire existence so superbly conveyed by the poet in the aforesaid lines, that we can consider Wordsworth a pantheist.

In order to substantiate our view we have to make a critical survey of the opinion of some of the critics who do not subscribe to the contention that Wordsworth is a pantheist. Prof. E. H. Sneath, for instance, is in favour of regarding the Wordsworthian view as theistic, and not as pantheistic. He is of opinion that a thorough going pantheism identifies nature with God or Absolute and this God or universal spirit is never spoken of by a pantheist as 'dwelling in the natural phenomena or in the minds of men. Things and minds do not exist apart from the Absolute. They have no essential being, no separate individuality according to pantheism. They exist only as mode of one ultimate Being. To quote Prof. Sneath: "Wordsworth's conception of a Spirit present in things and in the mind of man,—a Spirit which is the impelling power of both-is very far removed from such a philosophy". Referring to Wordsworth's recognition of the existence of three distinct natures viz.—(i) a universal presence, (ii) a world of corporeal things and (iii) a world of finite spirits, Sneath again says: "He (Wordsworth) does not identify the universal Spirit with the 'light of setting suns' nor with 'the round ocean', nor with 'the living air', nor with 'the blue sky', nor with 'the mind of man'. He merely affirms that these are its 'dwelling' and that Spirit is their impelling power. Pantheism is not involved in such a statement. The poet is merely giving expression to his faith in the immanence of the Spirit in the world-a faith which is in thorough accord with theism". Again is also pointed out by Sneath that the ethical tone of Wordsworth is quite distinctly pronounced in the poem 'Tintern Abbey Lines'. When the poet felt 'a presence' in Nature his love for her augmented a great deal and he found in her an anchor for his noblest thoughts, a 'nurse', a 'guide', a guardian of his heart and the soul of his moral being. To the poet nature always ministers to the intellectual, aesthetic and moral needs of man. But according to pantheism there can be no moral life in God or man, for morality presupposed the conception of self-determined personality, and pantheism being is governed by the inner law of necessity and therefore there is no such thing as self-determining being.

In our view it is improper to regard Wordsworth as a theist and not as a

pantheist for the simple reason that he did not identify the world of reality with God or Absolute in the spirit of a thorough-going pantheist. It must be carefully noted that the non-recognition of identity between God and the world does not necessarily amount to rejection of pantheism. A sympathetic understanding with the poetic insight of Wordsworth (as revealed in his poems, particularly ın 'Tintern Abbey') enables us to hold the view that he was a pantheist in spite of the fact that he did not propagate a carefully reasoned system of a thorough-going pantheism in the light in which Prof. Sneath understands it.

In interpreting Wordsworth what we must bear in mind is that he was above everything else a poet and not a metaphysician. As a poet, very naturally, he thought in terms of images and not in syllogisms. Nevertheless, there is a philosophical thinking in his poems. J.C. Smith is absolutely on the dot when he observes : "His (wordsworth's) philosophy was the soil in which hispoetry flowered "Even Prof. Sneath also does not demur to this when he says: "He (Wordsworth) was pre—eminently a poet—a philosophic poet, pre-eminently an intuitionist. Virtually all of his poetry so far as isdeals with basal conceptions, is intuitional in character. He seldom 'reasons', he 'sees'. He is a seer rather than a philosopher". Hence in evaluating Wordsworth's poetry we should be careful to note that he reaches the heart of things not by cold intellectual processes, —by analysis and dissection, but by a peculiar mystical insight or intuition. Now if we do not forget this distinctive Wordsworthian trait, we can not indict Wordsworth for not expounding a strictly systematic metaphysical theory of a relation of things to the Absolute Spirit. Hence when he speaks of a Spirit 'dwelling' in the natural objects, or of 'a motion and a spirit that impels all thinking things....... and rolls through all things',—all that he means is that the entire world is pervaded by a universal Spirit. This concept of the divine immanence in the world constitutes the main strength of pantheism.

It appears from above that it is neither very easy nor quite relevant to seek any definite answer to the question as to whether Wordsworth was 'purely' a theist or a 'thorough going pantheist. The critics are, in fact, very much divided on the point. What is relevant and possible for us to hold is that in a particular period of Wordsworth's poetic career the pantheistic creed was distinctly pronounced. And this pantheism in the sense that there is an all-comprehensive Spirit or Absolute pervading the entire existence, is demonstrated in the lines of 'Tentern Abbey'. This contention is very much akin to the Upaniṣadic view born of the cosmic conception of the Absolute we have dealt with in the first section of our work. Wordsworth, in the spirit of the Upaniṣads, recognizes the relative reality of the universe and does not consider the multiplicity an illusion as the thorough—going pantheists normally do. The method of approaching the Absolute according to the Upaniṣads, is, as we have seen, both intellectual and intuitive, while Wordsworth's speaks only of intuitive apprehension. Wordsworth thoughts, it may be noted incidentally, appear to be very much similar to that of the contemporary German idealists. But there seems to have been no direct borrowing on Wordsworth's part. He is understood to have known nothing of German meta-physics beyond what he might have heard from Coleridge." Writing to Crabb Robinson in 1840 he thanked that he never read a word of German metaphysics". As to wordsworth's knowledge of the Upaniṣads we do not get any evidence of his acquaintance with Duperron's French or Latin translation or with any other translation of the Upaniṣads. It is only in the evolutionary

process of Wordsworth's attitude to Nature that we find the poet reaching a pantheistic world-view. "The main movement carries the poet from the sensory to the emotional and the mystical, from matter-of-fact observation (sensory and psychological) to mystical insight and cosmic vision". Wordsworth thus speaks of a universal Spirit as knitting together in a splendid harmony all the things of the world. This awareness of vision of a universal soul enables him to perceive the underlying unity in all things. It is here that the poet perfectly reflects the Upaniṣadic spirit.

WOMAN IN THE UPANIṢADIC EDUCATION

Since the *Ṛg-vedic* age, there existed some system of education for women. It is evident from the large number of educated women mentioned in the *vedic* literature. The girls along with their brothers received some sort of education under the guidance of either their father or some teachers as the family itself served as the first educational institution in ancient India. The fact that the members of a family irrespective of their sex were required to take part in *vedic* sacrifices requiring some sort of training goes to establish the same view. From this it can also be inferred that the girls were not denied the privilege of studying the *vedic* literature and performing the *vedic* sacrifice. It is true that there is neither any explicit mention of girls' education nor the existence of any separate institution for their training in the *vedic* age. But at a later stage *smṛtis* like Yama prescribes that none other than the father, uncle or brother should teach a girl '*Pitā pitṛvyo bhrātā vā naināmadhyā-payet 'paraḥ'*. The recitation of the *vedic* hymns and the offering of the *vedic* sacrifice were not allowed unless one under went the initiation ceremony (*Upanayana*) and consequently this leads to infer that in ancient India *Upanayana* or investiture with the holy thread was obligatory not only in the case of boys but in case of girls as well. The obligatory *Upanayana* cermony for the girls necessarily demanded of them certain amount of *vedic* and literary education for the fulfilment of its. objectives. Dr. Altekar is of opinion that as long as *Upanayana* ritual was performed in the case of girls, and the custom of child marriage had not taken root in society, girls of well-to-do families must be receiving fairly good education." Lord Manu also prescribes *Upanayana* as one of the obligatory *saṁskāras* for girls.

Mention has been made of as many as twenty-six learned and scholarly women seers in the *Ṛg-veda* itself to whom some of the *vedic* hymns were revealed such as Romaśā (1-126-7), Ghoṣā (10-40-9 to 13), Viśvavārā (5-38-3), Apālā (5-3), Ambhṛṇi-vāk (10-125), Lopāmudra (1-179) etc.

In ancient times the discipline of *brahmacarya* was also required to be observed by the girls. This stage of *brahmacarya* probably refers to the period of studentship of the girls preceding their married life. It is mentioned in the *Ṛg-veda* (5-7-9) that the young maidens after completion of their education as *brahmacārinīs* should unite with their husbands as the rivers are merged with the oceans. It is also mentioned in the same *veda* (3-55-16) that a learned daughter should be given in marriage to a learned bridegroom alone. Never think of giving in marriage a daughter of very young age. By resorting to *brahmacarya*, observes the *Atharva-veda*, (11-5-18) the girls are given in marriage to young bridegroom, "*brahmacaryeṇa kanyā yuvānaṁ vindate patim*". The sense of this *mantra* is that girls were allowed to marry on completion of the period of *brahmacarya* (the vow of study). We are told by Yama one of the ancient *smṛtīkara* that in very early times girls used to tie the sacred cord (symbol of initiation) to study the *vedīc* lore and to recite the *sāvitrī*, the sacred prayer

purākaple kumārīnāṁ mounjibana-miṣyate
adhyāpanaca vedānāṁ sāvitrī vacanaṁ tathā

Hārīta, one of the sages records that all the four stages of life including that of *brahmacarya* (studentship) were open to women and that both the sexes had a right to utter the *mantras*.

There are ample evidences which go to show that women in ancient days enjoyed the right to utter the sacred *mantras*. In the *Āśvalāyana Śrautasūtra* (I-II) it is stated *"imaṁ mantraṁ patnī paṭhet vedaṁ patnaī pradāya vācayet"*. The wife (of the sacrificer) should recite in a sacrifice this *mantra* placing the *veda* in the hand of the wife, have this *mantra* be recited by her.

Govila Gṛhyasūtra (1-3) prescribes the right of women to perform the *Agnihotra* with *vedic mantras.*

Kāmaṁ gṛhyegnau patnī juhutāt prātarhomau gṛhapatnī gṛhya eṣognir-bhavati iti.

The commentator on this further clarifies the point *"patnīmadhyāpayet Kasmāt patnijuhuyāditi vacanāt, nahi khal-vanadhītya śaknoti patnī hotumiti"*.

The women should be taught, for without such studies they cannot perform *Agnihotra*.

Again in the same *Gṛhyasūtra* (2-3) we find

Dhruvamasi dhravāhaṁ patikule bhūyāsmamuṣyāsāviti patināma gṛṇhīyād-ātmanaśca.

The wife should utter the *mantra* '*dhruvāha*' and then pray to God for ability to live in her husband's house in safety and steadfastness and thereafter utter her own name alongwith that of her husband. In the *Pāraskara Gṛhyasūtra* (9-2-1) we are told that mother should utter the *mantra* '*Sāvitrī prasūtā*' etc. at the time of the boy's *Cuḍākaraṇa* (tonsure ceremony).

Jaimini in his *Pūrva Mīmāṁsā* says '*Tasyā yāvadukta-māśīrbrahmacarya-matulyatvāt*' (6-1-24).

Women like men can bless with *Vedic mantras* and observe *brahmacarya*.

That women not only studied *Mīmāṁsā-philosophy* but they also taught others is evident from Patañjali's *Māhābhaṣya* on Pāṇini's *sūtra 'anupasar-janāt'* (4-1-14) where it has been stated—*kāśakṛtsninā proktā mīmāṁsākāśakṛtsnī kāśakṛtsnīmadhīte kāśakṛtsnā* brāhmaṇī.

They Brāhmin lady who has studied the *Mīmāṁsā* śāstra written by the sage Kāśakṛtsna is called Kāśakṛtsnā.

Again under Pāṇini '*iṅsca*' (3-3-21) it has been stated in the *Mahābhāṣya "iṅścet yatrāpādāne striyāmupasaṁkh-yānaṁ kartavyaṁ, tadantātcca vā ṅiṣvaktavyaḥ. Upetyā'dhīyate tasyā upādhyāyī upādh-yāyā"*.

The woman approaching whom one studies is called *Upādhyāyī*.

The use of the term '*Upadhyāyā, Upādhyāyī* denoting a lady who was herself a preceptor as distinguished from wives of teacher would show that their number in society could not have been negligible.

Further Pāṇini's rules regarding the formation of such terms as *Kaṭhī, Kalāpī* and *bahvṛcī* referring to women being acquainted with the different *śākhās* of the *Vedas* lend support to the fact that the study of the *Vedas* was never denied to them.

Similarly under the same context in the *Mahābhāṣya* we are informed that Brahmin lady who has studied the *Āpiśālian* school of grammar is known as *Āpiśālā* (*Āpiśāla-madhīte brāhmaṇī-āpiśālā brāhmaṇī*).

The laws of marriage prevalent in ancient India introduce us to a state of society where both the sex acted as free agents in matrimonial matters and where women were never liked upon as inferior but equal to man. In the absence of the general education of the girl it would be difficult to account for any equality that might have subsisted between husband and wife in

any period of our ancient history. The story of the marriage of Sūrya (the daughter of Sūrya) shows us that both husbands and wives fully realised the importance of the marriage sacraments.

The girls of *Vedic* age were taught that marriage was not for lust, but for perfect domestic life and illustrious progeny, so that the cultural life of the society might be continued for ever Unless mothers are truly well educated the rearing of a new generation capable of bearing the responsibilities of the community can never be taught of.

In her husband's house the bride occupied an exalted position, and was at the head of all domestic affairs. Her status in the father-in -law's house was commensurate with her intellectual attainment and power of management, and it is here that education had to play its part. In the marriage hymn *Ṛg-Veda* addressing the bride the bridegroom says, "Like an empress, rule over your father-in-law, rule over your mother-in law (10-85-46). Be favourite of every one. Be happy and content. Be mother of children. Manage the household affairs carefully. Happily united with your husband rule over this house till your old age (10-85-27)". This hymn proves the high status of the wife in clear and unambiguous language.

The girl received broad-based instruction regarding house-hold affairs and enjoyed a dignified liberty. They got training in the art of house-keeping and house management and acquired requisite education to conduct themselves properly in the married life. The family system made a noteworthy contribution to the cause of civilization. The girl received domestic education. She also learnt the art of some handicrafts that sustained the society. Over and above, she was taught the elements of hygiene, physiology and nutrition so that they might manage all departments of family life through intelligence, meticulous care and vigilance. She was the caterer of happiness, the really the better halves of the family, a successful daily companion who shared the cares and trouble sand doubled the happiness and comfort.

They were helpmates in the real sense of the term who realised that the true essence of relationship between husband and wife was that of true companionship, mutual respect and reciprocation of feelings which made their conjugal life happy and peaceful as far as practicable.

The husband was her teacher and it was his responsibility to teach her the *Veda*. We meet with many a housewife to whom some hymns of the *Ṛg-Veda* were ascribed. From this it can easily be inferred that marriage was never considered as an impediment to the continued progress of education of the women rather, it contributed much towards the cultural development of the community as a whole.

The women were eligible to study the *Vedic* literature and could participate in the performance of sacrifice with men. It was the prevalent custom that a married man only could perform the *Vedic* sacrifice because in every sacrifice it was compulsory that the wife must accompany the husband in the performance of rites. So says the *Śataptha Brāhmaṇa* (5-1-6 to 10) *"avajñiyo vā eṣa yo'apatnikaḥ"*. A bachelor had no right to perform a sacrifice.

Further the said *Brāhmaṇa* records that (The) Gods do not accept the oblations offered by a bechelor *"na vai apatnīkasya hastāt devā balim gṛhnanti"*. No sacrifice was considered to be completed without the active participation of wife for a wife is considered as one-half of the sacrifice *"ardho vā eṣa yajñasya yat patnī"*. Both husband and wife were required to undergo a special initiation on the occasion of sacrifice which made them competent to take active part in the

procedure of sacrificial rities (*Ṛg-Vedas*-8-13). The obligatory function of wife's participation with her husband in the performance of sacrifice and other religious ceremonies flowed down to the ages of the *Gṛhyasūtras*. The wife was called *patnī* because of her active participation with her husband in the performance of sacrifice rites. Pāṇini's Sutra (4-1-33) '*Patyurno Yajñasaṁyoge*' also lends us support to this view. All these topics, *viz.*, education of women in the vedic age, their access to *Upanayana*, *Vedic* study and sacrifice, their learning and observance of *brahmacarya*, the *brahmavādinīs* who were versatile scholars observing the permanent vow of *brahmacarya*, Physical and military education and education in fine arts of women in the *Vedic* age, their cottage industries and professions—concerning the education of women in *Vedic* India have been discussed by Dr. Jogiraj Basu in his seminar lecture delivered at Visva Bharati in 1971.

Two Types of Girl Students

Early marriages were very rare in ancient India. 'Majority of them' remarks Altekar 'used to get married at the age of 16-17 and only a few would prosecute their studies after that age.' Girls of the former class were called *Sadyovadhaū*, and of the latter *brahmavādinīs*. The education of the *Sadyovadhūs* comprised the study of important *Vedic* hymns necessary for the usual prayers and Sacrifice. Music and dancing were also taught to them. The other type of woman were called the *brahmavādinīs*, 'teachers of the *Vedas*'. Their position was recognised, clearly and distinctly.........they wore the sacred thread, had the right of kindling the sacrificial fire, studied and taught the *Vedas*, and lived unmarried in their (paternal) houses. Dr. Altekar, however, remarks that *brahmavādinīs* used to marry after their education was over, but this observation does not find support in *Vedic* literature. The seer Romaśā for instance, was known as *brahmavādinī*. Romasā was the daughter of Bṛhaspati.

Hārita says: "*dvividhā stiryo brahmavādiṇyaḥ sayovadūs ca tatra brahmavādinīnāmupanayana mouñjivandhanaṁ vedādhyayanam svagṛhe bhikṣācaryā iti. Sadyovadhūnām tu upasthite vivāhe kathañcit upanayanam kṛtvā Vivāhaḥ Kāryaḥ*.' There were two types of women, viz., *brahmavādinīs* and *sayovadhūs*. The *Brahmavādinīs* were entitiled to *upanayana*; they tended the sacrificial fire; studied the *Vedas*, and begged alms in their own homes. The *Sadyovadhūs* were given away in marriage after a brisk cermony of *upanayana* (investiture with the holy thread).

From this as well it can be easily inferred that the girls were also invested with the holy thread like the boys in ancient India.

The *Upaniṣadic* system of female education did not depart from the essential features of the *Ṛg-Vedic* age. It was more or less identical. During the *Upaniṣadic* period in the pattern of education was mainly philosophical in nature. Along with men the females too diverted their attention from *Vedic* ritualism to more intricate problems of life. They began to take keen interest in the study of philosophy and this was never denied to them. It is interesting to note that the husband acted as a teacher to his wife and it is evident from dialogue between Yājñavalkya and Maitreyī, the Spiritually inclined wife of the sage, in the *Bṛahadāraṇyaka*. Here we are told that on the eye of his leaving his family for retiring to the forest, Yājñavalkya wanted to make a partition of his property between his two wives, Kātyāyanī and Maitreyī. Maitreyī said "My lord, if this whole earth full of

wealth belonged to me, should I be immortal". 'No', replied Yājñavalkya "thy life will be only like the life of those who have all kinds of conveniences for them; but there is no hope of immortality by the mere possession of wealth". Then Maitreyī said, "What should I do with that by which cannot be immortal? What my venerable Sir, knoweth of immortality, tell that to me". Yājñavalkya replied, "Thou art truly dear to me so thou speaker dear words. Come, I shall instruct in Spiritual wisdom".

Then followed one of the most interesting and highly philosophical discussions about the universal self and its relation to the individual. This spiritual choice on the part of a woman and the earnest desire to use her knowledge to win immortal life clearly testifies to her sound education and mental make up. This memorable and oft-quoted saying of Maitreyī, observes Dr. Basu, "has stirred the hearts of saints and seekers after truth down the ages. Many Western savants and Indologists including Winternitz, have praised this spiritual illumination, this spiritual quest, that surged up in the hearts of women in ancient India. In her utterance, we hear the cry of the human soul, which Mathew Arnold calls, 'the divine discontent'.She reminds us that material prosperity or wealth can never satisfy man's spiritual needs."

In the same *Upaniṣad* we meet with another famous erudite scholar, Gārgī Vācaknavī who came to the court of Janaka, the king of Videha, a great patron of learning, to carry on discussion on subtle points of religion and philosophy in a debating bout with the veteran savant and philosopher Yājñavalkya. Gārgī asked Yājñavalkya as to what was the warp and woof of the world.' Yājñavalkya answered that 'It is the primordial *ākāśa* or space'. She accepted the answer but proceeded with the second inquiry. She inquired, 'as to what is the warp and woof of this primordial *ākāṣa*'. In this way Gārgi took Yājñavalkya to the region of *Brahman*. Then again Gārgī asked "what lay behind the region of *Brahman* itself." At this Yājñavalkya almost chaffed her, 'Do not ask too much. Thy head shall fall off if thou inquirest again'. Gārgī stopped for a while, but stood up again and said with remark "Venerable *brahmanas*, now I shall ask him two questions. If he can answer these two questions none of you, I think will then be able to defeat him in the arguments concerning *Brahman*." Yājñavalkya answered both the questions which were on Brahman, described as limitless in Time and Space. Hearing this Gārgī praised him and desisted from questioning further. We should bear in mind that before Gārgī's debate with Yājñavalkya many scholar sages of that time such as Cakrāyaṇa, Kahola etc. Challenged Yājñavalkya in debate; when every one of them was defeated, they brought the famous women savant Gārgī to defeat Yājñavalkya. Gārgī could not defeat Yājñavalkya nor Yājñavalkya Gārgī; their debate ended in a draw.

From this incident it can be said that woman were given a place of honour and liberty to mix with the people freely and also to engage in debates and philosophical symposiums even in the assembly of learned scholars. Knowledge gave them the status and the power to hold their own in such matters.

'The introduction of Umā in the *Kenopaniṣad*'; observes Venkateswara, 'is illustrative of the great regard the poet and sage had for the educative power of women, even as regards the highest metaphysical truth and their teaching.'

The education of women aimed at making them balanced regulated, good and kind. This can be clearly inferred from the behaviour of the wife of Satyakāma to

Upakośala whose graduation ceremony was postponed year after year by the teacher. The wife urged upon her husband to perform the ceremony of Upakosala but Satyakāma refused to do so and went away from the *āśrama* on some important work. Upakośala then resorted to fast. Thereafter, the wife of the teacher asked him why he was undertaking this fast. Upakosala replied that he was suffering from disease. The teacher's wife further inquired about the nature of his disease.

The chief lesson of girls aimed at making them affectionate mothers and intelligent nurses. Education was directed to draw out the finer qualities in them and to develop their natural virtues and latent capabilities necessary for the all round development of character and personality.

The *Bṛhādaraṇyaka* records that parents were eager to have the birth of scholarly daughter as well and for this purpose they used to perform some rituals too.

Parents were always desirous of training their daughters to become educated and accomplished ladies in society. They fully realised that unless the mothers were truly educated the upbringing of the new generation must suffer and it would be fatal to the progress of the race.

'Some lady scholars of the age' observes Altekar, 'like Sulabhā, Vaḍavā, Prāthiteyī, Maitreyī and Gārgī seem to have made real contribution to the advancement of knowledge for they enjoy the rare privilege of being included among the galaxy of distinguished scholars to whom a daily tribute of gratitude was to be given by a grateful posterity at the time of daily prayer.

In the *Upaniṣadic* age there were some women who undertook the task of teaching and their names were listed as spiritual teachers along with the male teachers who formed the chain of spiritual teachers. From this we can safely conclude that women in ancient India held an exalted and covetable position in society.

The position of women in any civilization shows the stage of evolution at which that civilization has arrived. There can be no doubt as to the heights of civilization attained in ancient India, if we judge it by the high standard of women's education and position of wives that obtained in the *Vedic* society.

Y

YAJNAVAKLYA

Yājnavalkya says that the Self is to be seen, heard, understood and deeply meditated upon. When the Self is seen, heard, understood and clearly known, all this is truly known. Nothing is truly known unless it is seen in relation to the Self. It is the one concrete Reality, whereas what are popularly taken as realities are abstractions. The Self is naturally dear to everyone of us and it is the felt presence of the Self in things and persons around us that makes them dear to us. Yajnavalkya declares that the wife, the husband, children, etc., are dear to us for the sake of the Self.

The Self pervades all things, but is not realised every where. This is illustrated by a few apt examples, is the sound of a drum; as the tune played by a flute....are abstractions apart from the drum, the flute, etc., so are all objects abstractions, unintelligible facts, apart from the Self. When a piece of rocksalt is dissolved in water, it cannot be seen, but it really exists in every part of the pot containing the water. The Self in like a manner is all pervading, but is not seen everywhere. According to Yājnavalkya, the real Self is universal unindividuated consciousness, in which the knower and the known, the subject and the object, are not distinguished. According to him, such a consciousness alone is primal, original, eternal and indestructible. It is its individuated form which seems to be born and to die. Really it only appears and disappears, but continues to exist throughout all its changes. The finite individual distinguishes itself from other things, and persons about it. But this distinction and the duality implied in it are only apparent and not real. The universal consciousness, as identified with everything, does not know anything or person distinct from it. Yājnavalkya says: "that is where there is, as it were, duality, there one sees another, one smells another, one tastes another, one salutes another, one hears another, one thinks another, one touches another, and one knows another. But where for one all has become the Self, by what, and whom, shall one see, by what, and whom, shall one taste, by what and whom, shall one salute, by what and whom, shall one hear by what, and whom, shall one think, by what, and whom, shall one touch and by what, and whom shall one know? By what shall one know that by which one knows all? By what shall one, O dear, know the knower?"

The purport of the whole passage seems to be this: It is only when the universal consciousness individuates itself into subject and object that there is what we call knowledge,—the distinction of the knower and the known. But when the subject or individual knower lapses into the undifferentiated consciousness, the distinction of knower, known, and the Ultimate Ground or Source of this distinction is impossible. But if that is so, how does the undifferentiated consciousness come to be known? If it is not known,

how is its existence asserted? Since knowledge, with its distinctions is only apparent, and its testimony unreliable, it cannot itself attest the realiy of the Absolute. It, therefore, remains unknown and doubtful. It is something worse—it is a logical abstration. But we shall see this more clearly when we have considered the other portions and aspects of Yājnavalkya's philosophy.

In the *Antaryami Brahman* of the Brihadāranyaka Upanishad Yājnavalkya answers Uddalaka Aruni's questions as to who is the Sūtrātmā (The Self which binds together all things as if by a thread), and the Antaryami, the inner Ruler of all. In it Yājnavalkya Speaks of all things material and mental as distinct from the Supreme Self and yet as pervaded and ruled by the latter—"That is, He who, existing in the earth, is yet different from the earth, whom the earth does not know, of whom the earth is the body, who rules the earth from within, is your self, the Inner Ruler, the Immortal." Again:—"that is, He who existing in the understanding (or the individual Self), is yet different from the understanding whom the understanding does not know, of whom the understanding is the body, is your Self, the Inner Ruler, the Immortal." In these similar passages a duality of subject and object is indeed admitted, but it is open to a monistic interpreter to say, that according to Yājnavalkya himself this duality, is only apparent and not real, and that is not of the essence of the Supreme Self. That the Supreme Self is absolutely one and without relation to any other self distinct from it, is clearly admitted by Yājnavalkya in this very section in its concluding lines—"That is, He is the unseen seer, the unheard hearer, the unthought thinker, the unknown knower. There is no other seer than He, no other hearer than He, no other thinker than He, no other thinker than He. He is your Self, the Inner Ruler, the Immoral. All other things are subject to destruction." Thus the *Antaryami Brahmana* of the Brihadāranyaka, Upanishad favours Absolute Monism as much as the *Maitreye Brahmana*.

The final and fullest form of Yājnavalkya's philosophy is given in the first four *Brahmanas* of the fourth chapter of the Brihadāranyaka. Of these we leave out of account the first two *Brahmanas* as of minor importance, though containing personal touches of an interesting nature. The third and fourth *Brahmanas* contain a description of the three states of the Self, the waking, dreaming and dreamless sleep, and of their philosophical significance. Professor Deussen, the German, Vedantist, calls this description, incomparable. Like the first two *Brahmanas*, they are throughout a dialogue between the two philosophical friends, Janaka and Yajnavalkya. The condemnation of the world as merely apparent and not real and as an evil to be avoided, and the extolling of a state of absolute unity without difference and without any desire as the—final and most desirable goal of man-a doctrine which finds its fullest expression in Sankarite Vedāntism, has its full and unqualified support in this remarkable exposition. Those who form an idea of Vedantism without studying this earliest and most impressive form of the doctrine, commit a most fatal mistake, whatever other things are read, this must be read too, and its truths and errors both clearly seen.

The Self is *Swayam-Jyotin*-self luminous, knowing by its own light. Yajnavalkya shows in the Brihadāranyaka with an analysis of Knowledge that self-consciousness is involved in all forms of what is called external perception—that the sun, the moon, fire and speech cannot make us know and cannot themselves be known if we are not self-conscious. From

the waking-state, in which the sun, the moon, fire and speech seem to make knowledge possible and to cause the diversity which characterises the state, Yājnavalkya comes to consider the state of dreaming sleep, in which the self luminosity and sole agency of the Self are unmistakably, seen. In what we call our waking state we, as finite individuals are not fully awake. What we know in that state remains in the background of our consciousness, remains practically unknown to us. And yet the world thus known and unknown to us by turns is believed by us as existing permanently. This belief is not a mere belief, but is based on real knowledge. When the world as a whole or any part of its reappears to us after its temporary disappearance, it testifies to its own identity. It is found to be the same world as what was previously known to us. Even when things are only similar and not the same, the recognition of similarity is based on identity. Things cannot be recognised as similar unless past experience is revived and recognised as past and compared with the present. This identity of the past and the present, of what was formerly known and what is known at the present moment, is based on the identity and eternity of the knowing self. When objects temporarily absent from our finite consciousness reappear to us, they prove themselves to have existed all the while we were unaware of them, and o have existed in the same self that we call our own. This unmistakably proves that the Ultimate Self which appears as our finite Self and in relation to which the whole world appears to us, is not finite, but beyond the limitations of time and space, and comprehends everything. If the Self were an abstract unity without difference, a mere subject without objects related to it, and if the objective world were a mere flux and not a permanent reality, the experience of the unity of parts and whole, of past and present, would be impossible. This disposes of subjective Idealism, the doctrine which Yājnavalkya and Sankara and their modern prototypes here and elsewhere teach us. In leaving the waking state and entering the dreaming, we do not bid goodbye to the external world as something unreal and transient. It remains intact in its stern reality and externality. It is external to our finite self, though not external to its Ultimate Ground,-the Self of our selves. The ignoring of this distinction is the radical vice of subjective Idealism, and of Monism; which is based on it. However, let us hear what Yājnavalkya has to say on the dreaming state. He says the self is self-luminous, the sole agent in this state. All the changes and differences that characterise it are comprehended in it and caused by its own activity. But that is the case also in the waking state. Its duality is only apparent and not real, the Self being the sole reality and agent there also. What is then the difference between the two states? Is the feeling of duality which characterises the waking state, absent in the dreaming? Certainly not. The distinction of subject and object, of unity and difference, is present in both. The difference, between the two states which Yajnavalkya means to emphasis seems to be this, that while unreflective people take the waking state as unmistakably presenting a duality an externality of object to subject, they may be easily made to see that the duality, characterising the dreaming state is only apparent. The horses, chariots, houses, streets, tanks and rivers seen in that state are nothing but creations of the mind. If so then, the mind or the self has the power of producing an apparent difference of subject and object, though all along continuing to be identical with itself. The implication is that

duality seen in the waking state is apparent in the same manner as the creation of the self. But a real difference between the two states is here ignored. The world of the dreaming state follows no fixed and necessary laws and is, in that sense, purely subjective, while the world revealed in the waking state is governed by necessary and unalterable laws determining all experiences whatever. It is, therefore, an objective world related to an objective Self, which indeed vivifies all subjective and finite selves, but is not limited or exhausted by the latter. Our dreaming experience, therefore, has nothing final or valuable to speak of the world revealed in our waking state.

However, Yājnavalkya now passes to the state of dreamless-sleep. He conceives it as one of undifferentiated unity and indicating what Brahman really is and what we shall be after death. He also extols it as a state of perfect bliss,—a kind of bliss, of which other kinds of happiness are only more or less small fractions. It is also a state of ethical indifference, absolutely without relations and moral distinctions. In his significant words, the father here is no father, the mother no mother, the gods no gods, the thief no thief and so on. As to whether there is any knowledge in this state, he says—that is, when there, though it seems that he (the seeing person) does not see, yet really he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else different from him, that he could see, when there though it seems that he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him, that he could know. Yājnavalkya's meaning seems to be that the Self then retains its power of knowing, though it does not actually know. Whether a mere power of knowing, without actual knowledge is a reality or an abstraction, we shall see it by and by. We shall also consider Yājnavalkya's denial of all, moral attributes to the Absolute.

The foundational fact of the universe, the theoretical and practical realisation of which constitutes religion-is the unity of the Self in relation to which all things and beings exist. Yājnavalkya, as a philosopher, has a firm grasp of this fact and it is this which constitutes the value of his philosophy. The Self is the centre of all things. In practical life, in loving the things and beings, it is really the Self which we love, but except in the highest moments we do not realise this fact. This is the sum and substance of Yajnavalkya's philosophy. It is a synthetic philosophy, a philosophy of comprehension, and if carried out to its logical issues, would be the ultimate philosophy of the world and the basis of all sciences and practical concerns of life. According to Yajnavalkya on the one hand the differences are inexplicable except in relation to the unity, so is the unity an unmeaning abstraction apart from the differences, which it unites and explains. In endeavouring to understand the true and ultimate nature of the One, the many should not be left out, but fully taken into account. It is in manifesting itself in the form of this infinitely variegated world that the Absolute discloses its real nature. But in trying to grasp the essential character of the Absolute, Yājnavalkya and those who have followed him have adopted the very opposite method. They see,-what is really true, that an antithetical process, a process of differentiation, is involved in grasping the Infinite. The Infinite is not the finite. It is not this, it is not that. *Neti, neti.* The Self is not what is seen, heard, touched, smelt and tasted, It is the seer, hearer, toucher, smeller and taster. It is not I as different from 'you' or you as different

from him, but that which binds together and makes possible our different personalities. But this differentiating process is based on relation. What we see, hear, touch, smell, and taste, seem to pass away and their knower alone persits. Our different personalities also seem to perish. The constant changes in our waking life, our dreams, and specially the state of dreamless sleep seem to prove the unsubstantially and impermanence of the finite,—of the finite world of objects and finite subjects themselves. The Infinite, the Absolute, the Ultimate Self, which presents these changing shows, seems alone to persist. But if it were so, the permanent and ultimate nature of the Self cannot itself be known and asserted. In the knowledge of the Self as identical in the past and the present, the past is revived and brought in relation to the present. Objects known in the past come back and stand side by side with the known in the present. This would not be possible of what is called the past had finally passed away and been lost. The coming back of the past unmistakably proves that the past is not ultimately past but really ever present in the Ultimate Self, however ignorant the finite self may be of it. This fact also unmistakably proves a distinction between the finite and the Infinite, a distinction which monistic philosophy tries to obliterate. Far and near, past, present, and future, are indeed facts to the Infinite also as constituting the life of finite, but the Infinite rises above these limitations and comprehends them all. To Him nothing is far and nothing past and future. To Him, every thing is near and every thing ever-present. Waking, dreaming and dreamless sleep are not His states, but those only of the finite self. He is ever-waking, ever-knowing, all-comprehensive. In Him, all things and beings exist for ever and nothing perishes. All distinctions are based on relation, and the unity they imply is not an abstract unity, but a unity-in-difference. The logic of comprehension also makes distinctions. It sees that the Infinite is not the finite and the One not the man, but it also sees that the finite and the Infinite. The one and the many are naturally related, so that the one without the other is not a concrete reality, but an abstraction. In real sense the Self, the Absolute is a concrete reality. The Self is the essence of all things.

YATRA'NANDAS CA MODAS CA

In the concept of *svarga* (heaven) are fulfilled the nearly universal demands for a painless, prosperous, blissful condition after life in this world. These eudaemonist tendencies find their fulfilment during the Upaniṣadic times in the notion of *ānanda* in the Brahma-world. In the measure in which Brahmā soars above the Vedic gods Indra and Prajāpati, so is the Brahma-world above the world of the gods, the world of Indra or Prajāpati (cf. e.g. *Bṛ. Up.*, 3.6). But the *Brahma-loka* that takes the place of *svarga* cannot deny its original relationship to it. The often primitive and imperfect descriptions of *svarga* pass over at times to the Brahma-world.

Heaven, an abode of ānanda — R.S. 9.113

The earliest Vedic speculations on heaven were one of the factors that helped the evolution of the religious-philosophical concept of *ānanda*. In fact, the two earliest appearences of this word and the only two that occur in the whole of the Ṛgveda are found in the well-known hymn where the fullest Ṛgvedic description of the heavenly joys is given. R. Roth commented same sphere (*sālokyam*).

Indeed Ahina Āśvatthya came to know the Sāvitri formula. Having become a

golden duck (*hiraṇmaya haṃsa*) he went to the world of heaven to union (*sāyujya*) with Āditya.

By means of Agni as the gate of Brahman having obtained union with (*sāyujya*) Brahman, he conquers an abode in the same sphere (*salokata*).

He who offers this sacrifice attains union with (*sāyujya*) these divinities, the same rank (*sārṣṭitā*) as they, and an abode in the same sphere (*samānalokatā*). He who knows thus obtains union with (*sāyujya*), the same form as (*sarūpatā*) and an abode in the sphere of (*salokatā*) the sun.

Heaven and liberation in the Upaniṣads

The last quotation shows us the insistence on knowledge, characteristic of many passages in the Brāhmaṇas. Knowledge is the means to immortality. We are thus merging into the world of the Upaniṣads. In them the same ideas of heaven are developed: we find the grosser conceptions of the Vedic heaven lingering on in the same basic form as the earlier times; we find the more refined ideas of immortality; and we find, characeristically, a sort of compromise. It consists of a scheme that will admit both, the ancient heaven of pleasures as the reward for a life of good action, a reward however essentially limited in nature and in time, and the higher form of liberation which is the outcome of perfect knowledge and whose essence consists in merging into Brahman.

As an example of the more mythological descriptions let us quote the famous passage of the Kauṣītakī: He (at the time of death) having reached the path of the gods, comes to the world of Agni (fire), to the world of Vāyu (air), to the world of Varuṇa, to the world of Indra, to the world of Prajāpati (Virāj), to the world of Brahman (Hiraṇyagarbha). In that world there is the lake Āra, the moments called Yeṣṭiha, the river Vijarā (ageless), the tree Ilya, the city Sālajya, the palace Aparājita (unconquerable), the doorkeepers Indra and Prajāpati, the hall of Brahman called Vibhu, the throne Vicakṣaṇa, the couch of Amitaujas (endless splendour), and the beloved Mānasī and her image Cākṣuṣī, who, as if taking flowers, are weaving the worlds, and the Apsarās, the Ambās and the Ambāyavīs and the rivers Ambayās. To this world he who knows approaches. Brahman says to him: 'Run towards him (servants) with such worship as is due to myself. He has reached the river Vijarā (ageless), he will never age.'

Then five hundred Apsarases go towards him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with fruits in their hands. They adorn him with adornment worthy or Brahman, and when thus adorned with the adornment of Brahman, the knower of Brahman moves towards Brahman. He comes to the lake Āra, and he crosses it by the mind, while those who come to it without knowing the truth are drowned. He comes to the moments called Yeṣṭiha, they flee from him. He comes to the river Vijarā, and crosses it by the mind alone, and there shakes off his good and evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done. And as man, driving a chariot, might look at the two wheels, thus he will look at day and night, thus at good and evil deeds, and at all pairs. Being freed from good and freed from evil, he, the knower of Brahman, moves towards Brahman. He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Sālajya and the flavour of

> Brahman reaches him. He approaches the place Aparājita, and the splendour of Brahman reaches him. He approaches the doorkeepers Indra and Prajāpati, and they run away from him. He approaches the hall Vibhu and all the glory of Brahman reaches him. He approaches the throne Vicakṣaṇā..... That throne is Prajñā, knowledge, for by knowledge he sees clearly. He approaches the couch Amitaujas. That is Prāṇa.....On this couch sits Brahman and he who knows this mounts it first with one foot only. Then Brahman says to him: 'Who art thou?' and he shall answer: 'I am a season, the child of the seasons, sprung from the womb of the endless space, from the light. The light, the origin of the year, which is the past, which is the present, which is all living things and all elements, is the Self. Thou art the Self. What thou art, that am I'.

"Thus at the end of this pompous description, which as justly remarked by Belvalkar, is developed in the language of the Purāṇas, one reaches a formula that rejoins the great tradition of the Upaniṣadic monism." The pomposity of the language, however, is not a complete innovation and in itself not a sure proof of the late character of the work. We have already mentioned similar description in the Maitrāyaṇīya. Earlier Upaniṣads also contain many figurative and picturesque elements in their descriptions of heaven. Thus the Chāndogya has a text clearly evolved out of the meditations in the forest and therefore of "Āraṇyaka" inspiration:

> The oceans *ara* and *ṇya* are found in the world of Brahman, in the third heaven from here. And there is there the lake Airammadīya and the fig-tree Somasavana and Brahman's fortress Aparājīta and the place of Prabhu (the lord) all in gold.
>
> Those who by holy life (*brahmacarya*) attain the two oceans *ara* and *ṇya* in the world of Brahman, of them only is this world of Brahman; and in all the worlds they can wander at will (*kāmacāra*) (or they obtain absolute freedom).

Similarly in the Jaiminīya Brāhmaṇa proper there is a richly coloured and symbolic description of Bhṛgu's visit to the other world. In the absolute heaven he saw that five rivers with blue and white lotuses were flowing, having honey for their water; in them there was dancing and singing, sound of lutes, crowds of Apsarases, fragrance and a great clatter. 'Yes', he (Varuṇa) said: 'these are just my world'.

And we can finally recall that the Taittirīya Saṃhitā speaks of the Apsarases that embrace the man who goes to heaven and act as his body guard (*tanūpānī*).

An interesting idea brought out in the long text of the Kauṣītakī quoted above, and in other texts as well, is the need, on approaching Brahman, of acquiring new faculties, a new body, in order to be able to enjoy the life beyond. In the Brāmaṇas the *ṛṣis* know of a pact between the gods and Death: after the gods had conquered immortality through the sacrifice, Death asked them, "Then by this means all men will become immortal. What then will be my share?". The gods decide that in future no one will become immortal with his body. The body must be left behind us the due share of Death. Although the sacrifice is a mystical ascent to heaven, yet the real voyage there is accomplished only after death. But both for the ritual ascent and for the after-death real ascent, a body is necessary, a body different from the present one that has been promised to Death. The new body is produced both by the initiation ceremony, by the *dīkṣā*, that represents ritually the birth of a man, and by the cremation ceremonies which also

represent a kind of birth. The new body and the new set of faculties are not only a substitute for the older ones promised to Death; they are necessary to be able to seize and enjoy the higher pleasures of the world of Brahman.

These same ideas are brought out also in the text explaining an interesting early rite, the *sampratti* or the "handling over" of man's powers. When the father feels that he is going to die, he calls his son and transmits to him one by one all his powers. In the Kauṣītakī all the senses and powers are specified. The Bṛhadāraṇyaka sums them up in three words: *brahman*, which includes all knowledge; the *yajña* that includes all sacrifices and the merits gained from them, and the *loka* that implies all possesions. This handing over is so radical and so true, that the Kauṣītakī stresses that if the father recovers he must live under the authority of his son or else live as an ascetic, wandering from place to place, dead to the world. In exchange for this ritual death the son obtains for the father the heavenly worlds (*svarga*) and all the desires obtained in them. The Bṛhadāraṇyaka expresses this point better, specifying the new powers enjoyed by the "dead":

> Out of the Earth and out of Fire a divine speech (*vāk*) enters into him. It is a divine speech by which whatever he speaks comes to be.
>
> Out of the Sky and out of the Sun a divine mind (*manas*) enters into him. It is a divine mind by which he becomes completely blissful (*yenā'nandy eva bhavati*), and hence does not suffer.
>
> Out of the Waters and out of the moon a divine breath (*prāṇa*) enters into him. It is a divine breath by which whether moving or not moving, he never fails and hence never perishes.

We can note here incidentally the same relationship between *manas* and *ānanda* that we have seen elsewhere. But what is more important is that realisation of a necessary transformation of one's nature, of all the organs of life and of knowledge, in order to enjoy the supreme bliss of heaven. The same idea is brought out beautifully in the same Upaniṣad: As an artist, taking the matter of a figure, shapes it into a new and more beautiful form, so this Self, after leaving his body, having gone beyond ignorance, makes for itself a new form, more beautiful, be it the form of a Pitṛ or of a Gandharva or of a god or Prajāpati or of Brahman or of any other form of existence.

This life of heaven is one in which all fear is expelled. The second boon which Naciketas asks in the Kaṭha Upaniṣad refers precisely to this life in heaven, where "there is not fear, and no death, no old age, and where, having crossed beyond hunger and thirst and leaving all sorrow, we enjoys (*modate*) .... sharing in the immortality." Yama confirms this picture of Naciketas in words that recall the notions of the Ṛgveda, and adds that he who knows the sacrificial secret goes beyond birth and death and reaches complete peace in joy.

In the great Upaniṣads this vision of the joys of heaven merges into the more refined notions of liberation. Thus the life beyond, referred to in the Bṛhadāraṇyaka as a state of Being, of Light and Immortality, is described in the Chāndogya thus:

> All evils stand away from that place, for that world of Brahman is freed from evil. Therefore, after crossing that dam (separating us from the other side), the blind ceases to be blind, the wounded ceases to be wounded, the sick ceases to be sick. That is why upon crossing that dam even night turns into day.

> For that world of Brahman is illuminated once and for all.

Liberation is therefore a state not only beyond death, but beyond every form of human existence, which is characterised by the dualities of day and night, cold and heat, good and evil, being and non-being. Like rivers going into the sea, men leave all individuality (*nāma-rūpa*) when they come to the supreme and heavenly *Puruṣa*, or, in a different terminology, when they become Brahman. In that state one is infinitely free in all worlds; one attains oneness with the supreme light, one becomes Brahman itself, whose mind is bliss. Such a state is most commonly designated simply as immortality (*amṛtam*).

The Maitrāyanīya stresses the positive content of the notion of liberation. The Kaṭha Upaniṣad had mentioned that this state is not seen by the bodily eye, but by the heart, by thought and by the mind (*hṛdā manīṣā manasā*). Hence the Maitrāyāṇīya approaches this mystery through the Yoga experience. It insists on the need of getting rid of all determinations (*adhyavasāya*), all concepts (*saṅkalpa*), all self-conceit (*abhimāna*). Then it describes the state of liberation as the fruit of the pacification of the mind. Through the extinction of the modifications of mind (*vṛttikṣayāt*, compare *Yogasūtra* 1.1.2), thought becomes extinct like a fire without fuel. The motivation for this practice is not negative, for the Yogi is inspired by the love of the Real (*satya-kāmataḥ*). The fruit of this practice is the destruction of all *karma*, and more positively the state of eternal happiness:

> By the tranquility of thought
> Deeds, good and evil, one destroys.
> With self serene, stayed on the Self,
> Joy eternal (*sukham avyayam*) one enjoys!

The state is indescribable, but can be grasped by the inner experience:

> With mind's stains washed away by concentration,
> What may his joy (*sukham*) be who has entered Ātman—
> Impossible to picture then in language!
> Oneself must grasp it with the inner organ.

The old ideas connected with life in heaven have thus been transformed into the notion of liberation. It is not our purpose here to study systematically all the aspects of *mokṣa* that forms perhaps the main theme of the Upaniṣads. We just give a very general summary in the words of R.D. Ranade:

> There is a systematic evolution that could be traced through the Upaniṣads of the ideas that were held on the subject of Immortality. We are told in a passage of the Chāndogya Upaniṣad that the best kind of eternal life that may be conceived for anybody is that he should be "lifted to the region of the deity" whom he has loved and worshipped during life, and that he should partake of all the happiness that is possible in that region: *etāsām eva devatānāṃ salokatāṃ sārṣṭitāṃ sāyujyaṃ gacchati* (Ch. Up. 2.20.2). Another passage from the Muṇḍaka Upaniṣad tells us that the best kind of eternal life should be regarded rather as the 'companionship' of the highest God with whom the soul should be liberated at the time of the great end: *te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve*) Muṇḍ. Up. 3.2.6). Not satisfied with a mere companionship, another passage declares that eternal life consists in attaining to the "absolute "likeness" to God and enjoying life of personal immortality, a view which plays so large a part in the

theology of Rāmānuja: *yadā paśyaḥ pāśyate rukmavarṇaṃ karttāram īśaṃ puruṣaṃ brahmayoniṃ tadā vidvān puṇyapāpe vidhūya nirañjanaḥ paramaṃ sāmyam upaiti* (Muṇḍ. Up. 3.1.3). On the other hand Śaṅkarācārya would be satisfied with nothing short of an "absorption in divinity" and a life of impersonal immortality. As rivers which flow into the sea disappear in the mighty waters and lose their name and form, even so does the wise soul become absorbed in the transcendent Person and lose its name and form. As when honey is prepared by the collection of various juices, the juices cannot discriminate from which tree they came, even so when the souls are merged in the Real they cannot discriminate from which bodies they came (Muṇd. Up. 3.2.7-8; Pr. Up. 6.5; Ch. Up. 6.9.10). This is nothing short of the doctrine of impersonal immortality. Finally an important passage from the Muṇḍaka Upaniṣad tells us that the soul of a man who has come to self-consciousness becomes mingled after death with the whole Universe (3.2.5).

As B. Heimann has shown, a deeper psychological and physiological reflection on man brought about a change in the conception of the life beyond. From the idea of heaven understood as a continuation of earthly life minus its defects the *ṛṣis* came to a metaphysical understanding of liberation from all limitation and fusion with the Absolute. It was soon felt that the body is the seat of suffering, sickness and death in man, as well as the element of opacity in his intellectual life. Such an element could not but be a source of constant danger to a life of felicity and therefore it was felt that liberated existence should be free from bodily aspect of man. Then immortality was attributed to that other aspect which, emerging from the body, seems permanent in the different conditions of man, be it his vital breath, be it his intellectual mind, his self, his consciousness. But it is to be noted that just as the early *svarga* was conceived of as a place of limitless enjoyment and immortality in opposition to the limited existence and death of this world, so also in the new idea of liberation the concept of a blissful state remains, more or less explicit, in opposition to this life of sorrow. It is true that many of the joys of the early Vedic heaven have been purified, often even forgotten: but, as the Bṛhadāraṇyaka puts it, if there are no more desires in that state (*akāma* or *niṣkāma*), it is because in it all the desires are fulfilled (*āptakāma*), the Self itself being the unique desire that is forever satisfied (*ātmakāma*). He possesses *all* desires (*sarvakāma*), for "(all) desires are contained in this state". This is why the Chāndogya can give a splendid description of that state beyond darkness not only as a negative liberation from all knots but as a positive statement of the fullness of existence:

The seer sees not death,
Nor sickness, nor any suffering;
The seer sees only the All,
Obtains the All, entirely!

Thus the bliss of liberation is a bliss that derives from plenitude of Being. We shall see this point more clearly in the next chapter.

YOGA IN KAṬHOPANIṢAD

The study of the *Kaṭhopaniṣad* reveals new features and new aims of Yoga which are important facts in the history of Yogic science. One who practises Yogic science acquires supernatural or heavenly pleasures at one sage as a sign of progress on the path. This is, however, supposed here to be the lower aim. So one may say that this is the earliest characteristic of Yoga. We learn that the aspirant in the

Kaṭhopaniṣad is not satisfied with this progress as there is yet a higher aim which could be achieved by the Yoga. It is a nobler one as isconcerns the realisation of Self in all beings. There is a still higher goal than this which Naciketas strives for and finally achieves. Thus there are as many as three aims and three techniques corresponding to the three aims of Yoga as depicted in the Upaniṣad.

Kaṭhopaniṣad describes the lower aim and the Yogic technique used therein:

jānāmyahaṁ śevadhirityanityam
na hyadhruvaiḥ prāpyate hi dhruvaṁ tat /
tato mayā nāciketaścito'gnir
anityairdravyaiḥ prāptavān asmī nityaṁ / /

(*Kaṭhop*. 1.2.10)

(I know that what is called a treasure is transient, but that eternal is not obtained by things which are not eternal. Hence the Naciketa fire (*yogāgni*) has been hit by me (first); then by means of transient things, I have attained what is not transient (i.e. heavenly pleasures).) The means used here justify he end and *vice versa*. In this *mantra* the means is transient and the end also a transient. What is the means and what is the end achieved by the means could be discussed later in the paper. The technique with which the transient object is obtained comparatively a lower technique. This *mantra* implies both these points and they need exposition and discussion.

There is another *mantra* in the *Upaniṣad* which is related to show that the technique and the object achieved are still higher and that they are not developments, so to say, in the history of the Yogic science. The *Upaniṣad* states

yastu vijñānavān bhavati samanaskaḥ sadā śuciḥ /
sa tu tatpadam āpnoti yasmād bhūyo na jāyate / /

(*Kathop*. 1.3.8)

(He who possesses knowledge, has controlled mind and is ever pure, reaches that place whence he never returns.) In other words, the yoga achieves immortality. He has been transported to the other world. The word samasara clearly implies Yoga—one that is defined in the *Upaniṣad tāṃ yogam iti mayante sthirām indriya-dhāraṇaṁ* / (*Kaṭhop*. 1.6.11). "This, the firm holding take of the senses, is what is called Yoga. The none-deathness (*amṛtatva*) obtained by Yoga as stated above is mentioned to characterise father the higher form of Yoga in another *mantra* of there under study:

esa sarveṣu bhūteṣu gūḍhā'tmāna prakāśate /
dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhib / /

(*Kaṭhop*. 1.3.12)

(The Self hidden in all beings does not shine forth, but is seen by the subtle-seers through their one-pointed or controlled and subtle mind). This is strengthened by a categorical statement, that this is to be attained by mind alone. The Yoga practised by using mind as a means leads to the realisation that God is there and the practicant too. This is a clear and distinct fact. This is a Yoga which is higher than the previous one. There is still a higher or the highest Yoga wherein the use of the mind is completely left out. Yama reveals these forms of Yoga and the realisation corresponding to the forms. Max Müller recognises two types of realisation i.e. lower and higher realisation, when he comments: "Yama seems here to propound the lower Brahman only, not yet the highest. Deva, God, can only be that as what the Old, i.e., the Self in the heart, is to be recognised..." Allamaprabhu also means the same thing when he states to Siddharāma that God is within these six centres only as well as He is above these six centres. In other words, God is both

immanent and transcendent. One, who practises Yoga realises that two forms of God at different stages of Yoga as stated in manuals of later days, whereas in this *Upaniṣad* these two forms are realised by using two types of techniques which need exposition and analysis of the next.

Characteristics of Aspirant Desirous of Higher Yoga

Nāciketas exhibits those characteristics of mind which force Yama, the Dravidian God, to accept him as the only fit aspirant whose studentship enhances not only the position of studentship but also that of lore. Yama in appreciation states:

...vidyābhī psinaṁ naciketasaṁ manye
na tvā kāmā bahavo 'lolupanta / /

(*Kaṭhop.* 1.2.4)

(...I believe Naciketas to be one who desires knowledge, for even many pleasures did not lure thee away). This statement of Yama reveals that Naciketas met with heavenly pleasures as an achievement in the practice of Yogic science by which most of the aspirants are attracted. There are people, as Basavaṇṇa speaks, who are absorbed in such items of attraction. These heavenly pleasures are achievements for those who remain satisfied with them; and for those, who toil for still higher goal, they are obstacles. In the case of Gautama Buddha these heavenly pleasures played a role of hindrance. The aspirants sacrifice these heavenly pleasures for the sake of higher goal. The latter Yogic texts also warn that the *aṇimādi siddhis*, acquired by a practice of Yoga, should not be thought of as the aim of Yoga-practice and that the aspirants should not stop satisfied with them. Naciketas proved himself a great warrior as he won over the supernatural difficulty so created by the manifestation of the pleasures on his way and forced Yama not only to appreciate but also to accept him as a fit person to impart the secret and higher lore.

Naciketas sacrificed the higher achievements to reach still higher goal and thus made himself fit for the secret lore as Yama states:

kāmasyāptiṁ jagataḥ pratiṣṭhām
kratorānantyam abhayasya pāram /
stomaṁ mahadurugāyaṁ pratiṣṭhām
dṛṣṭvādhṛtyā dhīrō naciketā
'tyasrākṣīḥ / /

(Kathop. 1.2.11)

(Though thou hast seen the fulfilment of all desires, the foundation of the world, the eternal, the object of worship, the shore where there is no fear, that which is the object of praise, the wide abode, the rest, yet being wise thou hast dismissed it all with courage). This is how Naciketas has been appreciated by his teacher Yama. His fitness as a good student caused the grace of God to pour like a gentle rain from heaven. We find place for God's grace in the yogic science. This is inevitable when the Yoga is combined with theism. Yama states that the highest goal is attainable only when there is God's grace:

nāyam ātmā pravacanena labhyo
na medhayna bahunā śrutena /
yamevaiṣa vṛṇute tena labhyasta
syaiṣaātmā vivṛṇute tanūṁ svām / /

(*Kaṭhop.* 1.2.23)

(The Self cannot be gained by the Veda, nor by intellect, nor by much learning. He, whom the Self chooses, can alone obtain the Self). The doctrine of grace is a dominant note of Yoga in its higher form. God takes care of the practicant which is picturesquely depicted in the maxim of a mother-cat and kitten (*kiśoramārjālanyāya*). According to this maxim, the mother-cat (i.e. God) is responsible for the safety and furtherance of progress. God works for the practicant in whom he deposits all the falls and love. There is neither choice nor sacrifice on part of the

yogin as in earlier phases of Yoga. This is the final characters of the aspirant according to the *Kaṭhopaniṣad.*

Kinds of Techniques as Depicted in the Upaniṣad

Yoga as a spiritual science has its own theory of anatomy. The anatomy of Yoga is both scientific and artistic. The science speaks of character nerves, light and wind within the body and middle lower heart, middle heart and upper heart; as an art speaks of flowers, music, and coloured aura of deities, fragrance. There are realisations of them all. This is very interestingly depicted in the later yogic works. There is working of *prāṇa* and *praṇava* in unison which makes manifest the above stated subject matter to the practicant. When the working of *prāṇa* and *praṇava* begins within, there becomes visible a change in person as well as a social and material environment.

The *Upaniṣad* speaks of *prāṇa* in its twofold main functions, of city (*deha*) with its eleven gates (*dvāra*). These terms, from the point of view of yogic science, are very important. The relation between *prāṇa*, *apāna* and the eleven gates on the one hand, and that between the Self and themselves (i.e. *prāṇāpāna*, eleven gates) on the other are known to the Upaniṣadic *yogins*. They know the important role of them in knowing 'Devi'. The *Upaniṣad* states:

> *yā prāṇena sambhavat aditir devatāmayī |*
> *guhām praviśya tiṣṭhantī vā bhūtebhir vyajāyata | |*
>
> (*Kaṭhop.* II.4.7)

[(He who knows) Aditi also, who is one with all deities, who arises with *Prāṇa* (breath), who, entering into the heart, abides therein, and is born from the elements. This is that.] Look here, how the *Upaniṣad* hints at the *prāṇa* and the *Devī* who arises with *prāṇa* and enters the heart. It is further hinted that she and the elements are not different as she is there in each element (*bhūta*). She is in earth element which is a supporting element in which the first *cakra* (centre) i.e. *ādhāracakra* is an abode of *Śakti* (Devī). This is the first *cakra* in the yogic lower heart (i.e. *adhohṛdaya*). She is one with the deities as stated in the *mantra*. In other words, she (Devī) is a unifying force. *Devī* unites with each presiding deity of each element and forms a thread (*sūtra*) of unity by entering the cave of heart (*hṛdayaguhā*). This reminds me of the definition of Yōga given by Siddharāma, who is one of the famous mystics (*anubhavins*) that rallied round Mahātma Basavaṇṇa of 12th century A.D. Siddharāma states that the Yoga is that in which Śiva and Śakti knite. It is further stated in the *Upaniṣad* that there are hundred and one serves in the heart. One beyond hundred leads to the union with *Parabrahma* and the rest lead to involve in the cycle of birth and death. This one *nāḍī* is *suṣumnā* i.e. Devī. This is the Yoga-nervous system (*nāḍi-vicāra*) the detailed plan of working of which is not given by suggested. For without the detailed knowledge of the Yoga anatomy these words cannot be understood, or cannot be made use of in expressing the effects of the working of the system of the science. We find detailed exposition of *prāṇa* and Devī (*suṣumnānāḍī*) in later works on Yoga.

> *Kaṭhopaniṣad states:*
> *śataṁ caikā ca hṛdayasya nādyas*
> *tāsām mūrdhānamabhiniḥsṛtaikā |*
> *tayordhvamāyannamṛtattvaṃ eti*
> *viṣvanganyā utkramaṇe bhavanti | |*
>
> (*Kaṭhop.* II.6.16)

(There are a hundred and one arteries of the heart, one of them penetrates the crown of the head. Moving upward by it, a man reaches the Immortal; the other

arteries serve for departing in different directions). Going above head in this context is going to him, who according to Ṛgvedic *mantra*, is *Parabrahma*. That is transcendent God. He is "*attyatiṣṭhad daśāṅgulaṁ.*"

Kaṭhopaniṣad deals with the notion that was existing then; according to which living is living eternally that could be achieved by *prāṇāpana*. The *Upaniṣad* cautions further by saying that mere *prāṇāpāṇa* is not sufficient. This should be coupled with something else. The *Upaniṣad* states:

> *na prāṇena na apānena martyo jīvati kaścama* I
> *itareṇa tu jīvanti yasminnetāvupāś-ritau* I I
>
> (*Kaṭhop.* II.5.5)

(No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose). Not only we live eternally by that but also it is that principle which causes *praṇāpāna*, says the *Upaniṣad*. This is the deepest meaning of the activities which makes a believe that eternal life is in *prāṇāpana*. But that is superficial as shown by the *Upaniṣad*. The *Upaniṣad* in this *mantra* points to the meaning of the *Nāsadīyasūkta* of the *Ṛgveda*. The *mantra* of such a deep meaning in the *Upaniṣad* runs:

> *ūrdhvaṁ prāṇam unnayat yapānaṁ pratyagasyati* I
> *madhye vāmanāsīnaṁ viśve devā upāśate* I I
>
> (*Kaṭhop.* II.5.4)

[He (Brahmā) it is who sends up (*prāṇa*) and who throws back the *apta*. All *Devas* (senses) worship him, the adorable (or the dwarf), who sits in the centre. The Brahman is in this city of eleven gates. This embodied Brahman is to be freed only with the activity of *prāṇa* upon whom the *Devas*' activities depend. The *Upaniṣad* now reaches a very crucial point or this stage as it shows that the activities of *Devas* (senses) are possible apt because of *prāṇa-tattva*. This gives clue in making use of the sense of the service of a still higher principle on which the activities of *prāṇa devas* who is called dwarf (or *aṅguṣṭha-mātrapuruṣa)* and dwells in the centre of the temple (i.e. body). This dependent origination of activity presupposes that the control of *prāṇa* is the control of *indriya*. The control of activity here means turning the senses inward. This is the way to tear away and to free *Brahman* from the body. This is the liberation (*mukti*) of the embodied self.

The senses are transient. These are used as a means to achieve the liberation of the self, says the *Upaniṣad: anityair dravyaiḥ prāptavān asmi mityaṁ* I By means of transient things, I have obtained what is not transient. The seeming eternal is not the eternal self but the heavenly wealth or pleasures. Heavenly pleasures (*svarga-sukhas*) are definitely more durable than the worldly pleasures or objects. The activities of *indriyas* (senses) are the activities of *prāṇa* here. *Prāṇa* is in action through senses. We further note in careful study of the text that the mind and the senses are quite different when *Kaṭhopaniṣad* states that the mind is reigns and *indriyas* (senses) are horses. The *indriyas* again, are told to be *Devas*. The *Upaniṣad* elsewhere 'states that the *indriyas* arise from the elements. This view of *indriyas* is accepted by some of the schools belonging to *Saḍḍarśana* and Vīraśaivism. From this survey it is clear that the activities of senses are due to *prāṇa* which are the modes of elements which seems to be active by nature.

The wise person, who is interested in seeing the person within, turns back the *indriyas* towards the person in the cave of the heart who sets the *prāṇa* in upward

and downward movements. The encased self is freed from the bondage. The means to get the heavenly items of pleasures are transient. The person, who is really interested in the self-realisation, ruthlessly rejects these objects of heavenly pleasures. The *indriyas* and the activity of *indriyas* are used here as a means to form the technique of Yoga. This is *prāṇa* technique in other words. This is called *pavanabheda* by Mahātmā Basavaṇṇa. He criticises those who adhere to this *pavanabheda* technique and suggests another technique —a technique of mind. *Pavanabheda*-technique used by the *Upaniṣad* is one of the techniques and is of the lowest kind. This is the first form of Yoga depicted in the *Upaniṣad*.

There is another form of technique which is superior to the *pavanabheda* or *prāṇa* technique. This is desired by Nāciketas. He rejected the fruits of the first form of yoga-practice. The *Upaniṣad* states:

manasaivedam āptavyaṁ |

(*Kaṭhop.* II.6.9)

'This is to be obtained by the mind.' The *Upaniṣad* elsewhere states that one could realise that Self not by *indriyas* but by the mind. This statement supports the superiority of mind-technique. Mahātmā Basavaṇṇa also supports the superiority of mind-technique over the *pavanabheda* technique by stating that God curses those who think of *pavanabheda* technique instead of mind-technique which is taught by Guru.

manasā'bhiklpto ya etat vidur amṛtās te bhavanti |

(*Kaṭhop.* II.6.9)

He is to be known only when the mind makes Him known. Those who know this become immortal.

The *Upaniṣad* further gives deeper way of realisation. This is the highest kind of technique reached for all times. The *Upaniṣad* not only gives th. ;, but also makes synthesis of these three types of techniques, that crowns the idea of Yoga. The *Upaniṣad* states: "When the instruments of knowledge standstill together with the mind, and when the intellect does not move, that is called the highest state." The Upaniṣadic seer synthesises the first technique of *prāṇa* (i.e. *indriya*) with the technique of *manas* (mind) to have deeper insight into Reality. By doing this the seer seems to have prepared a technique for still higher achievement, and thus completes the process of synthesis of the Yoga technique. Yoga in this sense is a science of integration of complete personality of man as a vital and psychic being. The seer gives wider meaning to the term *indriya* at this sage as he includes organs of sense and mind with its allied faculties such as intellect and heart (*buddhi* and *hṛdaya*). The definition of the term *yoga* given by the seer of the *Upaniṣad* covers all these in the connotation of the term *indriya* which is a very important development to be noted. The *Upaniṣad* defines:

tāṁ yogam iti manyante sthirām indriyadhāraṇām |
aspramattas tadā bhavati yogo hi prabhavāpyayau ||

(*Kaṭhop.* II.6.11)

"This, the holding back of the senses, is what is called Yoga. He must be freed from thoughtlessness (i.e. *jñānaśūnya*), for Yoga comes and goes."

The survey of the *mantras*, as already noted, brought to the light the term *indriya*, organs of sense (*jñānendriya*), mind, heart, and intellect (i.e. *mana*, *hṛdaya*, *buddhi*). We find the difference in the connotation of the term *sthiramināriyadhāraṇa* of the *Kaṭhopaniṣad* and of the term *cittavṛtinirodha* of *Pātañjala Yogasūtra*; as the former means not only stopping the modification *cit* but also directing the mind inward self and

changing the *cit* into the Self as the *cit* is the mode of the Self; whereas according to Patañjali *nirodha* is making the mind as modeless as *nistaraṅgasarovara*. It is not changing the mind into *Puruṣa* but into *Prakṛti* as it is a modification of *Prakrti*. Being free from thoughtlessness and being thoughtless, therefore, do not belong to the same category of mental activity. The former marks quite a new process in the mental activity. The *Upaniṣad* strengthens the line of interpretation when it states:

naiva vācā na manasā prāptuṁ śakyo na cakṣuṣā I
astīti bruvatō 'nyatra kathaṁ tad upalabhyate I I

(*Kaṭhop.* II.6.12)

[He (the Self) cannot be reached by speech, by mind, or by eye. How can it be apprehended except by him who says: He is?] It is how the seer reaches the deepest thought of which the most modern thinkers are in search. They are in search of the deepest secret of *guhānivāsi*, who turns out Himself to be the seeker. This is knowing the Self by the self casting off the mind unlike in the *Pātañjalayoga*.

Thus we have three types of Yoga technique in the *Kaṭhopaniṣad* which are serially accepted and are put to use by systematic synthesis and analysis. The science of Self in the *Upaniṣad* is made more and more perfect stage by stage till it reached the ideal stage in the field. This is the Yoga as depicted in the *Kaṭhopaniṣad*.

YOGAKUṆDALĪ-UPANIṢAD

Chitta has two causes, vāsanās and (Praṇa) vāyu. If one of them is controlled, then both are controlled. Of these two, a person should control (prāna) vāyu always through moderate food, postures, and thirdly śakti-chala. I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food, leaving a fourth (of his stomach unfilled) in order to please Śiva (the patron of yogins). This is called moderate food. Posture herein required is of two kinds, padma and vajra. Placing the two heels over the two opposite thighs (respectively) is the padma (posture) which is the destroyer of all sins. Placing one heel below the mulakanda and the other over, it and sitting with the neck, body and head erect is the vajra posture. The sakti (mentioned above) is only kundalini. A wise man should take it up from its place (viz., the navel, upwards) to the middle of the eyebrows. This is called śakti-chāla. In practising it, two things are necessary, Sarasvatichālana and the restraint of Praṇa (breath). Then through practice, kundalini (which is spiral) becomes straightened. Of these two, I shall explain to you first Sarasvatichālana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that kundalini is roused. When Praṇa (breath) is passing through (one's) Ida (left nostril), he should assume firmly padma-posture and should lengthen (inwards) 4 digits the akas of 12 digits. Then the wise man should bind the (sarasvati) nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up kundalini with all his might from right to left often and often; for a period of two muhurtas (48 minutes) he should be stirring it up fearlessly. Then he should draw up a little when kundalini enters sushumnā. By this means, kundalini enters the mouth of sushumnā. Prāna (also) having left (that place) enters of itself the sushumnā (alongwith kundalini). By compressing the neck, one should also expand the navel. Then by shaking sarasvati, prāṇa goes (2 MSS—one dated Saṁvat 1630). Saṁskāra (2 MSS—

one dated Saṁvat 1736), Ācāra (2 MSS—one dated Saṁvat 1631), Śuddhi (Ms. dated Saṁvat 1639), Vrata (Ms. dated Saṁvat 1639), Varṣakṛtya, Pūjāvidhāna, Dāna, Vyavahāra (3 MSS—one dated Saṁvat 1630), Prāyaścitta, Saṁaya, Āgama (Ms. dated Saṁvat 1631) Śāntikapauṣṭika, Jyotiṣa, (Gaṇita, Gaṇitasankhyodāharaṇa, Grahasankhya, Horā-Sankhya, Saṁhitā Sankhya), Vivāha and Āyurveda. Some of these Mss. belonged to Kavīndrācārya.

One Ms. of the Ācārasankhya dated Saṁvat 1631 (A.D. 1574) and another of Vyavahāra dated Saṁvat 1630 (A.D. 1573) were written at Agra in the reign of Akbar. Ṭoḍaramalla died in Lahore in 1589 A.D. Prof. Kane states that "Literary works were compiled under the patronage of Ṭoḍaramalla between 1565-1589 A.D." The above dated Mss. were copied during this period and hence they' are very important.

YOGAKUṆḌALĪ-UPANISHAḌ

Chapter I

In this Upanishaḍ are stated the ways by which the Kuṇḍalīnī power is roused from the navel upwards to the middle of the eyebrows and then up to sahasrāra in the head: this being one of the important works of an adept to master the forces of nature.

Chiṭṭa has two causes, vāsanās and (prāṇa) vāyu. If one of them is controlled, them both are controlled. Of these two, a person should control (prāṇa) vāyu always through moderate food, postures, anḍ thirdly śakṭi-chāla. I shall explain the nature of these. Listen to it, O Gauṭama. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled) in order to please Śiva (the patron of yogins). This is called moderate food. Posture herein required is of two kinds, paḍma and vajra. Placing the two .eels over the two opposite thighs (respectively) is the paḍma (posture) which is the destroyer of all sins. Placing one heel below the mūlakanḍa and the other over it and sitting with the neck, body and head erect is the vajra posture. The śakti (mentioned above) is only kuṇḍalinī. A wise man should take it up from its place (*viz.*, the navel, upwards) to the middle of the eyebrows. This is called śakṭi-chāla. In practising it, two things are necessary, Sarasvatīchālana and the restraint of prāṇa (breath). Then through practice, kuṇḍalinī (which is spiral) becomes straightened. Of these two, I shall explain to you first Sarasvaṭī-chālana. It is said by the wise of old that Sarasvaṭī is no other than Arunḍhaṭī. It is only by rousing her up that kuṇḍalinī is roused. When prāṇa (breath) is passing through (one's) Iḍā (left nostril), he should assume firmly paḍma-posture and should lengthen (inwards) 4 digits the ākāś of 12 digits.

Then the wise man should bind the (sarasvaṭī) nādi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up kuṇḍalinī with all his might from right to left often and often: for a period of two muhūrṭas (48 minutes), he should be stirring it up fearlessly. Then he should draw up a little when kuṇḍalinī enters sushumnā. By this means, kuṇḍalinī enters the mouth of sushumnā. Prāṇa (also) having left (that place) enters of itself the sushumnā (along with kuṇḍalinī). By compressing the neck, one should also expand the navel. Then by shaking sarasvaṭī, prāṇa goes above (to) the chest. Through the contraction of the neck, prāṇa goes above from the chest. Sarasvaṭī who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is

cured of diseases. Gulma (a splenetic disease), jaloḍara (dropsy), plīha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Śakṭi.

I shall now briefly describe to you prāṇāyāma. Prāṇa is the vāyu that moves in the body and its restraint within is known as kumbhaka. It is of two kinds, sahiṭa and kevala. One should practise sahiṭa till he gets kevala. There are four bheḍas (lit., piercings or divisions) *viz.*, sūrya, ujjāyī, śīṭalī, and bhasṭrī. The kumbhaka associated with these four is called sahiṭa kumbhaka.

Being seated in the paḍma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire, and water, one should shake (or throw into vibration) Sarasvaṭī; slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by vāyu as also by intestinal worms. This should be done often and it is this which is spoken of as sūryabheḍa.

Closing the mouth and drawing up slowly the breath as before with the nose through both the nādis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies, his body and increases the (gastric) fire within. It removes also the evils arising in the nādis, jaloḍara (waterbelly or dropsy) and ḍhāṭus. This kumbhaka is called ujjāyī and may be practised (even) when walking or standing.

Drawing up the breath as before through the tongue with (the hissing sound of) स and retaining it as before, the wise man should slowly exhale it through (both) the nostrils. This is called śīṭalī kumbhaka and destroys diseases, such as gulma, plīha, consumption, bile, fever, thirst and poison.

Seated in the paḍma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils. Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between he neck and skull. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (*viz.*, stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril. If his belly is full of vāyu, then he should press well his nostrils with all his fingers except his forefinger, and performing kumbhaka as before, should exhale through the left nostril. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the kuṇḍalinī, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of brahmanādi (*viz.*, sushumnā). It pierces also the three granṭhis (or knots) differentiated through the three guṇas. This kumbhaka is known as bhasṭrī and should especially be performed.

Through these four ways when kumbhaka is near (or is about to be performed), the sinless yogin should practise the three banḍhas. The first is called mūlabanḍha. The second is called uddiyāṇa, and the third is jālanḍhara. Their nature will be thus described. Apāna (breath) which has a downward tendency is forced up by one bending down. This

process is called mūlabanḍha. When apāna is raised up and reaches the sphere of agni (fire), then the flame of agni grows long, being blown about by vāyu. Then agni and apāna come to (or commingle with) prāṇa in a heated state. Through this agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping kuṇḍalinī through its heat. Then this kuṇḍalinī makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of brahmanādi (sushumnā). Therefore yogins should daily practise mūlabanḍha often. Uddiyāṇa should be performed at the end of kumbhaka and at the beginning of expiration. Because prāṇa uddīyaṭē (*viz.*, goes up) the sushumnā in this banḍha, therefore, it called uddiyāṇa by the yogins. Being seated in the vijra posture and holding firmly the two toes by the two hands, he should press at the kanḍa and at the place near the two ankles. Then he should gradually upbear the ṭāna (thread or nādi) which is on the western side first to uḍara (the upper part) of the abdomen above the naval, then to the heart and then to the neck. When prāṇa reaches the sanḍhi (junction) of naval, slowly it removes the impurities (or diseases) in the naval. Therefore, this should be frequently practised. The banḍha called jālanḍhara should be practised at the end of kumbhaka. This jālanḍhara is of the form of the contraction of the neck and is an impediment to the passage of vāyu (upwards). When the neck is contracted at once by bending downwards (so that the chin may touch the breast), prāṇa goes through brahmanādi on the western ṭāna in the middle. Assuming the seat as mentioned before, one should stir up sarasvaṭī an control prāṇa. On the first day kumbhaka should be done four times; on the second day it should be done ten times, and then five times separately; on the third day, twenty times will do, and afterwards kumbhaka should be performed with the three banḍhas and with an increase of five times each day.

Diseases are generated in one's body through the following causes, *viz.* sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with prāṇa. If a yogin is afraid of such diseases (when attacked by them), he says, "my diseases have arisen from my practice of yoga." Then he will discontinue this practice. This is said to be the first obstacle to yoga. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep; the sixth, the not leaving of objects (of sense) the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith; and the tenth, the failure to attain the truth of yoga. A wise man should abandon these ten obstacles after great deliberation. The practise of prāṇāyāma should be performed daily with the mind firmly fixed on Truth. Then chiṭṭa is absorbed in sushumnā, and prāṇa (therefore) never moves. When the impurities (of chiṭṭa) are thus removed and prāṇa is absorbed in sushumnā, he becomes a (true) yogin. Apāna, which has a downward tendency should be raised up with effort by the contraction (of the anus), and this is spoken of as mūlabanḍhā). Apāna thus raised up mixes with agni and then they go up quickly to the seat of prāṇa. Then prāṇa and apāna uniting with one another go to kuṇḍalinī, which is coiled up and asleep. Kuṇḍalinī being heated by agni and stirred up by vāyu, extends her body in the mouth of sushumnā, pierces the brahmagranṭhi formed of rajas, and flashes at once like lighting at the mouth of sushumnā. Then it goes up at once through vishṇūgranṭhi to the heart. Then it goes up through

ruḍragranṭhi and above it to the middle of the eyebrows; having pierced this place, it goes up to the maṇḍala (sphere) of the moon. It dries up the moisture produced by the moon in the anāhaṭachakra having sixteen petals. When the blood is agitated through the speed of prāṇa, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there? (Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up. Through taking in this, chiṭṭa which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Āṭmā. Kuṇḍalinī assumes the eight forms of prakṛṭi (matter) and attains Śiva by encircling him and dissolves itself in Śiva. Thus rajas-śukla (seminal fluid) which rises up goes to Śiva along with maruṭ (vāyu); prāṇa and apāna which are always produced become equal. Prāṇa flow in all things, great and small, describable or indescribable, as fire in gold. Then this body which is āḍhibhauṭika (composed of elements) becomes āḍhiḍaivaṭa (relating to a tutelar deity) and is thus purified. Then it attains the stage of aṭivāhika. Then the body being freed from the inert state becomes stainless and of the nature of Chiṭ. In it, the aṭivāhika becomes the chief of all, being of nature of That. Like the conception of the snake in a rope, so the idea of the release from wife and samsāra is the delusion of time. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman. The microcosm and the macrocosm are one and the same; so also the liṅga and sūṭrāṭma, svabhāva (substance) and form and the self-resplendent light and Chiḍāṭmā.

The Śakṭi named kuṇḍalinī, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the mūlakaṇḍa. Taking hold of its tail with its mouth, it is in contact with the hole of brahmaranḍhra (of sushumnā). If a person seated in the paḍma posture and having accustomed himself to the contraction of his anus makes his vāyu go upward with the mind intent on kumbhaka, then agni comes to svāḍhishṭhāna flaming, owing to the blowing of vāyu. From the blowing of vāyu and agni, the chief (kuṇḍalinī) pierces open the brahmagranṭhi and then vishṇugranṭhi. Then it pierces ruḍragranṭhi, after that, (all) the six lotuses (or plexuses). Then Śakṭi is happy with Śiva in sahasrāra kamala (1,000 lotuseś seat or pineal gland). This should be known as the highest avasṭhā (state) and it alone is the giver of final beatitude. Thus ends the first chapter.

Chapter II

I shall hereafter describe the science called khecharī which is such that one who knows it is freed from old age and death in this world. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practise khecharī. One should regard that person as his guru on earth who knows khecharī, the detroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of khecharī is not easily attainable, as also its practice. Its practice and melana are not accomplished simultaneously. Those that are bent upon practice alone do not get melana. Only some get the practice, O Brāhman, after several births, but melana is not obtained even after a hundred births. Having undergone the practice after several births, some (solitary)

yogīn gets the melana in some future birth as the result of his practice. When a yogin gets this melana from the mouth of his guru, then he obtains the siḍḍhis mentioned in the several books. When a man gets this melana through books and the significance, then he attains the state of Śiva freed from all rebirth. Even gurus may not be able to know this without books. Therefore, this science is very difficult to master. An ascetic should wander over the earth so long as he fails to get his science, and when this science is obtained, then he has got the siḍḍhi in his hand (*viz.*, mastered the psychical powers). Therefore, one should regard as Achyuṭa (Vishṇu) the person who imparts the melana, as also him who gives out the science. He should regard as Śiva him who teaches the practice. Having got this science from me, you should not reveal it to others. Therefore, one who knows this should protect it with all his efforts (*viz.*, should never give it out except to persons who deserve it). O Brāhman, one should go the place where lives the guru, who is able to teach the divine yoga and there learn from him the science khecharī, and being then taught well by him, should at first practice it carefully. By means of this science, a person will attain the siḍḍhi of khecharī. Joining with khecharī śakṭi (*viz.* kuṇḍalinī śakṭi) by means of the (science) of khecharī which contains the bīja (seed of letter) of khecharī, one becomes the lord of khecharas (Ḍevas) and lives always amongst them. Khecharī bīja (seed-letter) is spoken of as agni enircled with water and as the abode of khecharas (Ḍevas). Through this yoga, siḍḍhi is mastered. The ninth (bīja) letter of somāṁśa (soma or moon part) should also be pronounced in the reverse order. Then a letter composed of three aṁśas of the form of moon has been described; and after that, the eighth letter should be pronounced in the reverse order; then consider it as the supreme and its beginning as the fifth, and this is said to the kūta (horns) of the several bhinnas (or parts) of the moon. This which tends to the accomplishment of all yogas, should be learnt through the initiation of a guru. He who recites this twelve times every day, will not get even in sleep that māyā (illusion) which is born in his body and which is the source of all vicious deeds. He who recites this five lakshs of times with very great care—to him the science of khecharī will reveal itself. All obstacles vanish and the ḍevas are pleased. The destruction of valīpaliṭa (*viz.* wrinkle and greyness of hair) will take place without doubt. Having acquired this great science, one should practise it afterwards. If not, O Brāhman, he will suffer without getting any siḍḍhi in the path of khecharī. If one does not get this nectarlike science in this practice, he should get it in the beginning of melana and recite it always; (else) one who is without it never gets siḍḍhi. As soon as he gets this science, he should practice it; and then the sage will soon get the siḍḍhi. Having drawn out the tongue from the root of the palate, a knower of Āṭmā should clear the impurity (of the tongue) for seven days according to the advice of his guru. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant snuhī ("Euphorbia antiquorum") and should cut for the space of a hair (the fraenum Lingui). Having powered sainḍhava (rock-salt) and paṭhya (sea-salt), he should apply it to the place. One the seventh day, he should again cut for the space of a hair. Thus for the space of six months, he should continue it always gradually with great care. In six months, Śiro-banḍha (banḍha at the head), which is at the root of the tongue is destroyed. Then the yogin who knows timely action should encircle with Śīro-vasṭra (lit., the cloth of the head)

the Vāk-Īśvarī (the deity presiding over speech) and should draw (it) up. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears; having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head). It goes up obliquely to Śākha and downwards to the well of the throat. In another three years, it occupies brahmaranḍhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat. Gradually it opens the great adamantine door in the head. The rare science (of khecharī) bīja has been explained before. One should perform the six aṅgas (parts) of this manṭra by pronouncing it in six different intonations. One should do this in order to attain all the siḍḍhis; and this karanyāsam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay. Therefore, it should be practised, O best of sages, little by little. When the tongue goes to the brahmaranḍhra through the outer path, then one should place the tongue after moving the bolt of Brahmā which cannot be mastered by the ḍevas. On doing this for three years with the point of the finger, he should make the tongue enter within: then it enters brahmaḍvāra (or hole). On entering the brahmaḍvāra, one should practise maṭhana (churning) well. Some intelligent men attain siḍḍhi even without maṭhana. One who is versed in khecharī manṭra accomplishes it without maṭhana. By doing the japa and maṭhana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform maṭhana slowly. In six months, the state of maṭhana becomes natural like sleep in children. And it is not advisable to do maṭhana always. It should be done (once) only in every month. A yogin should not revolve his tongue in the path. After doing this for twelve years, siḍḍhi is surely obtained. Then he sees the whole universe in his body as not being different from Āṭmā. This path of the ūrḍhvakunḍalinī (higher kunḍalinī), O chief of kings, conquers the macrocosm. Thus ends the second chapter.

CHAPTER III

Melanamanṭra.— ह्रीं (Hrīm), भं (bham), सं (sam), षं (sham), फं (pham), सं (sam), and क्षं (ksham).

The lotus-born (Brahmā) said:

O Śaṅkara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (manṭra's) sign? In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time). A man longs for and object through passion and is infatuated with passion for objects. One should always leave these two and seek the Nirañjana (stainless). He should abandon everything else which he thinks is favorable to himself. Keeping the manas in the midst of śakṭi, and śakṭi in the midst of manas, one should look into manas by means of of manas. Then he leaves even the highest stage. Manas alone is the binḍu, the cause of creation and preservation. It is only through manas that binḍu is produce, like the curd from milk. The organs of manas is not that which is situated in the middle of banḍhana. Banḍhana is there where Śakti is between the sun and moon. Having known sushumnā and its bheḍa (piercing) and making the vāyu go in the middle, one should stand in the seat of binḍu, and close the nostrils. Having

known vāyu, the above-mentioned binḍu and the saṭṭva-prakṛṭi as well as the six chakras, one should enter the sukha-maṇdala (*viz.*, the sahasrāra or pineal gland, the sphere of happiness). There are six chakras. Mūlāḍhāra is in the anus; svāḍhishthāna is near the genital organ; maṇipūraka is in the navel; anāhaṭa is in the heart; viśuḍḍhi is at the root of the neck and ājñā is in the head (between the two eyebrows). Having known these six maṇdalas (spheres), one should enter the sukhamaṇdala (pineal gland), drawing up the vāyu and should send it (vāyu) upwards. He who practises thus (the control of) vāyu becomes one with brahmāṇda (the macrocosm). He should practise (or master) vāyu, binḍu, chiṭṭa, and chakra.

Yogins attain the nectar of equality through samāḍhi alone. Just as the fire latent in (sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the abhyāsa yoga (or practice of yoga). The fire placed in a vessel does not give light outside. When the vessel is broken, its light appears without. One's body is spoken of as the vessel, and the seat of "That" is the fire (or light) within; and when it (the body) is broken through the words of a guru, the light of brahmajñāna becomes resplendent. With the guru as the helmsman one crosses the subtle body and the ocean of samsāra through the affinities of practice. That vāk (power of speech) which sprouts in parā, gives forth two leaves in paśyanṭī, buds forth in maḍhyamā and blossoms in vaikharī—that vāk which has before been described, reaches the stage of the absorption of sound, reversing the above order (*viz.*, beginning with vaikharī, etc.). Whoever thinks that He who is the great lord of that vāk, who is the undifferentiated and who is the illuminator of that vāk is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).The three (aspects of consciousness), viśva, ṭaijasa, and prājña (in man), the three Virāt, Hiraṇyagarbha, and Īśvara in the universe, the egg of the universe, the egg of man and the seven worlds—all these in turn are absorbed in Praṭyagāṭma through the absorption of their respective upāḍhis (vehicles). The egg being heated by the fire of jñāna is absorbed with its kāraṇa (cause) into Paramāṭmā (Universal Self). Then it becomes one with Parabrahman. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Saṭ (Be-ness) alone remains. One should think of Āṭmā as being within the body like a light in a vessel. Āṭmā is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.

The Vijñāna Āṭmā that dwells in this body is deluded by māyā during the states of waking, dreaming, and dreamless sleep, but after many births, owing to the effect of good karma, it wishes to attain its own state. Who am I? How has this stain of mundane existence accrued to me ? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states ? Just as a bale of cotton is burnt by fire, so the Chiḍābhāsa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all. When the wordly wisdom is destroyed, Praṭyagāṭma that is in the ḍahara (ākāś or either of the heart) obtains vijñāna, diffusing itself everywhere and burns in an instant jñānamaya and manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.

That muni who contemplates thus till sleep and till death is to be known as a jīvanmukṭa. Having done what ought to be done, he is a fortunate person. And having given up (even) the state of a jīvanmukṭa, he attains viḍehamukṭi (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air. Then That alone remains which is soundless, touchless, formless, and deathless, which is the rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great, and which is permanent, stainless, and decayless.

Thus ends the Upaniṣhad.

YOGA PSYCHOLOGY

Consciousness is the most important item in psychology, whether it is considered as a function of a spirit, or the soul, or as spirit (psyche) itself. Consciousness is stated to be of many kinds, though to say so may appear to be not altogether warranted. This division into kinds depends upon the kinds of objects and creatures wherein it is seen to appear or manifest. Thus we can speak of metal-consciousness, plant-consciousness, animal-consciousness, human-consciousness, daiva-counciousness and Absolute-consciousness. This fact is already apprehended by the *Aitareya* and *Taittirīya Upaniṣads*. There are other divisions also according to the number of sensory organs manifested in an creature. Thus we have to concede the fact that consciousness is involved in the several stages of life or manifestation. There are degrees of its involution in matter, plant, animal, human and these stages may well be recognised as the annamaya, prāṇamaya and manomaya stages or levels of consciousness. If we agree to view the whole creative process as the manifestation of the latent power of self-involution of consciousness in its own activity, then it becomes also clear that matter itself is not merely a product of consciousness, but also a closed enveloper of it for some secret occult purpose which could only be drawn out by the higher consciousnesses acting on it.

Several theories have arisen on this account. Some keep the Consciousness (the Absolute Consciousness) in its native purity and explain the whole process as a veil of Māyā (delusion) without affecting the nature of that consciousness in any manner by all the same revealing that consciousness as differentiated to the differentiateds.

Some others hold that the whole process of manifeṣtation is an action by that consciousness, itself is eternally embodied in matter and souls, to whom these are of the nature of eternal modes or bodies. These modes are subtle in the causal stage of Absolute and these become gross in the effect state of the self-same Absolute. The Absolute is a Will and a Personality of extreme Infiniteness and Fullness and Auspiciousness.

There is a third view which holds that the Absolute though a consciousness is a unity in multiplicity and all the planes of life and matter and mind are but self-postings of its descent which it thereafter links up in its won primal consciousness in and through and ascent of itself through these self-positeds.

This view reveals the reality of all states even like the second view already stated and visualises the organic ascension of all stages and states of consciousness ultimately in the Absolute consciousness. No doubt some persons will hold that consciousness being and activity should not be made into a substance that can be a unity in multiplicity, much less an eternal unity in an eternal multiplicity; and secondly to hold that consciousness can become

degraded into matter or inconscience is also to hold that the Absolute can never remain pure, for we cannot by any means determine how any portion of the eternal unity or its multiplicity can ever become utterly 'de-consciousised' except by an arbitrariness posited in the very nature of the Divine Consciousness. But this need not be a grave objection if we can hold that the Divine Consciousness is divine even in and through the various formations of itself as matter and mind and breath and other activities in their several configuration or constellations, and yet we may grant to each of these a limited independence or differentium in respect of activities engendered by the status of their stages and matter, breath, or mind. Thus we will find that each of these sages had an autonomy engendered by earlier actions (and nothing exists which as not some sort of action, repetitive or creative or initiative or reactive.

It is the integration of these three or five or seven levels of consciousness that is aimed at in Yoga, which is an effort to arrive at the liberation of consciousness or rather the energy of consciousness from the lower levels since every level is aware of that which is higher but is unable to realise it due to its primitive habit or organisation. This release of consciousness from the lower form can happen in only one manner. That is possible only when the lower form sees the pressure of the higher level on itself and is unable to stand the strain of such a higher level or secondly, when the lower level or its manner has become impossible due to changing conditions that demand newer patterns of behaviour. Yoga is the need to liberate oneself from a lower level by recourse to a higher level of consciousness. That this Yoga may be framed up in such wise as to be limited to particular occasions has also been shewn by the *Gītā* when the Lord has stressed on the fact that there are four kinds of seekers; the ārta, jijñāsu, arthārthī and Jñānī (VII. 16). The integral seeker is the last mentioned knower, who integrated or seeks to integrate the entire cosmic consciousness within himself and in all his parts, so as to appear to have almost lost every kind of difference or counter-position in being as in action, and whose oneness with Īśvara is complete in all planes and powers and manifestations. Thus Ancient Indian psychology was fully aware of the several levels of consciousness which according to them were first stated to be three, then five and then seven. The highest or the Absolute consciousness that was absolutely freed from the bondage to the relative consciousnesses of the lower levels was, undoubtedly, the aim of almost all the mystics of the Minor Upaniṣads; and this accentuation of the importance of the highest of Absolute Consciousness to spiritual or real existence led properly to the abnegation of the life of the spiritual beings in and through the lower formations of spirit itself. It is this self-same distrust of material existence or vital or mental existence that led also the postulates of Māyā and Pudgala and Saṁsāra with their unending repetitive movements in birth and rebirth and bondage to bondage.

The truth of existence is its truth in consciousness, and for consciousness. The reality with which we are confronted is a more or less organic structure, whereas the 'we' who confront such a reality are indeed organic creatures (mind-bodies) if not soul-bodies. But the truth that will be realised as ultimate will always be only in respect of the Absolute Consciousness. The only question that will arise is : can such a consciousness be possible to us who are finite and are yet dwelling in bodies which limit simply because they are

yet unable to devise or have not devised ways of responding to such a consciousness, or more properly since such a consciousness has not yet devised its own instruments for its own imperial action or integral being even in terms of this present organism? This question again has been answered in two ways: the first consists in denying ultimate reality to the physical structure and our own finiteness incident upon this conditioning in such psycho-physical structures, a denial which will land us straight into the Absolute Consciousness consequent on the sublation of the present consciousness which is more nearly an inconscience and ignorance rather than consciousness. The second consists in affirming the reality of the finite along with its infinite possibilities. This leads to the affirmation of the possibility of sublimation or divinisation of the entire structure in terms of the Absolute Consciousness apprehended in oneself as the foundational Consciousness at the back of all natural processes of biological and psychological processes so far attained by man. The former seeks to land elsewhere; the latter seeks to attain here; the former is said to be direct and immediate, whereas the latter is indirect and mediated by series of steps or ascents and integrations and therefore halts.

But there is truth in about the same measure in all the states as in the Absolute, though to say so may be considered to be an exaggeration. The Absolute lives and moves in the relative, even as the relative live and move and have their being in the Absolute.

The three states of consciousness usually spoken of in the Upaniṣadic literature are the 'Waking, the Dreaming and the Deep Sleep.' The *Māṇḍūkyopaniṣad* has given a classical exposition of these three states and it has correspondentially explained these three states with the help of the Praṇava, (the primary Nāda or Sound). The Jāgrat or the waking state is that of Vaiśvānara, or the world (Viśva) in which state all the sensory and motor organs and the mind are fully active in respect of the world of manifestation. The svapna or taijasa (or the tejas) is a state wherein the motor organs are suspended from action and there is consciousness of inner or internal objects engendered by the waking life in the form of images, which are called subtile objects also. The suṣupti is the state of Prājña wherein the sleeper neither perceives external objects or subtile internal objects nor experiences dreams. The Prajñāna Puruṣa is entirely blissful in himself, 'knowledge-faced.' The *Nārada-parivrājaka Upa.* speaks of the Jāgrat as sthūla-prajña, and of the Svapna as sūkṣma-prajñā, and the suṣupti as Prajñāna-ghana. It further adds that these three states are impediments to all creatures hankering after peace. The *Kaivalya Upa.* speaks of the waking state as the state wherein there is enjoyment of women, food, drink, and other diverse enjoyments. The *Varāha Upa.* with apparently quite a different sense speaks of the Jāgrat or waking state as the state when the Buddhi is in full bloom. There is again the ancient Jaina view that the fullest consciousness in awareness is possible only, when the senses do not restrict the knowing to the restricted content of the phenomenal world. Thus we find that in these definitions of the waking consciousness there is said to be extraverted activity alone and that this extravertedness is consequent upon the sensory and motor organs which are stated to have become outward-directed as the *Kaṭha Upa.* has stated. This Jāgrat state is not comparable with the levels of consciousness such as the reflexive or instinctive stages of conduct in modern psychology. It is more alike the mental and

practical consciousness or modern psychology.

The dream psychology is more important and interesting. Some Upaniṣads say that Dream is saṅkalpa and nothing else. The *Varāha* and the *Paiṅgala Upaniṣads* define dream as the 'moving about of buddhi in the subtle nāḍis'. The *Bṛhadāraṇyaka Upa.* has given the explanation that it is due to the power of imaginative reconstruction of self-experience. But dreams are also due to physiological disorders such as windy humor or biliousness or phlegm or influence of God or due to one's own habits or what a man does by way of prognastication. The subject in the dream state is purely imaginal and these dreams are not all of the same order. The *Māṇḍūkya* gave the final description that it is the state of tejas or illumination thus referring to the freedom of the subject as consciousness, creative and huminously active. But this freedom is restricted and limited to the psychic being and does not emerge into the actual life except when such dreams are prophetic. This prophetic dream is a different type from the others and belongs to the realm of psychic apprehension of the future—bavisyat-jñāna. It is therefore, stated to be due to the influence of God or supermental powers. It is the level of the Unconsciousness in relation to the awaking consciousness, thought it is not unconsciousness at all.

Dreams form an interesting study by themselves but from the standpoint of the Upaniṣads, the dreams are used as analogies to illusion or self-delusion and both the Jāgrat and the svapna are equated to one another in the realm of illusion. The *Sarvasāra Upa.* which is a chapter of definitions describes the three states as experienced by the soul in relation to the entire system of categories in the Jāgrat, in relation with the yāsanās (affinities or potencies) and fourteen categories omitting the motor organs in the svapna and in absolute non-function in the suṣupti. It would be of great interest to modern psychology to note that from the general theory of the Upaniṣads that are really crucial state of experience is the turya, the fourth which is the real Jāgrat, or awareness rather than the vaiśvānara or svapna-taijasa. The third state of suṣupti which is stated to be achieved at the heart, to which the soul is stated to be going everyday without knowing it, where the divine dwells in all hearts, is the state when there is absorption, and control exercised by the Prājña. This is the state of peace, it is also the state of trance, the primitive trance, when the citta or mind is made unconscious because removed from the contact with the inner soul or psychic being. It is then in the state of aparidṛṣṭa as the Yoga Sūttra states (III.15). Thus controlled by the prājña it does not move about but becomes quiescent. Without this quiescence there can be no real ascent into the turya or the fourth, where the Self is manifest even without the help of the sensory organs motor movements. The suṣupti thus forms a bridge to the higher and it is also to be known, or one has to become aware of it, as the sleep of the senses and the citta, or lower mind. Sleep is the union with the self as the *Chāndogya Upa.* states (VI.8). The *Nāradaparivrājaka Upa.* speaks about the three states already mentioned in terms of this Prajñāna or Prājña. The Jāgrat is the gross prājna; the svapna is the subtle prājña; the suṣupti is prājña itself. The first is the trifling prājña, the second is dual prājña, the third is the internal prājña. All the states are held to be yet states of ajñāja or kārmic limitational activity of consciousness, since they are limited by the body-consciousness in some manner. The sleep state is sometimes held to be a difficult state to investigate or

know about except through inference. The content of this state it is impossible to know. But this state is correspondentially linked up in Yoga with the psychic condition of the preliminary peace on which foundation alone any further or deep experience can be built up. This state may also be called the Night of the soul. It is the ākāśa, which is of the nature of darkness both inside and outside, as the *Maṇḍalabrāhmaṇa Upa.* (IV) says. Beyond this state alone lie the other ākāśas such as the Mahākāśa which is or has the fire of deluge in and out; then there are the Sūryākāśa and Paramākāśas.

That is the reason why the fourth state is stated to be the most important step in Yoga, the turya, which reveals the higher three levels of consciousness beyond the limited body or the limitations of the body. The movement into that consciousness that is supra-sensory, can only happen through the path transcribed already, that is through the subliminal svapna which is penetrated further and deeper in the suṣupti, the prājña, It is because of this fact of so-called nivṛtti or interiorising, that is not introspecting, where the mind that is but the configuration of our habits and instincts and cravings is simply 'overpowered' (as Gauḍapāda states in his Kārikā (iii. 35), that there happens a leap into the supramental. As the *Nāradaparivrājaka Upa.* says "It is trough Viśva and others in order that the realisation of Parabrahman should be attained." Thus when Śri Aurobindo explained in his masterly work *Life Divine* that the prājña has to be understood in a deeper and profounder sense than the ordinary thinkers have done he was stating the Upaniṣadic truth or rather drawing the attention of all to the truth that true consciousness *cit*, that is *śat* and *ānanda*, is to be arrived at through the prājña that is really jñāna not unconsciousness or mere suspension of activity. For in truth it is the first step in the sādhanā of consciousness, the levels of sensory and motor experiences being the activities of consciousness in the levels of ignorance or matter and vitality. We arrive at the true nature of consciousness or jñāna or prajñāna or vijñāna only *via* the subliminal which is known to have two divisions the dark side of ignorance and wish and saṅkalpa, the bright side of knowledge and inward light and transcendence. It is because this fact has not been grasped by scholars unacquainted with the nature of the prājña and consciousness that there have occurred large criticisms about the nature of yogic psychology. The prājña state is the state of pure buddhi or cogniscience.

In the understanding of the Upaniṣadic theory of levels we find that we have to see that the Upaniṣadic psychologists were more interested in going deeper into the nature of consciousness even as it manifests itself in the subliminal svapna and suṣupti, and by that process arrived at the consciousness that was so focalised as to be just identical with the trance state but not quite. The transcendence of consciousness over its own bodily tenement was the goal aimed at for there seemed to be no other way towards perfect omniscience or liberation. No doubt modern psychologists are not prepared to conceive of this possibility of knowing extra-sensorily. The *Varāha Upaniṣad* describes the seven stages of ascent of consciousness (bhūmikas) which resemble the stages of purification, that leads towards the turīya consciousness. The Yoga Sūtra commentary *Maṇiprabhā* also mentions the seven stages of this process. But it is the *Akṣyupaniṣad* that mentions the Yoga bhūmikas. The third stage here is called the jāgrat, the fourth is called the svapna, because in this stage the seer sees everything of the world as if it were dream

(paśyanti svapnavallokam). This is stated to be the state when one views things of the world as of equal value or worth and attains equality or pose of being in respect of them as being illusory products. The fifth state is stated to be the suṣupti of suṣuptighana. The sixth is stated to be the turīya whereas the last is stated to be the state of videha-mukti (release from the body).

Therefore, it would be clear that the different meanings given to the several terms depend upon the kinds of approach that are made and the terms jāgrat and svapna and suṣupti do not mean the same thing in Yoga as what they denote in ordinary life. For it is stated also in *Gītā*, that what is day for the yogin is night for the ordinary man and vice versa. The levels from which the lower sensory and motor activities are surveyed are supersensory both subtly conceived and grossly conceived.

The turya state has had the fortune of being spoken about in most extravagant terms. It is calmness, it is non-dual, it is the unlimited mystery difficult of attainment. This is the most real and permanent state. It is the plane of sectacy, which permeates or should permeate the lower states. It is stated to be dhvanyātmaka. It is stated to be the state of peace. It is the state of self in its true nature as saccidānanda. It is stated to be the akṣara. It is the state wherein all the vāsanās are transcended. It is the supreme abode. It is the incorruptible state of knowledge, integral and unitary. It is the dharmamegha. It is the state experienced in the head or sahasrāra. It is the state of perfect unity with the Divine. It is the experience of the Mahākāśa, beyond which remain the further levels of Divine Mind such as the sūryākāśa and paramākāśa, or the turyātīta. It is called the seventh stage in the Jñāna-levels, and the sixth in the Yoga-bhūmikas. It is in this state that one begins to have real padārthabhāvanā. It is called the state of samādhi and tāraka. this the way towards the perception of the eternal being who is the self through whom one loves all things, wife and child and others. He is to be realised in the heart, who is of the size of the barley or rice, or of the size of the thumb, the Vāmana. This experience must be and has always to be achieved in one's own heart, for by that realisation the knots of ignorance are ultimately and finally cut, as the *Bhṛa. Upa.* (IV. III.6) says. It is the integral Praṇava.

The turya state leads us to the gnostic being or true jāgrat which can permeate the entire lower levels, and divinise them or sublimate them. True education or knowing consisted in ancient practice in this process of divinising of the lower jāgrat and svapna and leading through the deep sleep of the senses to the waking state of the central consciousness which of a nature identical with that of the Divine. The earlier Upaniṣads like the *Māṇḍukya* stop with these four stages, for the fourth or turya really is the beginning of the consciousness of our true nature distinct from the matter and its categories of evolutes. Then alone we are beginning the true journey of life in the Divine. The self knows the Self of all, who is the self in the Sun and Earth and beyond. That consciousness is the apprehension of the turyātīta, beyond the head or above the head. We may perhaps consider that these are states of being and knowing that pertain to the close intimacies with the central reality in all, the Divine, the Nirguṇa, the Eternal, who is also described as the Śūnya or the void of sensory being and knowing and enjoying, and momentariness and restriction. Some hold that the turyātita may correspond to the nirvikalpaka samādhi or asamprajñāta

samādhi, which is stated to be the experience of absolute identity with the Divine. It is also stated to be the state of unsupportedness, nirālamba. It is the state of amanaska.

The turya and the turyātīta states thus conceived in relation to the Rāja Yoga are mainly deepening trancestates. Whereas it is not so when these states are considered as Vedāntic or Jñāna-states. This has a profound difference. Even the nādopāsanā or the praṇavopāsanā leads only to the trance-states. There thus follow directions regarding the Videha-mukti. The problem of the levels of consciousness thus get a purely internal experience, even though so far as the so-called Jīvanmukti state is stated to be a state of freedom on all planes of consciousness. The permeation of the turya (self-state) and the turyātīta (or Brahma-sampatti) of the lower levels of consciousness, is not fully conscious or direct by mediated by the trance-state. That is one of the main reasons for these yoga methods failing to solve the problem of life. They imply withdrawal and renunciation of the waking life that we know; they faintly promise the release even from the world-life-worries gradually if not, not at all. Indeed the illusory theory gets upperhand and the seeker after Yoga has just to liquidate himself on the planes of our ordinary consciousness. It is true that these states also involve the acquisition of powers or siddhis, even contact with the powers of the spiritual world called the devas, yakṣas etc. But all these do not help the evolution of the ordinary man. This is one of the strongest criticisms levelled against the developments of the Minor Upaniṣads. The Minor Upaniṣads are in one sense the products of experiences in several kinds of Yoga and the levels of bhūmikas are states on the path, and all these states were recorded as experienced. So far they mark a great chapter. These experiences have also befallen to mystics of other nations. In the literatures of the Buddhists, Śaiva-siddhānta, Vīraśaivism. Tantricism we have further developments recorded but in none of these we find the original clarity of the simple Upaniṣadic paths of the earlier seers. Speculative psychology is not the word to be used in this connection, however. There is for the seeker after the path of these yogas enough guidance given, but then the question will always recur: is it worth all this effort? As Śrī Aurobindo has remarked: "Trance is a way of escape—the body is made quiet, the physical mind is in a state of torpor, the inner consciousness is left free to go on with its experience. The disadvantage is that trance becomes indispensable and that the problem of the waking consciousness is not solved, it remains imperfect." It is because of this that all the rich promises of the yoga of the minor Upaniṣads do not evoke the enthusiasm of the ordinary man. They appear to be, with all their charms, ways of escape from the main problem of divine evolutionism, the discovery and the recovery of the Divine in the physical mind, as in the inner mind.

YOGAṬAṬṬVA UPANISHAḌ

I shall now describe yoga-ṭaṭṭva (yoga-truth) for the benefit of yogins who are freed from all sins through the hearing and the studying of it. The supreme Purusha called Vishṇu, who is the great yogin, the great being and the great ṭapasvin, is seen as a lamp in the path of the truth. The Grandfather (Brahmā) having saluted the Lord of the universe (Vishṇu) and having paid Him due respects, asked Him (thus): "Pray, explain to us the truth of yoga which includes in it the eight subservients." To which Hṛshīkeśa (the Lord of the senses or Vishṇu) replied thus: "Listen. I shall explain its truth. All souls are immersed in happiness and sorrow through the

snare of māyā. Kaivalya, the supreme seat, is the path which gives them emancipation, which rends asunder the snare of māyā, which is the destroyer of birth, old age and disease and which enables one to overcome death. There are no other paths to salvation. Those who go round the net of Śāsṭras are deluded by that knowledge.

It is impossible even for the Ḍevas to describe that indescribable state. How can that which is self-shining be illuminated by the Śāsṭras? That only which is without parts and stains and which is quiescent beyond all and free from decay becomes the jīva (self) on account of the results of past virtues and sins. How did that which is the seat of Paramāṭmā, is eternal, and above the state of all existing things and is of the form of wisdom and without stains attain the state of jīva? A bubble arose in it as in water and in this (bubble) arose ahaṅkāra. To it arose a ball (of body) made of the five (elements) and bound by ḍhāṭus. Know that to be jīva which associated with happiness and misery and hence is the term jīva applied to Paramāṭmā which is pure. That jīva is considered to be the kevala (alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart-burning, grief and gladness.

"So I shall tell you the means of destroying (these) sins. How could jñāna capable of giving moksha arise certainly without yoga? And even yoga becomes powerless in (securing) moksha when it is devoid of jñāna. So the aspirant after emancipation should practise (firmly) both yoga an jñāna. The cycle of births and deaths comes only through ajñāna and perishes only trough jñāna. Jñāna alone was originally. It should be known as the only means (of salvation). That is jñāna through which one cognises (in himself) the real nature of kaivalya as the supreme seat, the stainless, the partless, and of the nature of Sachchiḍānanḍa without birth, existence and death and without motion and jñāna.

"Now I shall proceed to describe yoga to you. Yoga is divided into many kinds on account of its actions: (*viz.*,) Manṭrayoga, Layayoga, Hathayoga and Rājayoga. There are four states common to all these: (*viz.*,) Ārambha, Ghata, Parichaya and Nishpaṭṭi. O Brahmā, I shall describe these to you. Listen attentively. One should practise the Manṭra along with its māṭrikās (proper intonations of the sounds) and others for a period of twelve years; then he gradually obtains wisdom along with the siḍḍhis, (such as) aṇimā, etc. Persons of weak intellect who are the least qualified for yoga practise this. The (second) Laya-yoga tends towards the absorption of the chiṭṭa and is descried in myriads of ways; (one of which is)—one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping, or eating. This is called Laya-yoga. Now hear (the description of) Hatha-yoga. This yoga is said to possess (the following) eight subservients, yama (forbearance), niyama (religious observance), āsana (posture), prāṇāyāma (suppression of breath), praṭyāhāra (subjugation of the senses), ḍhāraṇā (concentration), ḍhyāna, the contemplation on Hari in the middle of the eyebrows and samāḍhi that is the state of equality. Mahāmuḍrā, Mahābanḍha and Khecharī, Jālanḍhara, Uddiyāṇa, and Mūlabanḍha uttering without intermission Praṇava (OM) for a long time, and hearing the exposition of the supreme truths, Vajrolī, Amarolī and Sahajolī, which form a triad—all these separately I shall give a true description of. O four-faced one (Brahmā), among (the duties of) yama moderate eating—and not others—forms the principal factor; and non-injury is most

important in niyama. (The chief postures are) four (*viz.*,) Siḍḍha, Paḍma, Simha and Bhaḍra. During the early stages of practice, the following obstacles take place. O four-faced one, (*viz.*,) laziness, idle talk, association with bad characters, acquisition of manṭras, etc., playing with metals (alchemy) and woman, etc., and mirage. A wise man having found out these should abandon them by the force of his virtues. Then assuming Paḍma posture, he should practise prāṇāyāma. He should erect a beautiful monastery with a very small opening and with no crevices.

It should be well pasted with cow-dung or with white cement. It should be carefully freed from bugs, mosquitoes and lice. It should be swept well every day with a broom. It should be perfumed with good odours; and fragrant resins should burn in it. Having taken his seat neither too high nor too low on a cloth, deerskin and kuśa grass spread, one over the other, the wise man should assume the Paḍma posture and keeping his body erect and his hands folded in respect, should salute his tutelary deity. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor very rapidly, and snapping the fingers once is called a māṭrā. Drawing the air through the left nostril for about sixteen māṭrās and having retained it (within) for about sixty-four māṭrās, one should expel it again through the right nostril for about thirty-two māṭrās. Again fill the right nostril as before (and continue the rest). Practise cessation of breath four times daily (*viz.*,) at sunrise, noon, sunset and midnight, till eighty (times are reached). By a continual practice for about three months, the purification of the nādis takes place. When the nādis have become purified, certain external signs appear on the body of the yogin. I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body, and along with these, absence of restlessness in the body. The proficient in yoga should abandon the food detrimental to the practice of yoga. He should give up salt, mustard, things sour, hot, pungent, or bitter, vegetables, asafoetida, etc., worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, etc.

During the early stages of practice, food of milk and ghee is ordained; also food consisting of wheat, green pulse and red rice are said to favour the progress. Then he will be able to retain his breath as long as he likes. By thus retaining the breath as long as he likes, kevala kumbhaka (cessation of breath without inspiration and expiration) is attained. When kevala kumbhaka is attained by one, and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice), sweat is given out; he should wipe it off. Even after that, owing to the retaining of the breath, the person practicing it gets phlegm. Then by an increased practice of ḍhāraṇā, sweat arises. As a frog moves by leaps, so the yogin sitting in the Paḍma posture moves on the earth. With a (further) increased practice, he is able to rise from the ground. He, while seated in Paḍma posture, levitates. There arises to him the power to perform extraordinary feats. He does (or

should) not disclose to others his feats of great powers (in the path). Any pain small or great, does not affect the yogin. Then excretions and sleep are diminished; tears, rheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him. With a still further practice, he acquires great strength by which he attains Bhūchara siḍḍhi, which enables him to bring under his control all the creatures that tread this earth; tigers, śarabhas, elephants, wild bulls or lions die on being struck by the palm of the yogin. He becomes as beautiful as the god of love himself. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection his virility will be lost; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen, a good odour pervades the body of the yogin. Then sitting in a secluded place, he should repeat Praṇava (Om) with three pluṭa-māṭrās (or prolonged intonation) for the destruction of his former sins. The manṭra, Praṇava (Om) destroys all obstacles and all sins. By practicing thus he attains the ārambha (beginning or first) state.

"Then follows the ghata (second state)—one which is acquired by constantly practising suppression of breath. When a perfect union takes place between prāṇa and apāna manas and buḍḍhi or jīvāṭmā and Paramāṭmā without opposition, it is called the ghata state. I shall describe its signs. He may now practise only for about one-fourth of the period prescribed for practice before. By day and evening, let him practise only for a yama (3 hours). Let him practise kevala kumbhaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called praṭyāhāra. Whatever, he sees with his eyes, let him consider as Aṭmā. Whatever he hears with his ears let him consider as Āṭmā. Whatever, he smells with his nose let him consider as Āṭmā. Whatever, he tastes with his tongue let him consider as Āṭmā. Whatever, the yogin touches with his skin, let him consider as Āṭmā. The yogin should thus unwearied gratify his organs of sense for a period of one yāma every day with great effort. Then various wonderful powers are attained by the yogin, such as clairvoyance, clairaudience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible, and the transmutation of iron into gold when the former is smeared over with his excretion.

"That yogin who is constantly practising yoga attains the power to levitate. Then should the wise yogin think that these powers are great obstacles to the attainment of yoga, and so he should never take delight in them. The king of yogins should not exercise his powers before any person whatsoever. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed. His disciples would, without doubt, request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forges to practise (yoga); so he should practise day and night yoga without forgetting the words of the guru. Thus passes the ghata state to one who is constantly engaged in yoga practice. To one nothing is gained by useless company, since thereby he does not practise yoga. So one should with great effort practise yoga. Then by this constant practice is gained the parichaya state (the third state). Vāyu (or breath) through arduous practice pierces along with agni the Kuṇḍalinī through thought and enters the Sushumnā uninterrupted. When one's

chiṭṭa enters Sushumnā along with prāṇa, it reaches the high seat (of the head probably) along with prāṇa.

"There are the five elements (*viz.*,) pṛṭhivī, āpas, agni, vāyu and ākāś. To the body of the five elements, there is the fivefold ḍhāraṇā. From the feet to the knees is said to be the region of pṛṭhivī, is four-sided in shape, is yellow in colour and has the varṇa (or letter) *La*. Carrying the breath with the letter *La* along the region of earth (*viz.*, from the foot to the knees) and contemplating upon Brahmā with four faces and four mouths and of a golden colour, one should perform ḍhāraṇā there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element. The region of āpas is said to extend from the knees to the anus. Āpas is semi-lunar in shape and white in colour and has *Va* for its bīja (seed) letter. Carrying up the breath with the letter *Va* along the region of āpas, he should contemplate on the God Nārāyaṇa having four arms and a crowned head, as being of the colour of pure crystal, as dressed in orange clothes and as decayless; and practising ḍhāraṇā there for a period of two hours, he is freed from all sins. Then there is no fear for him from water, and he does not meet his death in water. From the anus to the heart is said to be the region of agni. Agni is triangular in shape, of red colour, and has the letter *Ra* for its (bīja) seed. Raising the breath made resplendent through the letter *Ra* along the region of fire, he should contemplate on Ruḍra, who has three eyes, who grants all wishes, who is of the colour of the midday sun, who is daubed all over with holy ashes and who is of pleased countenance. Practising ḍhāraṇā there for a period of two hours, he is not burnt by fire even though his body enters the fire-pit. From the heart to the middle of the eyebrows is said to be the region of vāyu.

Vāyu is hexangular in shape, black in colour and shines with the letter *Ya*. Carrying the breath along the region of vāyu, he should contemplate on Īśvara, the Omniscient, as possessing faces on all sides; and practising ḍhāraṇā there for two hours, he enters vāyu and then ākāś. The yogin does not meet his death through the fear of vāyu. From the centre of the eyebrows to the top of the head is said to be the region of ākāś, is circular in shape, smoky in colour and shining with the letter *Ha*. Raising the breath along the region of ākāś, he should contemplate on Saḍāśiva in the following manner, as producing happiness, as of the shape of binḍu, as the great ḍeva, as having the shape of ākāś, as shining like pure crystal, as wearing the rising crescent of moon on his head, as having five faces, ten heads and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Umā (the goddess) in one-half of his body, as ready to grant favours, and as the cause of all the causes. By practising ḍhāraṇā in the region of ākāś, he obtains certainly the power of levitating in the ākāś (ether). Wherever, he stays, he enjoys supreme bliss. The proficient in yoga should practise these five ḍhāraṇās. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahmā.

"Then he should practise ḍhāraṇā for a period of six ghatikās (2 hours, 24 minutes). Restraining the breath in (the region of) ākāś and contemplating on the deity who grants his wishes—this is said to be saguṇa ḍhyāna capable of giving (the siḍḍhis) aṇimā, etc. One who is engaged in nirguṇa ḍhyāna attains the stage of samāḍhi. Within twelve days at least, he attains the stage of samāḍhi. Restraining

his breath, the wise one becomes an emancipated person. Samādhi is that state in which the jīvātmā (lower self) and the Paramātmā (higher self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so. He will become absorbed in Parabrahman and does not require utkrānti (going out or up). But if he does not so desire, and if his body is dear to him, he lives in all the worlds possessing the siddhis of aṇimā, etc. Sometimes he becomes a deva and lives honoured in svarga; or he becomes a man or an yaksha through his will. He can also take the form of a lion, tiger, elephant, or horse through his own will. The yogin becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure but the result is the same.

"Place the left heel pressed on the anus, stretched the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can and then slowly breathe out. After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is mahābandha and should be practised on both sides. The yogin sitting in mahābandha and having inhaled the air with intent mind, should stop the course of vāyu (inside) by means of the throat-mudrā, and occupying the two sides (of the throat) with speed. This is called mahāvedha and is frequently practised by the siddhas. With the tongue thrust into the interior cavity of the head (or throat) and with the eyes intent on the spot between the eyebrows, this is called khecharīmudrā. Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the jālandhara (bandha) and is a lion to the elephant to death. That bandha by which prāṇa flies through Sushumnā is called uddiyāṇabandha by the yogins. Pressing the heel firmly against the anus, contracting the anus and drawing up the apāna, this is said to be yonibandha. Through mūlabandha, prāṇa and apāna as well as nāda and bindu are united and gives success in yoga: there is no doubt about this. To one practising in a reversed manner (or on both sides) which destroys all diseases, the gastric fire is increased. Therefore, a practitioner should collect a large quantity of provisions, (for, if he takes a small quantity of food, the fire (within) will consume his body in a moment.

"On the first day, he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and greyness of hair will disappear within three months. He who practises only for a period of a yāma (twenty-four minutes) every day conquers time. He who practises vajrolī becomes a yogin and the repository of all siddhis. If the yoga siddhis are every to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He who drinks of the nectar thus is rendered immortal day by day. He should daily practise vajrolī. Then it is called amarolī. Then he obtains the rājayoga and certainly he does not meet with obstacles. When a yogin fulfills his action by rājayoga, then he certainly obtains discrimination and indifference to objects. Vishṇu, the great yogin, the grand one of great austerities and the most excellent Purusha is seen as a lamp in the path of truth.

"That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son, and

he who is now son will be again father. Thus are the egos of this world wandering in the womb of birth and death like a bucket in the wheel of a well an enjoying the worlds. There are the three worlds, three veḍas, three sanḍhyās, (morning, noon and evening), three svaras (sounds), three agnis, and guṇas, and all these are placed in the three letters (OM). He who understands that which is indestructible and is the meaning of the three (OM)—by him are all these worlds strung. This is the Truth, the supreme seat. As the smell in the flower, as the ghee in the milk, as the oil in the gingelly seed and as the gold in the quartz, so is the lotus situated in the heart. Its face is downwards and its stem upwards. Its binḍu is downwards and in its centre is situated manas. By the letter A, the lotus becomes expanded; by the letter U, it becomes split (or opened), by the letter M, it obtains nāḍa; and the arḍhamāṭrā (half-metre) is silence. The person engaged in yoga obtains the supreme seat, which is like a pure crystal, which is without parts and which destroys all sins. As a tortoise draws its hands and head within itself, so drawing in air thus and expelling it through the nine holes of the body, he breathes upwards and forwards. Like a lamp in an air-tight jar which is motionless, so that which is seen motionless through the process of yoga in the heart and which is free from turmoil, after having been drawn from the nine holes, is said to be Āṭmā alone."

This dictionary has been compiled by a leading Hindu spiritual teacher and eminent vedic scholar **Swami Parmeshwaranand** of Haridwar (U.P.) He has written several books on hindu religion and translated many important religious scriptures into english He has also conducted several seminars, and work shops where many reputed theologists from all over the world took participation.

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